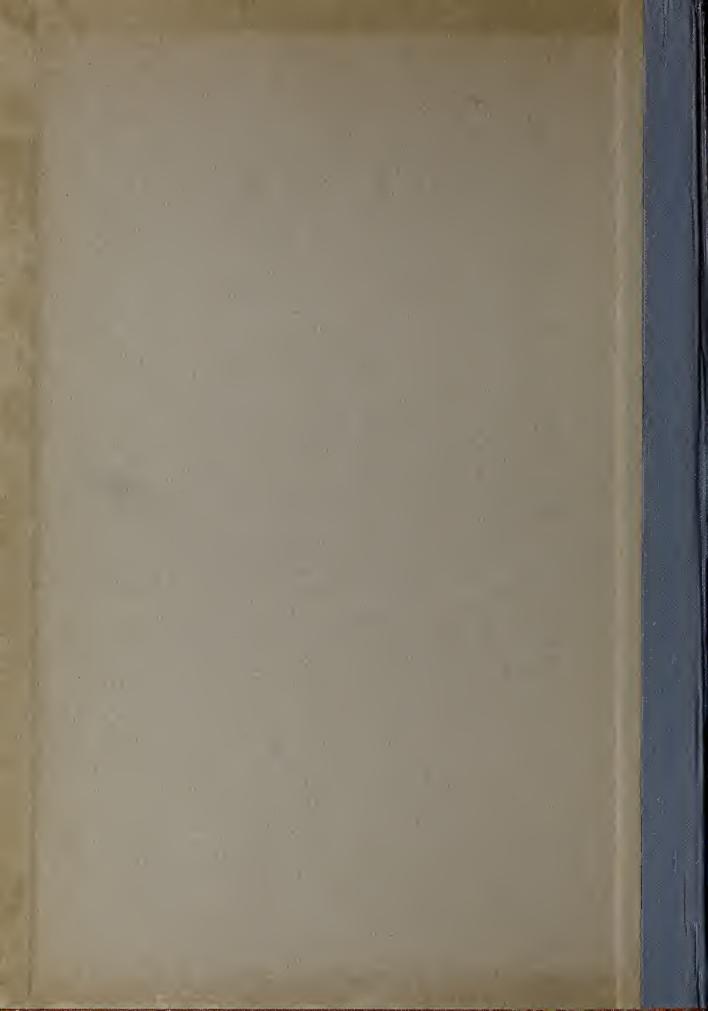
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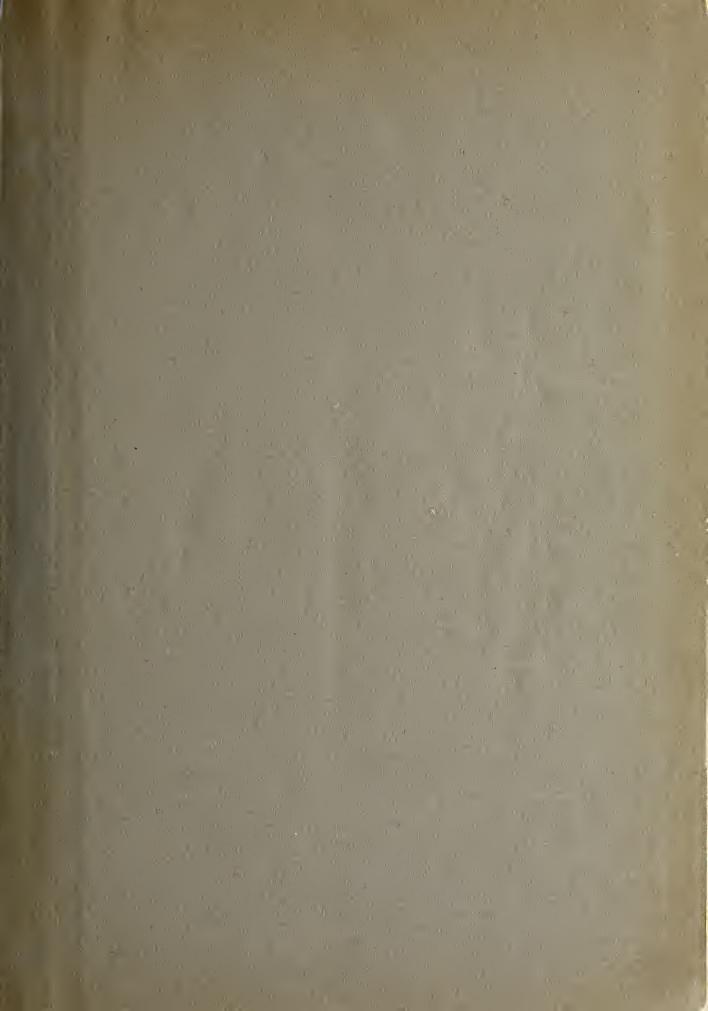
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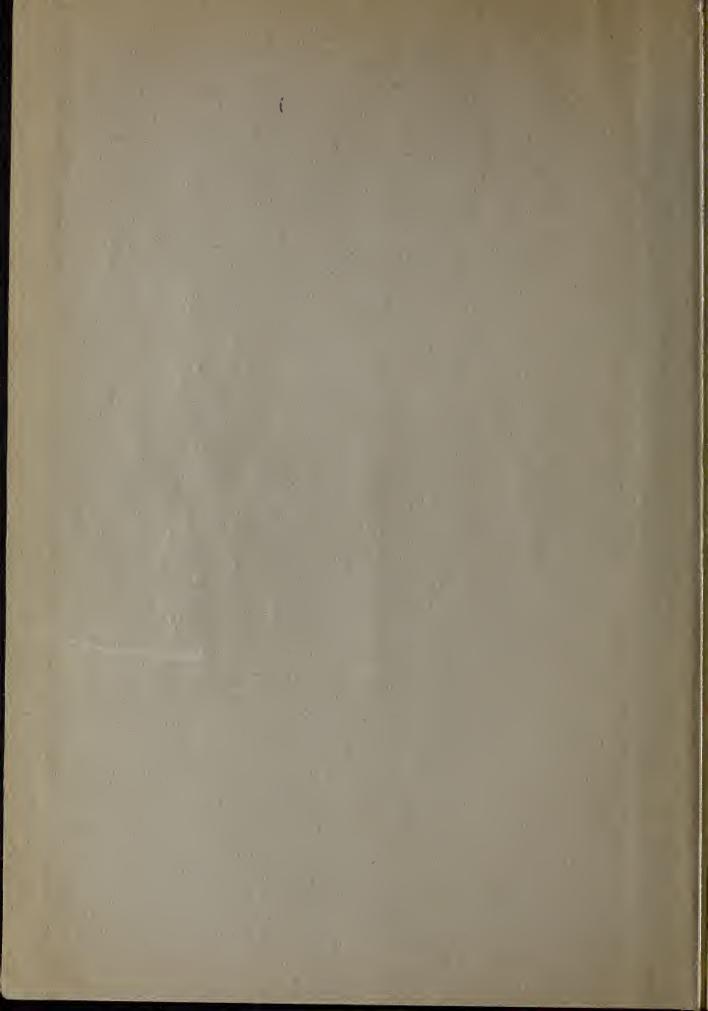
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WOLLDARE FLANCE







"GRACE AND TRUTH"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN AND WOMEN EVERYWHERE

Clifton L. Fowler, Editor



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A Bible Study Magazine for Earnest Men and Women Everywhere

Clifton L. Fowler. Editor

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"GRACE AND TRUTH"

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- 2. In the verbal inspiration and plenary authority of hoth Old and New Testaments. II Tim. 3:16-17.
- 3. In the personality of Satan. Job 1:6-7.
- 4. In the depravity and lost condition of all men by nature. Rom. 3:19.
- 5. In the virgin birth and deity of Jesus Christ, Luke 1:35.
- 6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
- 7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
- 8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
- 9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
- 10. In the eternal security of all helievers. Jno. 10:28-29.
- 11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
- 12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
- 13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
- 14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; Il Cor. 6:14.
- 15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

Redemption

"Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9.12).

HE Redemption which was obtained through through the finished work of our Lord and Saviour, Jesus Christ, at Calvary is the basis of every spiritual hope which may be entertained by the sons of men. Redemption is "a buying back." This is clearly seen by the Scriptural use of the word, both in the Old and New Testaments. Since it is "a buying back" the implica-tion is that that which God buys back was originally His and through the incoming of a thief, a liar, an interloper, a usurper, that which was God's has been snatched from Him and God in matchless grace buys it back.

Man was once God's. Satan deceived man and man was drawn away from God. God buys man back by the shedding of the blood of His only Son. The Redemption of the race is complete. Every soul is redeemed. This glorious Redemption with all its attendant blessings does not become effective, however, to the individual soul until it is specifically and definitely accepted. "Believe on the Lord Jesus Christ and thou shalt be saved."

Redemption, as set forth in the Scripture, is threefold. It is set forth as having been completed in the past. It is set forth as taking place in the present. It is set forth as being yet future. Redemption thus becomes a striking and convincing example of the Threefold Principle of Divine Revelation.

That phase of Redemption which is set forth as being a completed thing is held before us by the Holy Spirit in such passages as Gal. 3:13:

"CHRIST HATH REDEEMED US from the curse of the law;"

and Col. 1:14:

"In Whom WE HAVE REDEMPTION through His blood."

These remarkable examples of Scripture statements concerning the great truth of Redemption flash upon the mind of the child of God the glorious truth that Redemption is a finished thing. What comfort! what consolation! what delight! to realize as we face the discouraging problems which can easily arise in life's pathway that God's Word

The Redemption Number of "Grace and Truth" goes forth to the Magazine's "family" in response to a great need. The ever increasing testimony of modernism, repudiating the redemptive work of our Lord and Saviour Jesus Christ, is in itself a call to arms. The Redemption Number is offered as an antidote to the contagion of modernism.

doth unequivocally declare that our Redemption is complete. Fears and qualms are banished and the soul basks in the light of God's joyous revelation. Redeemed! Redeemed!

That phase of Redemption which is set forth in God's holy Word as a process which is now going on is shown in Titus 2:14:

"Who gave Himself for us THAT HE MIGHT REDEEM US from all iniquity and purify unto Himself a peculiar people, zealous of good works."

Here we do not find the amazing assurance of the word "hath" in connection with our Redemption, but an altogether different thought is introduced by the Apostle. In this passage we are told our Lord Jesus gave Himself that "He might redeem us" from the committal of evil deeds and get us to the

place where we should be "zealous" to commit righteous deeds. Only confusion could result in applying the two lines of Redemption passages to the same thing. The one group of passages speaks of a Redemption which is finished—completed, and is a revelation of our glorious standing when we have believed in Him. The second group of passages sets forth a Redemption which is going on during every day, and hour, and minute, of our lives to the extent of our yieldedness to Him. May God grant that every day shall witness a larger Redemption from sin's practises in every one of our lives.

That phase of Redemption which is yet future is graphically brought before us in the Scripture in such

passages as Rom. 8:23:

"And not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves WAITING FOR THE ADOPTION, TO-WIT, THE REDEMPTION OF OUR BODY;"

and Eph. 1:13-14:

** * * Upon believing ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance, UNTIL THE REDEMPTION of the purchased possession;"

and Eph. 4:30:

"And grieve not the Holy Spirit of God whereby "ye are sealed UNTO THE DAY OF REDEMPTION."

This group of passages stands in marked contrast to the other two groups which we have studied, for it casts our Redemption into the future. In this group of passages we find that the third phase of Redemption stands connected with the resurrection of the body and our being placed as sons with the myriads of the blood-bought. Hence we see that our glorious standing in a completed Redemption, which is set forth in the first group of passages, will find its fruition, consummation and glorious revelation when in the fulness of time God brings to pass the promises which He has set forth in our third group. Thus we see that the resurrection and the second coming of our Lord are linked up to Redemption truth in such a fashion as to carry to the mind of the prayerful student of God's Word the astonishing implication that in God's thought, if not in man's thought, second coming truth is well nigh fundamental.

Yes, my Redemption has been finished by my Lord at Calvary. I am redeemed. And day by day as He deals with me by His Spirit He is seeking to make manifest a practical Redemption from the powers of the world, the flesh, and the demons which play upon my soul during its earth pilgrimage. But the future holds for me a manifestation of Redemption toward which angels and demons and men are stretching forth with eager curiosity and anticipation, and toward which the Scripture points in a host of predictive passages—a Redemption which the Lord shall bring with Him when He comes. Jesus is coming. The full unfolding of my Redemption shall then take place. Praise the Lord! My Redemption draweth nigh!

"Religious Education"

MODERNISM has adopted a group of slogans, one of which is "RELIGIOUS EDUCATION." Under the cloak of this high-sounding cognomen modernism has insinuated itself into the Sunday School work of America. Modernism is reaching out its octopus like arms to encircle our boys and girls. Modernism, not satisfied in producing a race of adult infidels, gloatingly plans to teach the lisping lips of childhood to utter its hideous blasphemies.

During the first week of October there was held in the city of Denver, under the auspices of the Denver County Sunday School Council of Religious Education, a School of Principles and Methods meeting in the Central Presbyterian Church. The Dean of this school was Dr. Hugh S. Magill, and the teachers were a representative group of local modernists or near modernists.

The exceeding seriousness of these schools of principles and methods which are being conducted all over the United States under the guise of Sunday School work becomes apparent when we realize that those who take the special short courses which are offered are, in most cases, teachers of Sunday School classes. Naturally enough they have considerable confidence in the more or less "notorious" teachers under whom they sit. They go back to their classes to teach that which has been imparted to them.

We wish to submit to the readers of "Grace and Truth" a sample quotation from representative teachers in the school of principles and methods to which we have made reference. As we read these quotations let it be constantly born in mind that they are characteristic statements of official representatives of the "RELIGIOUS EDUCATION" movement.

The first quotation which we wish to offer is from

John R. Bentley, of the Iliff School of Theology. Bentley's class was virtually a class in psychology. Little or no mention was made of the Bible, or of God, or of Jesus Christ. What little reference he did make to God and His Word was caustic and critical. One of his sharpest little flings was in this sentence:

"I still believe in Jesus, the man who became Saviour, or whatever you want to call it."

Here we find him protesting, in spite of the fact that he has said a number of elusive things which pointed toward his modernistic tendencies but which were so indefinite as to make it quite impossible to corner him—protesting that he still believes in Jesus, and then he employs that word which has become so dear to all of us who believe, the word "Saviour," and having used the word he closes his sentence with an insulting bit of sarcasm, the very reading of which must bring to the heart of every man or woman who loves the Lord Jesus Christ a sharp pang of mingled agony and indignation. Bentley is just a sample of the great host of teachers in "RELIGIOUS EDUCATION" who are now irritating the body of Christ.

James H. Bishop, Director of Religious Work of the Central Presbyterian Church also taught a class in this school of principles and methods. One of his utterances is quite enough to indicate the unscriptural character of his teaching.

"Jesus' unique power shown in the working of miracles was the natural result of his perfect personality and character. He conquered death by his personality."

This is only a subtle way of encouraging human beings to chase the age old will-o-the-wisp held out by philosophers—"Build a character"—"Develop a personality." It is a smooth method of teaching that Jesus and the rest of men are essentially the same and that if He has succeeded in developing a personality whereby He could conquer the laws of nature and of death so may other men, if they will but awaken to the divinity within, develop mighty personalities whereby they too may move multitudes, bend the wills of men, overcome obstacles and raise the dead. This is nothing more or less than the stale old line of philosophy taught by the Grecian philosophers five hundred years before Jesus came to earth. The only difference is, this pack of "RELIGIOUS EDU-CATION" devotees have gathered unto themselves a more or less high-sounding terminology.

T. R. Garth of the Denver University had charge of another one of the classes in this abortive thing called a school of principles and methods. This gentleman gives to us a declaration which is quite in line with his fellows.

"It is the spark of the divine within us that craves God. The Bible lives so long because it is full of psychology. It (the Bible) is one of the best stimuli for the religious tendency already resident within the child."

Here is an atrocious denial of the need of the new birth. Evidently the only reason our Lord Jesus Christ said "Ye must be born again," is because He was so exceedingly ignorant of this fundamental precept of "RELIGIOUS EDUCATION" that there is a divine spark in every man. What an awful revelation of the horrible spiritual declension which has come upon the hour in which we live, that large groups of Sunday School teachers could sit under the instruction of men who would enunciate principles so contrary to God's holy Word without there

ever being voiced a single protest. Surely it is but the fulfillment of the inspired words "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

Another class in this Jezebel school of methods was taught by Wm. R. Shoemaker of the City Park Baptist Church. To the astonishment of some of the members of his class he advocated the theory of the deutero authorship of Isaiah, but said:

"You do not need to accept it. I suppose if we do we will all be called modernists."

How sad that this theory of the deutero-Isaiah advanced by the higher critics of some twentfy-five years ago—a now thoroughly disproved and out-worn theory—should be seriously advanced in any school where the teaching force claims even the minimum of information as to the facts in the case. Both of the great section of Isaiah attributed by the critics to two different men are in the New Testament declared to be the writings of Isaiah. We unhesitatingly accept the testimony of the New Testament and repudiate modernism.

The above quotations reveal the awful apostasy which is represented by this movement which continually advertises itself under the slogan, "RELIGIOUS EDUCATION." Wherever this expression is found let the people of God instantly look unto Him for deliverance and protection, for the "RELIGIOUS EDUCATION" movement is modernistic in all of its ramifications. Dr. Hugh S. Magill who was the Dean of this school of principles and methods in the course of his teaching addressed to a large central class composed of the members of the various group classes in one revelatory utterance uncovered the cloven hoof of the organization which he represented. His words were:

"The only hope for the world is RELIGIOUS EDUCATION."

To every instructed soul who knows what the expression "RELIGIOUS EDUCATION" means to this group of trained modernists this sentence has but one meaning, "The only hope for the world is the acceptance of the teaching of such men as modernism is producing on every hand." But this is diametrically opposed to the teachings of God's Word. In that old-fashioned book we find that the world's only hope is JESUS. Surely we have fallen upon critical days in the history of this old world. May God steady our souls and clarify our minds and when we come to that hour when we must choose between the Lord Jesus and modernism may we make our choice without hesitancy. Jesus is mine!

In the light of the drift of the age and in view of the unspeakable subtlety of the adversary in seeking to poison the minds of children with the infidel lies of socalled "RELIGIOUS EDUCATION" all that is within us cries out:

"DOWN WITH MODERNISM!"

The Redemption Name

THE Old Testament reveals, in the Hebrew, that God has names which stand connected with certain divine attributes and activities. The commonest of these names is "Elohim," which stands connected with His creative work. It means "The One Who is strong," and whenever it is employed by the Holy Spirit He is reminding the reader that the God Whom we worship is the

Creator of the heavens and the earth.

Another one of these names is "Adonai" and it is uniformly employed by the Holy Spirit to speak of His rightful mastership over His people. The same word is also used to speak of the relationship of human masters to servants.

But when God wishes to speak of the blessing which He is able to pour forth upon His people, the fruitfulness which He can generate, the strength which He can impart, He calls Himself by still another name, "El-Shaddai."

Since it is seen that Deity employs names in distinctive connections the prayerful student is justified in arriving at the conclusion that God will have a name in the use of which He will set forth that which He does for His people in liberating them from the power of sin and Satan, breaking the shackles which the enemy has wrought. Such a name is used in the Old Testament. It is the name "Jehovah." It is His redemptive name.

It is most significant that the Holy Spirit begins to employ this name, "Jehovah," after the creative work of God is finished. Thirty-five times in the opening verses of Genesis the Holy Spirit uses the word "Elohim," as with majestic dignity "Elohim" is declared to have created the heavens, the earth, and all that in them is. But when "Elohim" has blessed the seventh day and sanctified it and rested from all His works which "Elohim" created and made, then and then only does the Holy Spirit introduce the name "Jehovah." As soon as the name "Jehovah" has been presented, that name which tells of the One Who was, and is, and is to come, that name that speaks of His unfailing provision for the terrific needs of His people, as soon as that name has been propounded the Holy Spirit reaches back into the sixth day, the narrative of the story of which has already been given, and brings forth the outstanding creation of "Elohim," and declares unto us that it was "Jehovah-elohim" Who formed man out of the dust of the ground and breathed into his nostrils the breath of life. What a revelation! God does not put man on the scene first, but reveals that before man in his weakness is introduced Jehovah with His redemption is there. God, in grace and mercy shows that before there was a sinner there was a Redeemer to meet the sinner's need.

And so throughout the Old Testament we find the Holy Spirit, whenever man is in trouble, whenever the bondage of sin has wrought its awful slavery upon the soul of man, it is Jehovah the redeeming One, the One Who calls Himself the "I am," Who is seen rescuing His people from the clutch of the enemy.

To the student who has the urge of the Holy Spirit upon him to follow up the great truths which are hidden in the divine names and titles there lies just ahead a treasure trove of blessing.

A WORD

The Editor disclaims all responsibility for details of interpretation in contributed articles and addresses.

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The Preparation for Redemption

by M. A. STONE

N response to the question, "Have you been redeemed?" a man replied, "Yes, for over 1,800 years, but I only found it out nineteen years ago." Many have been redeemed, but so few have found it out or

A NUMBER of years ago Dr. Stone was the pastor of one of the leading Presbyterian Churches of Denver, the home-city of "Grace and Truth." Because of his faithfulness to God's Book and the winsomeness of his presentation of truth Dr. Stone is greatly loved by God's "little flock" throughout the United States.

have comprehended the *greatness* of "the redemption that is in Christ Jesus."

One who had been a great traveler in both the Old World and the New, declared that the most glorious spectacle which he had ever witnessed took place as he was crossing the Niagara River from the American to the Canadian shore. In the same boat with the traveler was a slave who had fled from the Southland. "Guided northwards by the pole star, he had threaded his way through tangled forests and poisonous swamps—outstripping the blood-hounds that bayed behind him, and followed upon his track. Now about to realize his long cherished and fondest hopes to gratify his burning thirst for liberty, the swarthy negro stood in the bow of the boat, his large black eyes intently fixed upon the shore. But, ere the keel has grated upon the strand, impatient to be free, he gathers up all his strength, bends for the spring, and, vaulting into the air by one mighty bound, one glorious leap for liberty, he reaches the shore, and stands erect upon its bank—a free man. * * * The liberty for which that slave longed and labored and braved so much, is perhaps the sweetest earthly cup man drinks"; but we consider something far greater in "the redemption that is in Christ Jesus." We sing of the Redemeer Who

> "Breaks the power of reigning sin, He sets the prisoner free; His Blood can make the foulest clean, His Blood availed for me."

To put it into a sentence: The greatest accomplishment of the universe is that which is comprehended in the redemption of the human race.

"Redemption is the word of all words which, with propriety, might be written in large letters over the pages of the Bible." The theme of the Bible is Redemption. It "reveals the redemptive activity of God." The word "redeem," in some form, occurs at least one hundred and seventy-seven times in the Scriptures of the Old and the New Testaments, not to speak of the types, figures, etc. The Bible presents this great theme of Redemption in a fivefold manner. Let us take a brief survey of the whole scheme of Scripture. We have

(1) The *Preparation* for Redemption in the Old Testament, wherein God was showing the world its need of Redemption, was preparing the instrument or means of its human development with the place of its achievement, and was pro-

viding for the Sacrifice.

(2) The Manifestation of Redemption in the four Gospels—or Redemption actually accomplished in the

advent, atonement and ascension to God's right hand of Jesus Christ the Son of God.

- (3) The *Propagation* of Redemption disclosed in the Book of Acts—how "the Redemption that is in Christ Jesus" was proclaimed to the world, and with what result.
- (4) The *Interpretation* of Redemption in the twenty-one Epistles, explaining Redemption in all of its bearings and relations.
- (5) The *Consummation* of Redemption, or how it turns out, seen in the Book of the Revelation.

Let us consider that phase named the Preparation of Redemption, revealed in the Old Testament and the history vitally related to it. Some one says that "history is the pathway of God," and certainly one cannot read the history of the world before Christ and not discover that God is directing the affairs of men toward a great end.

E was preparing the WORLD for Redemption. It must know the exceeding sinfulness of sin and so recognize the *need* of Redemption, earnestly *desire* it, and

understand the *method* of its accomplishment.

When the consciousness of his lost condition dawned upon man after the Fall, his first question must have been, "Is there a way back to God?" All through history the burden of man's heart was how to get back to God—what can purchase that privilege? Egypt's answer was that it is by learning and wisdom. But man by searching never found God. Assyria, Babylon, Persia answered that it is by wealth and magnificence they would buy their way back. But the reply to that is, "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give God a ransom for him (for the Redemption of their life is costly and it faileth for ever), that he should still live always, that he should not see corruption" (Ps. 49:6-9). It is "not with corruptible things" that we are redeemed. Greece answered that it is by culture and philosophy that men shall discover God. But that was foolishness with Him, and the Greeks were left with only the pursuing Erinnys. Rome answered that man is saved by the power of self-mastery—by will-power, yet Rome fell under the power of the baser passions and was unable to master herself. Thus as we follow the history of man we see the disastrous issue in Romans 1:18-32; separated further from God, utterly unlike God in degradation and sin, and, with a darkened understanding, ignorant of God. And when the fullness of time was come, the world that sat in gross darkness felt the need of Redemption and men were longing for the light.

While the world was realizing the exceeding sinfulness of sin and so was being prepared for Redemption, God was also using that same world to further His plan. In Egypt He cradled a national instrument and out of Egypt's wisdom brought forth a greater than Pharach—Moses. By the Orient He disseminated the knowledge of His Word, preserved a remnant, and protected and disciplined that remnant. Through the Greek He uttered a language that should proclaim the glad news of Redemption in a single tongue and become the vehicle of its interpretation. By Rome He threw up a highway and gathered all peoples under one political head, thus breaking down the racial barriers and affording an unprecedented accessibility to the nations of the earth.

N the Preparation for Redemption God was preparing IN the Preparation for Recomplements
HIS INSTRUMENT. There were two instruments in the plan of Redemption—God's well-beloved Son and Israel. We are concerned here especially with the latter. In Isaiah 43:10-12 we see the place that Israel holds in God's economy. The Lord had three purposes in choosing Israel as the Instrument in preparation for Redemption. First as a repository for His truth (Rom. 3:1-2); secondly, as the line through whom the Redeemer should come, the chosen seed; thirdly, as the witness for God to the nations as to His unity, sovereignty, truth, etc. We see in their history three great epochs or periods: (1) the birth and organization of the nation, from the call of Abraham to the time of Saul. This period centralizes in the priesthood and the Tabernacle service—with a sigh for the perfect Priest after the order of Melchizedek. (2) The establishment of the nation—a history centered around kingship, and creating the longing for the King to be set upon the holy hill of Zion (see Psalm 72). (3) The dispersion of the nation and the rallying of the remnant—centered in the prophets and filling them with anticipations of the great Prophet.

Through their history of 1,500 years they painfully learned three things, not fully, but in part at least. The first was Monotheism, or better Jehovahism. They had learned something of the significance of the great Memorial Name—Jehovah—in which His true character as the God of Redemption is revealed. Genesis 4:26 marked the beginning of Jehovah worship on the part of the faithful, but alas soon forgotten. This name is used

later but evidently its significance is not comprehended, for God says to Moses, "By My name, Jehovah, was I not known to them" (Exodus 6:3). But to delivered Israel He gave a new and most memorable revelation of Himself in a great deliverance. The expression often recurs through the Old Testament that He is Jehovah "Who brought thee out of Egypt"—the Re-

UNDERNEATH all the arches of Scripture history, throughout the whole grand temple of the Scriptures, these two voices ever echo, Man is ruined, and Man is redeemed. - - Foss

deemer—God. The great burden of the whole of the Old Testament is that Israel may know Jehovah, the God of Redemption (see Ps. 102). After the centuries of revelation and teaching it began to dawn upon His people that "Thou, O Jehovah, wilt abide for ever and Thy memorial name unto all generations." One has truly said: "The lost name of God is the key to man's condition." And although Israel did believe in Jehovah, yet she revered that name to such an extent as to practically eliminate its utterance and preciousness. However, its significance must have been realized to some extent at least.

Secondly, the children of Israel learned that they were a redeemed people and *separated* unto Jehovah. In the nation arose the "Separatists," or Pharisees, as we better know them. Thirdly, they became filled with *expectation*—"looking for the consolation of Israel," and "for the redemption of Jerusalem," and hoping for Him "Who should redeem Israel." So three words express the attitude of this prepared Instrument after the training of these centuries—*Jehovahism*, *separation*, *expectation*.

In the preparation of His Instrument, God also prepared the place where His Instrument should operate. At that suggestion there stands before our vision the stage where the redemptive act was to be accomplished—Palestine with its Jerusalem, Calvary, the human actors, the Sacrificial Victim, even the prepared tree, the nails, the spear—each filling a place in the plan of God.

In this Preparation the most important element is the Preparation of the Sacrifice. "Behold, the fire and the wood; but where is the lamb for a burnt offering?" And the answer comes: "God will provide Himself the lamb for a burnt offering * * * And Abraham called the name of that place Jehovah-Jireh; as it is said to this day, In the Mount of Jehovah it shall be provided" (or, as in the margin: "He shall be seen") (Gen. 22:7, 8, 12).

As an answer to human need God said, in speaking to Satan in Eden after the fall of Adam and Eve: "And I will put enmity between thee and the woman and between thy seed and her seed. He shall bruise thy head and thou shalt bruise His heel" (Gen. 3:15),—the great seed thought of Redemption, the promise of a Redeemer. Let us pursue the unfolding of God's plan of the Redeemer from this seed thought—the development of the Divine Idea, illuminated by John 1:1, 2, 14. May we render it this way: In the beginning was the Idea, and the Idea was clothed in the Word (John 1:14) and the

Idea was fully expressed on Calvary in "the Word of the Cross (I Cor. 1:18). speaks in the Blood (Heb. 12:24). In the Word (Logos), that is in Christ, there is the all-collective and expressed thought of God. But back in Genesis 3:15 is the seed thought of it all. Here "in germ are all mysteries of Messianic prophecy, yet to be unfolded in more than 300 distinct predictions which it will take forty centuries to bring to even partial development and fulfillment."—A. T. Pierson. The Prot-evangel is the keynote of the whole Bible, extending through the writings of the Prophets, Psalms, down "to the triumphant songs of the Apocalypse," says Sir William Dawson. In this word spoken with regard to the coming Redeemer, there is revealed:

- (1) His Descent from woman; hence His Humanity. Through the Old Testament we follow "the Highway of the Seed," down through Seth, Enoch, Noah, Shem (Gen. 9:26, 27). To Abraham, Isaac, and Jacob respectively was the promise confirmed that they were in the line (Gen. 12:1-4; 17:19-21). Of the twelve sons of Jacob, Judah was the chosen line (Gen. 49:10). Of Judah the family of David was taken (II Sam. 7:5-17), and so on through the generations until we come to the Son of Mary of Nazareth—born of a virgin according to prophecy.
- (2) Herein is also revealed His Deity. It took more than man to overcome Satan. So must Eve have thought when she named her first-born and said: "I have gotten a man—Jehovah." The 110th Psalm and Christ's own interpretation of it in Matthew 22:41-45 indicates it. Isaiah told of it in the promise that "a virgin shall conceive and bear a Son and shall call His name Immanuel." And when He came that name was given Him. Isaiah speaks further of this, that "His name shall be called Wonderful, Counsellor, Mighty God, Father of the Ages, Prince of Peace." Such appellations could not be given to less than Deity. His birth, His spotless life, His works, His death, His resurrection, His ascension, His Father's threefold attestation and the Holy Spirit's advent at Pentecost (Acts 2:33) all confirm the prophecy that "He shall bruise thy (Satan's) head," expressing directly His sovereignty and ultimately therefore His Deity.
- (3) This seed thought reveals Deliverance,—the great redemptive Act. There is conflict contemplated—the "enmity between thee and the woman and between thy seed and her seed." From Abel to Christ war was waged by Satan against the Holy Seed. He sought to destroy that Seed, to corrupt it, to dissipate its power. And at Christ's advent he tried to crush that precious Seed. All through the life and ministry of Christ he attempted to divert Him from His purpose. On Calvary and at the Tomb he must have been the director of evil forces. And since that time, in the history of the Church he has carried on the conflict bitterly against our Christ and His Church. He has directed persecution against

the Church, he has sought to compromise her, he raises up counterfeits and diverts her from the Lord's program.

Suffering is revealed in this deliverance—"He shall bruise thy head and thou shalt bruise His heel." Gunkel renders it, "He tread thee upon thy head, thou snap Him on the heel." Says another, "In the Champion of God and man planting His foot on the serpent's head, its fangs are planted in the heel of its destroyer. Thus while the Lord destroys the higher nature of the adversary, he is permitted to wound Christ's lower nature." This seed thought of suffering occupies a large place in the Old Testament Scriptures. It is seen in the Books of Moses, in the historical Books, in the Psalms and in the Prophets. Vividly is it pictured in Isaiah and notably in the 53rd chapter, where the typical veil is dropped and we see One actually bearing man's sin, and not bodily merely, for His soul is made an offering for sin. "The blood drops mark the day of Deliverance from Eden's gate to Calvary's cross. The coming Deliverer 'must suffer many things'."

But this deliverance also tells of victory. "He tread thee upon thy head." The coming Redeemer will never lose a battle and will be able to say, "Now is Satan cast out." He was manifested "that He might destroy the works of the devil," chain him and seal him forever in the pit. And not only will He be victorious over the great enemy, but He will gloriously deliver His own from the powers of evil and will lead them forth in triumph.

Thus all through the Old Testament there are the sign posts and index fingers marking the "trail of Redemption." We see these marks in the blood shed to afford covering for Adam and Eve in the Garden, we see them in Abel's offering, in Abraham on Moriah, in the Passover, in the Tabernacle service (Heb. 9:22), in the brazen serpent, in the freed slave, in the great Day of Atonement, in Ruth, in the prophecies, types, etc. The Redeemer is coming.

So, as we view that long period of time from creation to the first advent of Christ, we have unveiled the plan of one Mind and see His hand directing the affairs of men toward the one great end. It is the time of *Preparation for Redemption*. The world is not prepared for Redemption until it feels the need of Redemption, cries out for the Redeemer, and unconsciously contributes its part in the great plan. The human Instrument for effecting this is raised up and prepared for its part in the program. And then, as we study the whole Old Testament revelation, there is unfolded God's provision for the offering; and in faith we say, "In the Mount of Jehovah He shall be seen—Jehovah-Jireh. Behold the Lamb of God that taketh away the sin of the world."

REDEEMED FROM HELL

I've wondered much as I have thought
What love has wrought for me,
How I have been redeemed from hell
By Christ upon the Tree.

In grace He watches over me,
He thinks upon my needs;
He knows my frame, He hears my cry
And daily intercedes.

Transformed I'll be when He shall come
To claim me as His own:

O wondrous grace O matchless love

the formation of the

O wondrous grace, O matchless love To such a sinner shown.

My Lord, though I can scarce believe What Thou hast done for me, I marvel more that day by day
My eyes should turn from thee.

Our Redeemer

by JESSE ROY JONES

HE One Who came "out of the ivory palaces" into a world of sin and woe "that He might redeem us from all iniquity" challenges our deepest admiration and devotion. He it is Who is referred to in Heb. 12:3, where we are told to *"consider Him,"* lest we be "wearied and faint" in our minds. Now the Greek word translated "consider" means "to count up, to sum up, to think over, to calculate" (Liddell and Scott Greek Lexicon). It is as though God were appealing to us to recapitulate everything He has said about His Son and then just pause and quietly meditate upon Him. It would be impossible for us to recount all that we would like to say about our wonderful Redeemer, but three things suggest themselves which are indeed worthy of our consideration.

HIS NAME

FIRST, let us consider His Name. What name was it that God chose for Him Who was to redeem a lost and sin-cursed world? We find in the Bible many titles given to our blessed Saviour and He is worthy of them all. But there is one Name given Him which stands out above all the others, and it is this Name that we wish to consider. When He was born in Bethlehem of Judea, the angel of the Lord said, "Thou shalt call His Name JESUS; for He shall save His people from their sins" (Matt. 1:21). It is indeed significant that God so wonderfully associates the Name of our Redeemer with the great redemptive work which He was to perform. Some Bible teachers say that we should not use the Name "Jesus" now in referring to God's Son except as we speak of His earthly ministry. They aver that since Jesus was resurrected and exalted we should prefix or suffix one of His titles to the Name of Jesus. God forbid that we should deny our Redeemer any of His worthy titles, but may we also remember that God still reckons the Name "Jesus" as being the one Name that is pre-eminent above all others. It is quite true that the name "Jesus" alone does not occur as often in the Pauline epistles as do the names "Jesus Christ," "Christ Jesus," "The Lord Jesus Christ," etc, but that fact in nowise lessens the power back of that worthy Name. We learn what Paul really thinks about the Name "Jesus" in Phil. 2:9-10, where he says,

"God hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

O, what a Name God has given to our wonderful Redeemer! Never hesitate, dear reader, to use that Name which God says is above every other name. The reason the Name "Jesus" is not popular today is because the

The readers of "Grace and Truth" are spontaneously testifying to the rich blessing received in the devotional articles of Jesse Roy Jones. In this month's study he presents a practical example of occupation in Jesus. Read it! Meditate upon it! Enter into deeper acquaintanceship with the blessed Redeemer!

devil knows the power back of that Name and hates it, and is doing all he can to keep men from using it. "Jesus" is the Name that will one day bring the devil and all his followers to their knees to "confess that Jesus Christ is Lord to the glory of the Father" (Phil. 2:11). And let us also remember that even here and now there is power and victory in the Name of "Jesus."

A missionary while traveling in Bechuanaland (Africa) came across an old man with a few filthy rags only partially covering his equally filthy body, loathsome with sores and with bloated face and bleared eyes—a victim of the poisonous drink which is dispensed by the rapacious white trader who sets up his canteen on the main highway going to and from Kimberly. The missionary whose heart was aflame with the Gospel

of Christ approached the old man and asked him why he was killing himself with this awful drink. "Why," answered the old man, "Why, you know why—because I can't help it!" After talking with him for some time about the terrible habit into which he had fallen, the missionary was astonished at the extent to which the old man had gone and how he had drunk out all his money and had traded in all his cattle and earthly belongings for the white man's "toer goed" (literally, magic potion, witch's stuff). In fact, he had just sold a load of wood in Kimberly and was anxious to get away from the missionary so that he could drink some more of the awful stuff that was slowly but surely eating away his life.

The missionary pleaded with him to give up his drink for the sake of his poor wife and children and for the sake of his life. The old man explained to him that he wanted to get rid of the terrible habit and provide for his wife and children, but he knew there was no help for him,—no doctor on the earth that could cure a man of this witchcraft.

Then the missionary, unable to restrain any longer, said, "There is, there is!" He told him of the Great Physician Who could cure him of his habit and give him victory to live a clean life. The old man listened with eager eyes as the man of God unfolded the good news about Jesus of Nazareth, and how He was able to do exceedingly abundantly above all that we ask or think. At last the old man said, "Tell me His name." The missionary told him. Then he wanted to know how he could ask Him. In a few broken words, for his heart was almost too full to speak, he made plain the way of salvation. They both knelt down on the wet grass by the wagon side and the old drunken heathen received Jesus as his personal Saviour.

continued on page 10

Redemption in Type

by H. A. WILSON

NE of the most delightful redemption types in all the Old Testament is found in the story of Ruth. Ruth was a Moabitess who married a young Hebrew, a Jewish widow's son. Shortly after the marriage the husband died, leaving Ruth a widow also. She accompanied her mother-in-law, Naomi, to her home city, Bethlehem, where she met a kinsman of Naomi's, Boaz by name. Boaz fulfilled the law of redemption, redeeming Naomi's lost inheritance and marrying Ruth. In this beautiful little story, which is the subject of the entire book of Ruth, the whole story of human redemption is set forth in type.

R UTH represents the redeemed soul. Two contrasting facts contribute to this phase of the picture. She was a Moabitess, but she exhibited a remarkable faith. Her Gentile origin speaks to us of the unworthiness and

hopelessness of the sinner, but in her faith she exemplifies the faith which alone can enable any man to benefit by the redemption which is in Christ Jesus.

The Gentile origin of Ruth is especially significant in the light of the law of God. In that law He definitely says that no Moabite shall enter into the congregation the Lord forever (Deut. 23:3-6). The reason assigned for this is that the Moabites opposed the children of Israel in their journey from Egypt to the promised land. They hired Balaam to curse God's people, and failing in this they corrupted them by seducing them through unholy marriages into the worship of false gods (Rev. 2:14; Num. 22:25). This was the people to which Ruth belonged, and by the Word of God she was shut out from the congregation of the Lord.

In this she is only a picture of the natural condition of every soul. All men are by nature children of God's arch enemy, the devil, and by His Word they are condemned to death. They are shut out from His presence forever (Jno. 8:44; Rom. 3:23; and Rom. 6:23). Naturally all men are as Ruth, "aliens from the commonwealth of Israel, having no hope and without God in the world" (Eph. 2:12). Such are the souls for whom Christ died in order that He might redeem them.

The faith of Ruth is remarkable. So far as we can learn she received all of her knowledge of the God of Israel from the conversation of Naomi and her two sons. This was a poor and weak testimony because these people were all backslidden, else they would not have been in Moab. The pitiful condition of their spiritual lives may be seen in the fact that Naomi attempted to send her two poor heathen daughters-in-law back into the darkness of heathenism—back into the worshipping of their heathen

gods (Ruth 1:15). Sad to say she actually succeeded in sending Orpah back, but Ruth plead with her and said that she would not leave her—that the mother's people should be her own, and that the God of Israel should be her God as well (Ruth 1:16). Was it not remarkable that such a strong faith should have been begotten in the heart of that heathen girl through such a poor, weak testimony? But Ruth's faith is remarkable also in its extent and expression. She believed the promises of God's Word and claimed them for herself. The law provided that the children of Israel should leave some grain in their fields for the poor and for the stranger (Lev. 19:9-10). Ruth exhibited her faith in this provision by going into the fields to glean, shortly after the two women arrived in Bethlehem. She also accepted and claimed the promise relating to the redemption of lost inheritance

and of the widows of Israel. Going to Boaz she reminded him of the law and of his responsibility by appealing to him in a figurative way to marry her as the law provided, and by saying to him, "Thou art a redeemer" (Ruth 3:9). Some have insinuated that Ruth's action in this most delicate scene was a bold and shameless one, but thoughtful consideration leads us to believe that it was a magnificent act of faith. She was simply appropriating in faith the promise of God's Word.

This faith exemplifies the faith which alone can bring to any man the enjoyment of the redemption provided for all in the death of Jesus our Lord. God asks of men a faith which lays hold upon His promises. He asks them simply to receive Jesus as their Saviour and Redeemer, and thus to appropriate His provision for their

The study of the types is one of the neglected lines of study in the Word of God. In this article, Wilson unveils the spiritual message of the beautiful little book of Ruth.

needs (Jno. 1:12).

BUT if Ruth represents the redeemed soul Boaz typifies our Redeemer. His strength and wealth, his grace and righteousness in dealing with Ruth, and his kinship to her, all remind us of our Lord Jesus. Henry Moorehouse has said concerning the redeemer, "You will find that there were three questions to be settled. The first was this: Was there one who had the right to redeem? The second: Was there one who was able to redeem? And thirdly: Was there one who was willing to redeem? By virtue of his kinship Boaz had the right to redeem. His love for Ruth made him willing. And his wealth and strength made it possible for him to do so.

The word translated "near kinsman" in this verse, while it does mean that and is so translated many times, derives this meaning from the fact that the right of redemption belonged exclusively to a blood relative. It really means "redeemer" and is so translated in this verse by Young. It is also translated in this manner in many other passages in the Bible of which Job 19:25 and Isa, 41:14 are examples.

Boaz' strength and wealth are clearly spoken of in the story (Ruth 2:1). The same thought is suggested in his name, for the name "Boaz" means "strength" (Young). The strength and wealth of Boaz remind us that our Lord Jesus is One of infinite strength and wealth. His strength is such that He could and did speak all things into being, and He now sustains them by the Word of His power (Heb. 1:3). His wealth is beyond human imagination, for the silver and the gold and the cattle upon a thousand hills are His, and these are the least of His possessions (Hag. 2:8; Psa. 50:10). This great One who has such wealth was willing to empty himself in order that He might redeem us. He was willing to spend all His great wealth in

order that we might share it with Him, for the Scripture says: "Ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor that ye through His povertý might be rich" (II Cor. 8:9).

This grace of our Redeemer is suggested in the graciousness of Boaz. The grace which characterized his meeting with the poor Moabitess was manifested in all of his dealings with her. It was so marked that she was constrained to cry out in wonder, "Why have I found grace in thine eyes, seeing I am a stranger'' (Ruth 2:10)? How rich and full this grace was, may be seen in his instructions to his young men, for he commanded them to permit Ruth to glean in the fields without reproach, and to "let fall some handfuls of purpose for her'' (Ruth 2:15-16). The law provided that he should permit the poor and the stranger to glean in the fields, but so great was his grace that Boaz was not content merely to fulfill the letter of the law. He must do more, therefore he commanded the young men to let fall the "handfuls of purpose" for Ruth. Such is the love of

our blessed Redeemer, Jesus Christ. Even before we knew Him He was guarding our paths and bestowing rich blessings upon us of which we were wholly unworthy and entirely ignorant. He was not satisfied until He had given Himself for us. Surely He is "full of

grace and truth" (Jno. 1:14).

But Boaz' graciousness did not exceed his goodness. In all his dealings with Ruth he manifested a true nobility and purity of heart toward her. He commanded his young men to show her every mark of respect (Ruth 2:9) and he himself did so. When she had cast herself upon his mercy in appealing to him to fulfill the law, he might have done her a great wrong, but he preserved his in eg-

rity and purity of heart (Ruth 3:8-15). He did everything in his power to protect Ruth from the malicious tongues of the evil minded, even sending her away before it was light enough so that others could see and recognize her. This righteousness was remarkable in those wicked days, as it would be also in ours, and it reminds us of our Saviour Who is "holy, harmless, undefiled, and separate from sinners" (Heb. 7:25). It reminds us that He "was in all points tempted like as we are, yet without sin" (Heb. 4:14).

Boaz' relationship to Ruth is especially significant because it gave him the right to redeem her. He was a "kinsman" (Ruth 2:1). This word is the word which

is sometimes translated "redeemer." "The right of redemption belonged to the nearest relative and on this account it sometimes is used to denote a blood relative, a kinsman" (Gesenius). Only a blood relative could redeem under the law. Boaz might have had the ability and the willingness to redeem, but, he could not have done it without the right of blood relationship. So it is with us. Only One made like unto us could redeem us. Jesus, God's Son, left heaven's glory and assumed the form of a man in order that He might give His life upon the Cross, the price for our redemption (Gal. 4:4-5; Heb. 2:14-17).

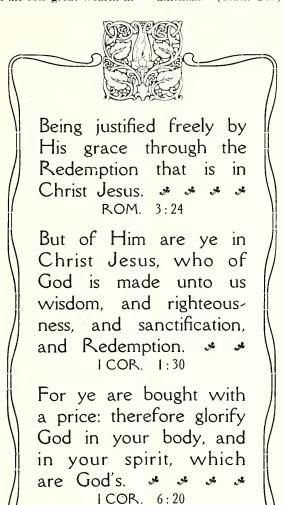
Such is our Kinsman-Redeemer. His strength is limitless and His wealth inconceivable. His grace is infinite and His righteousness And He is our Kinsman after the flesh, for He was made in the likeness of sinful flesh. His willingness to redeem He manifested by humbling Himself to die for us. In that humiliation He secured the right to redeem. And His ability is beyond question. He obtained eternal redemption

for us by offering Himself

upon the Cross, and now He has entered into the presence of God to make intercession for us (Heb. 9:12; Heb. 7:25).

HE actual transaction of Boaz pictures our redemption. The necessity for it, the manner, the blessings, and the fruits of redemption all may be seen in it.

The story of Boaz' redemption is this. Naomi and Ruth were unable to redeem themselves. There was another kinsman whose right came before that of Boaz, and though he could not redeem he must be satisfied before Boaz could do so. So Boaz talked with this man and satisfied his claims, thus securing from him the right to redeem in accordance with the law. He then paid the



price and the redemption was accomplished. He married Ruth and took her to his own home, sharing with her his wealth and lavishing upon her the rich love which led him to redeem her. On account of this union Ruth received honour and respect from the neighbors and friends of Boaz, and he himself was honoured because of his action in redeeming her. The home was blessed of God in the birth of a little child who was to become the grandfather of David, and thus, after the flesh, an ancestor of Jesus, the Christ (Ruth 4:11-17).

All these things speak to us of our redemption. We were unable to redeem ourselves, being under the judgment of God on account of our sins. There was no hope for us in the law, for the law demanded perfect righteousness and that we could not give. But though it could not redeem us the claims of the law must be satisfied before we could be redeemed. This Jesus did. "He redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). Having thus satisfied the demands of the law, in the same act Jesus paid the price for our redemption, for He shed His own precious blood, as the blood of "a lamb without blemish and without spot" (II Pet. 1:18). Many rich and wonderful blessings have come to us through this redemption. Our souls are married to the Lord Jesus Christ (Rom. 7:4). We are raised up together and made to sit together in Him in heavenly places, being blessed with all spiritual blessings (Rom. 8:32; Eph. 2:6-7). We shall actually share one day in His glory, and shall be an eternal monument to His grace (Col. 3:4; Eph. 2:7). Wonderful indeed is the grace which He has manifested toward us. But just as wonderful are the results which God desires to accomplish as the fruits of our redemption. He declares in His Word that there is a day coming in which He will glor fy His Son on account of this redemption which He wrought upon the Cross (Phil. 2:6-11). And in the meantime He wants to glorify himself in us through the fruits which our union with Christ and our yieldedness to Him may produce (Rom. 7:4; Jno. 15:8). Surely when we realize that He has loved us with such an unspeakable love as that which He has manifested in redeeming us we should yield to Him and permit Him to produce in our lives the fruit which He so desires, and which He says will redound to His glory.

Our Redeemer Continued from page 7

He arose and asked the missionary again, "What is the Name?"

"Jesus," replied the missionary.

The old man went away, murmuring to himself, "Jesus, Jesus."

Some days later, as the missionary returned to that same neighborhood, a woman approached him and said, "Missi, is it you that spoke to my husband last week? Oh, what did you do that he is healed from that drink?' The missionary was rather surprised to think that the old man had not told his wife, when he suddenly came up—a transformed man—with tears of joy in his eyes, and said, "It is all true, Missi, all true that you told me! My wife wants to know, but I did not know if I might tell her."

"Oh, yes!" said the missionary, "you may tell her all."

"Then, wife," he said, lowering his voice to an awed

whisper, "it's a Name, just a Name." Then turning to the missionary he said, "May I tell her the Name?" On his assenting, he breathed rather than uttered the word, "JESUS." He then explained how when he was tempted to go with his friends to drink he would just stop and call out softly three times, "JESUS! JESUS! JESUS!" and the awful craving would leave him at once.

"Jesus! tremendous Name, Puts all our foes to flight."

HIS CHARACTER

"NOW, consider how great this man was" (Heb. 7:4). Surely no better introduction for a meditation on the character of our blessed Redeemer could be given than this. Dear reader, have you ever stopped to consider the greatness of Him who loved us and gave Himself for us? When the writer of the book of Hebrews had exhausted all the powers of expression in describing the character of our High Priest, Who is none other than our Redeemer, he summed it all up by saying, "We have such an high priest" (Heb. 8:1). What a wealth of expression is wrapped up in that little word "such." First, we see Him set forth as God. "Unto the Son He saith, Thy throne, O God, is forever and ever" (Heb. 1:8). Second, we see Him in His perfect manhood—"Made a little lower than the angels * * * tasting death for every man * * * perfect through sufferings' (Heb. 2:9-10). Then we see Him as the all-compassionate One. "For we have not an high priest which cannot be touched with the feelings of our infirmities, but was in all points tested like as we are, yet without sin" (Heb. 4:15). And then we see Him in His eternality—"Having neither beginning of days nor end of life" (Heb. 7:8). And last of all, consider His holiness. "Such an high priest (and we can just as truly say "Such a 'Redeemer'") became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens' (Heb. 7:26). Dear Reader, can you call this wonderful Redeemer yours?

> "What human virtue does not shine In Thy humanity? Or what perfection dwells in God That does not dwell in Thee?

"Most blessed Center of all good,
Both human and Divine,
'Tis worth ten thousand worlds to me
That I can call Thee mine."

HIS WORK

HE redemption of an enslaved race was the work which Jesus came to do. God saw the whole world guilty before Himself—a world upon which no less than a universal death sentence had been passed—and sent His only begotten Son into just such a world that He might taste death for every man. This our wonderful Redeemer did, and having obtained eternal redemption for us He entered into the holy place where He now works as our Advocate and Intercessor. Some object to the innocent dying for the guilty, but as T. T. Martin puts it, "Every enlightened nation endorses the principle of the innocent bearing the penalty of the guilty; every judge and every governor in every enlightened nation endorses it; and the God Who gave us our being endorses it;and only the devil and some higher critics and other infidels object." No, it is not unreasonable that Jesus, our Redeemer—the spotless Lamb of God should redeem us from all iniquity. The unreasonable thing is that men refuse to accept the redemption that He has provided for

Such a Redeemer and such a redemption as is ours in Christ Jesus calls for an expression like that found in the lines of one of Charles Wesley's famous hymns:

"O unexampled love!
O all-redeeming grace!
How swiftly didst Thou move

To save a fallen race! What shall I do to make it known, What Thou for all mankind hast done?

"O for a trumpet voice
On all the world to call,
To bid their hearts rejoice
In Him Who died for all!
For all my Lord was crucified;
For all, for all, my Saviour died."

Redemption

by JAMES H. BROOKES

HIS word implies deliverance from captivity or punishment by the payment of a ransom. All believers were once in captivity to the law, to their own folly, to iniquity, to the devil, to death; and the ransom price paid for their deliverance was the precious blood of Christ. It is most important to see that, the price having been paid, the deliverance has already been effected; and the slightest doubt of the present, certain, and eternal salvation of the believer, shows a low estimate of the value of the ransom, and casts the dishonor of a foul suspicion upon the divine Redeemer.

First, He redeemed us from the law, as it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). According to Young's Analytical Concordance, the word here used means to acquire out of the forum. He appeared in heaven's high court of justice, and exhibiting the ransom which perfectly met all the demands of the law, he led us forth forever free. It will be observed also that He hath redeemed us, or rather, He redeemed us once for all and completely, so that "there is therefore NOW no (or not one) condemnation to them which are in Christ Jesus. * * * For what the law could not do, in that it

was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh (Rom. 8:1-3). His redemption reached effectually to the hidden root of sin in our deprayed and ruined sectors.

nature.

Second, He redeemed us from our foolish behaviour. "Forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold, from your vain conversation (foolish behaviour, Dr. Young renders it), received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19). Here the word means to loose by a price, and He loosed us from the control of sinful and foolish self by a most costly price to Himself. This He does by "the expulsive power of a new affection," as Dr. Chalmers admirably called it, substituting His love as the governing principle, instead of the abominable selfishness that has degraded and disgraced the race ever since the fall. For specimens of fools in the Bible, see Psa. 14:1; Prov. 14:9; Luke 12:22; 24:25; Rom. 1:26; I Cor. 15:36; Eph. 5:15.

Third, His redemption does not stop until it has secured deliverance from all iniquity. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). Here too the word means to let loose by a price, and if not loosed from all iniquity, redemption would not be worth having. It is sin that gives to hell its awful significance, more than the burning of unquenchable fire; and if not loosed from its thralldom, heaven would be no heaven. Hence at the birth of the Saviour it was announced that "He shall save his people from their sins" (Matt. 1:21); and at His resurrection it was proclaimed, "God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:26).

Fourth, He redeems from all evil. The dying Jacob could say, "The Angel which redeemed me from all evil, bless the lads" (Gen. 48:16). Here the word means to

free by avenging, and it is the same word employed where God says of His people, "I will redeem them from death" (Hos. 13:14). It is sweet to know that our kinsman Redeemer is also our God, our avenger Redeemer, and that He will take vengeance on the monster that has desolated so many homes, and made so many hearts "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver (rid judicially, Luke 12:58) them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15).

Fifth, hence He redeems from death. The psalmist looks forward to the coming of Christ, when death shall feed upon those who reject Him, and the upright shall

Many "Grace and Truth" readers will recall the virile and scriptural ministry of that great man of God, Jas. H. Brookes. We present this sample of his clear and forceful Biblical expositions. It was written about twenty-five years ago.

have dominion over them in a morning that is without a cloud and without an evening, and he exclaims in joy, "God will redeem my soul from the power of the grave; for he shall receive me" (Ps. 49:15). In this instance the word means to free, and there will be entire and eternal freedom from death, and all that is associated with death. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21:4).

Sixth, this glorious redemption is through His blood. "In whom we have redemption through his blood, according to the riches of his grace" (Eph. 1:7). In all parts of the Bible, from the time God made coats of skin for fallen Adam and Eve, down to the millennial day, the blood is seen as the purchase price of man's salvation. "Thou wast slain, and hast redeemed men to God by thy blood," say the twenty-four leaders of heavenly worship (Rev. 5:9). Here the word means "To acquire at the forum," as if Jesus stands there and claims their ac-

quittal on the ground of the law satisfied. Nor would the true-hearted Christian have it otherwise. To him heaven would not be more desirable than hell, if obtained at the cost of the slightest detraction from God's holiness, or the smallest infraction of God's law.

Seventh, His redemption, in all of its fulness and power and everlasting efficacy, is applied to us the moment we believe in Christ. "Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3:24,25). It is not faith, and something beside; it is faith alone, faith without resolutions, faith without ordinances, without looking to results. Indeed the sinner must quit struggling and trying, before he will ever know the blessedness of Christ's wonderful redemption. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

God's Blood the Price of Redemption

by L. J. FOWLER

RIPPING from the types, sprinkled over the pages of prophecy and flowing from Calvary's fount is blood! blood! The Word of God is saturated with blood. And although men may refer to the doctrine of a blood-bought redemption as the "gospel of gore," or the "slaughter-house religion," or boldly declare with such men as Professor Vedder of Crozer Theological Seminary that "of all the slanders men have perpetrated against the Most High this is positively the most impudent, the most insulting," the truth remains unaltered that the Bible is a book which holds forth to the human race no hope of cleansing save in the shedding of blood. "The Modern Mind" may clamor for reconstructed ideas of the atonement, but it can never obtain such an end until men like Hugh G. Wells and his colleagues produce their "new bible." There can never be but one doctrine of the atonement obtained from the Word of God and that doctrine will have as its basis the shed blood of Calvary's cross. The Bible affirms throughout that "it is the blood that maketh an atonement for the soul" (Lev. 17:11).

We might trace the crimson thread through every page of Holy Writ, from the slaying of animals to cover

the nakedness of the parents of the race to the prophecies concerning the victories of coming days when the Tribulational saints will overcome Satan and his hosts "by the blood of the Lamb;" but in the problem of redemption through the shedding of blood the crux of the matter is not as to the presence

THE modernist, with his obsession for discrediting everything pertaining to the Saviour's substitutionary work at Calvary, is continually sneering at the efficacy of the shed blood for the cleansing of the souls of sincursed men. In this study by L. J. Fowler the teaching of God's Word is faithfully presented in a fashion which is delightfully free from modernistic bias.

of the doctrine in Scripture, nor is it as to Christ being the One Whose shed blood made redemption. The essential question is this: Was it necessary that Christ be very God of very God in order to be the redeemer of the race? To such a question we can only give an emphatic affirmative answer. Yes, it was necessary that Jesus Christ should be fully God to be our Redeemer, because only the blood of the eternal, unchanging God could provide full and complete redemption for the race. Only God's blood could provide redemption for the race for four reasons.

FIRST. God's blood could alone provide redemption for the race because sin had brought upon man eternal punishment, making him in need of eternal redemption which only a God who was *infinite in power* could provide. In Heb. 9:27 the Holy Spirit says, "It is appointed unto men once to die, but after this the judgment." Two things are awaiting every man in the universe because of sin: death and judgment. They cannot be escaped. Although men have sought in every conceivable way to prolong life and rob death, God's decree that "the soul that sinneth it shall die," will not be set aside. Every year

the cold hand of death claims its thirty million victims. The first fruit of sin is already manifested and death reigns the world round. Likewise the second shall be accomplished and judgment for sin will fall upon all. In Paul's unanswerable argument in the opening chapters of the book of Romans in which he concludes all

under sin and therefore under God's judgment, he says that for those who obey not the truth but obey unrighteousness, there is awaiting them "indignation and wrath," and that upon every soul of man that doeth evil there will fall "tribulation and anguish" (Rom. 2:8, 9). And Jesus himself said that the sinful condition of man merited "everlasting punishment" (Matt 25: 46).

The modernist has sought persistently to turn our minds from a consideration of the "then and there" to an occupation in the "here and now," and leave us with nothing but a materialistic salvation, but if it be true, as the conscience of every one born into the world witnesses, that our souls have an eternal existence, and also, as the Word of God insists, that we have an endless servitude to sin's domination, then we are in dire need of an eternal redemption. Such a redemption could only be wrought by an omnipotent God. He must bear our eternal punishment and grant unto us eternal life. The Word of God is clear in its teaching that Jesus effected a complete deliverance for us. A passage in point is Heb. 9:12:

"Neither by the blood of goats and calves, but by *His own blood* He entered in once into the holy place, having obtained *eternal redemption* for us."

But if Jesus were anything less than One equal with God then this passage is meaningless. In fact, it is a direct falsehood. Only one who was infinite in power would have the strength to bear the righteous judgment of an holy God. Redemption pictures man in the slave market with no ability to redeem himself and God coming down and at infinite cost paying the ransom price and liberating the slave. No wonder Jesus said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Knowing as Jesus did the condemnation which rested upon men because of sin, such a statement was not only the height of folly, but conclusive evidence of His insanity—if He were not God manifest in the flesh. Being very God of very God, He could bear the punishment of a countless multitude of His creatures for an eternity of time and still come forth victor over the grave.

SECOND. God's blood alone could redeem the race because only One in whom was infinite holiness could receive our sins and still remain perfect. Adam, who was created in the very image of God, could never do more than that required by God. He might render less than the demanded obedience; he could not render a surplus. The angels which kept not their first estate were cast down because they swerved an iota from God's righteous standard and followed Satan in his rebellion. When, therefore God chooses one to bear the sins of the whole world it must be one in whom all merit dwells. He must be the source of all holiness.

Such an holy One was Jesus Christ. The evil spirit which possessed the man in the synagogue at Capernaum recognized Jesus of Nazareth and cried out: "I know Thee Who Thou art, the Holy One of God" (Mark 1:24). Peter proclaimed Him on the day of Pentecost, "The Holy One." The Holy One of Israel was none other than Jehovah Himself. For Peter to give to Christ this title was to announce Him as Jehovah. Jesus was the Holy One of God, and therefore able to be our redeemer, taking upon Himself our sins, bearing our punishment, but remaining still infinite in holiness.

THIRD. God's blood alone could redeem us, because only one who was infinite in love could give himself for sinful, fallen, unlovable humankind. Proud and haugh-

ty human beings delight in admiring themselves. Though the child may grow to manhood he still finds pleasure in performing in order to secure the commendation of his fellow creatures. It is natural to desire the plaudits of men, the lofty positions, fame, honors. Men believe themselves to be naturally attractive. But oh how different is God's picture of man! God always portrays man in his sin as the most despicable thing in the universe. His classic in the gallery of human portraits is the leper. He is an outcast. He is scantily clothed, and that in filthy rags. His bearded face is covered with large round reddish knobs; his arms are covered with brown blotches; his legs are swathed in bandages through which matter oozes. He is continually uttering the words, "Unclean, unclean." Sinful man seen thus as God sees him is the last thing in the world to attract love. In order for our redeemer to love such a creature there must be resident within him more than human love; he must be the possessor of Divine love. The natural man always has a cause for the exhibition of love, but our redeemer must be able to love without a cause. John says: "Herein is love, not that we loved God, but that he first loved us." This is the marvel of the ages. Jesus Himself, therefore, in order to be our redeemer, must be capable of this uncaused love, this infinite love which alone characterizes God. That such love.actuated his sacrificial death is repeatedly declared in God's Word. Paul says that it was the Son of God "Who loved me and gave Himself for me." And John the Revelator confirms the truth in the words, "Unto Him that loved us and washed us from our sins in His own blood." It is inescapable that since love which is poured out without respect to the worthiness of the object is peculiar to God himself, Jesus must be very God in order to manifest such love.

FOURTH. God's blood alone could redeem the race, because only by paying the penalty Himself could He obtain the devotion of His creatures. This makes it imperative that our Redeemer should be one with God. They must be co-equal. It is a matter of common experience that our heart's affection goes out to the person who sees our need and joyously meets it. Suppose a slave who is bound in helplessness to his master. One who loves the slave and hates the slave traffic pays the ransom price and frees him. Is it not the normal thing, the inevitable thing that the soul of the former slave will go out in gratitude and full devotion to his liberator? It is not different with condemned man in his relationship to God. If God would provide full redemption for His creatures, then He Himself must bear the penalty of their transgressions, or else lose forever the opportunity of receiving their devotion. Christ therefore as the one appointed to bear our sins must be one with God. The Father and the Son must be co-equal. If He were merely a created being, however lofty, He would by paying the penalty for our guilt draw our affections to Himself, thus causing men to love the creature more than the Creator, Who is blessed forever. Such a redeemer-creature would merit our devotion, but in giving to such an one our allegiance God's universe would be divided and ruin would inevitably follow. Our redeemer therefore can be no less than God himself.

Jesus was that One who was equal with God and Who bore our sins in His own body on the Tree. He unhesitatingly declared, "I and My Father are One." The Jews understood that He made Himself equal with

Continued on page 15

Redemption Cry of the Living Creatures

by THE EDITOR

Have you studied the

discussion which has

arisen over the Re-

demption Cry of the

Living Creatures? It

all centers about one

little word. The issues

reaching in their im-

Christian should be

informed at this point.

are far-

Every

involved

portance.

NE of the most remarkable utterances on the subject of redemption to be found any place within the pages of Divine Revelation is given to us in the fifth chapter of the last book in the Bible. There are those who look upon the book of Revelation as being beyond human ken. But its seeming difficulties when viewed in the light of Old Testament Scriptures are easily dissipated. Inasmuch as the Revelation discloses the amazing scenes of the mansions on high and gives us verbatim the utterances of the heavenly beings, it challenges our special interest. One of these celestial utterances is the redemption statement made by the creatures round the throne.

The particular words which we wish to discuss are found in Rev. 5:8-10:

"And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours which are the prayers of the saints.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

"And hast made us unto our God kings and priests: and we shall reign on the earth."

These impressive words are declared to be the pronouncement of two specially distinguished classes of the heavenly beings. They are definitely named as,

First: The four living creatures, and

Second: The four and twenty elders.

Because these words are attributed to such lofty beings, standing in immediate association with the throne of God, and because the prophecy indicates that they are to be uttered at a moment of such climacteric importance in the history of the universe they deserve our special study, special investigation and special confidence.

The heavenly scene in which these words are uttered is the throne room of God Himself as it shall appear just before the seven-seal judgments are precipitated upon a devil-dominated earth in the Great Tribulation. The fourth chapter of the Revelation is devoted to a description of this throne room. It is a place of matchless wonder and beauty. The throne of God is at the center. God Himself is described as a leaping, flashing, scintillating flame of fire. The complete circle of a rainbow extends around about the throne, while from the throne there burst awful lightnings, and thunderings, and voices.

Seven flaming angels wait to do the bidding of the Throne-Sitter. Twenty-four angelic beings of high order, appointed to priestly service, sit upon twenty-four subsidiary thrones, leading the worship of heaven. A mystical, glassy sea extends from before the throne, catching in its radiant depths the reflections of celestial beauty. While flashing in and out in the midst of the throne and around about the throne are four beings of unparalleled motion and humanly inconceivable form who are revealed to be the four living creatures with special responsibility at the throne of God Himself. They are another lofty rank of the angelic host. They are called by Ezekiel, the "Cherubim."

When the description of the throne room is com-

pleted a vitally important episode is narrated. A seven-sealed book is seen to be in the right hand of Him Who sits upon the throne, and a search for someone who is worthy to break the seals is instituted by a strong angel who pages the glory world in a loud voice, calling for the worthy one. The search for the one who is worthy to open the book extends also to the earth and under the earth. But not only was this search fruitless, but not even was one found worthy to look upon the book, until suddenly one of the twenty-four leaders of the heavenly worship speaks out, saying, "Behold the Lion of the Tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seven seals thereof."

The ransacking of heaven, earth and the underworld has not been in vain. God has provided One Who is worthy to break the

seals and to set in motion the stupendous judgment activities to which the balance of the book of Revelation is devoted. The record of the action of the Worthy One Who is none other than the Lord Jesus Himself is exceedingly simple,—"He came and took the book out of the right hand of Him that sat upon the throne."

In that solemnly impressive moment when the judgment book passed from the hand of Him Who sat upon the throne to the hand of the Lamb that had been slain, a mighty cry goes forth. It is a cry of worship, of adoration, of confidence. It is an ascription declaring to the sentient universe that the Son of God emptied Himself, descended to earth and paid a redemption-visit to Calvary. It is the redemption cry of the living creatures. The four and twenty elders mingle their voices with those of the living creatures, thus augmenting the heavenly testimony to the completion and the effectiveness of the redemptive

work of the One Who is about to break the seals.

The interpretation of this passage has agitated theologians and Bible students for full many a year, and well might there be agitation for if the words are carefully followed it will be immediately observed that these living creatures and priestly elders, both of them being representatives of high orders of angels, are made in the King James version to declare most emphatically:

"HE HATH REDEEMED US"

If the living creatures say, "He hath redeemed US," then there is not in their redemption cry one scintilla of hope for the countless lost among the children of men. This has proved to be a real stumbling block, so that many interpreters in their frantic desperation to include the souls of men in the redemption cry of the living creatures have said that these strange creatures at the throne of God are symbolic representatives of the Church or of believers of the various ages. This gratuitous fancy, while exceedingly interesting, must be rejected. It is an imagination.

The solution of the problem which is presented to us by the statement put in the lips of these angelic beings—"He hath redeemed us"—is not found in some fanciful interpretation or some wild guess in the realm of symbolization but in the translation of the passage itself. The word "us" is not there. The living creatures do not declare that Jesus redeemed them, but on the contrary they do declare:

"Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed MEN to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made THEM unto our God kings and priests, and THEY shall reign on the earth."

This translation, although completely reversing the authorized version, is endorsed by the following great authorities:

AMERICAN REVISED VERSION: "Thou hast redeemed MEN to God * * * and hast made THEM unto our God kings and priests and THEY shall reign on the earth."

TREGELLES TRANSLATION: "Thou hast redeemed MEN to God * * * hast made THEM unto our God kings and priests and THEY shall reign on the earth."

TWENTIETH CENTURY NEW TESTAMENT: "Thou hast bought MEN for God * * * and hast made THEM unto our God kings and priests and THEY shall reign on the earth."

FORD C. OTTMAN: "Thou hast redeemed MEN to God * * * hast made THEM unto our God kings and priests and THEY shall reign on the earth."

G. H. PEMBER: "Thou hast redeemed MEN to God * * * hast made THEM unto our God kings and priests and THEY shall reign on the earth."

IAMES M. GRAY: "Thou hast redeemed MEN to God * * * and hast made THEM unto our God kings and priests and THEY shall reign on the earth."

MOFFAT TRANSLATION: "Thou hast redeemed MEN unto God * * * hast made THEM unto our God kings and priests and THEY shall reign on the earth."

ROTHERHAM TRANSLATION: "Thou hast redeemed MEN unto God * * * and hast made THEM unto our God kings and priests and THEY shall reign on the earth."

SAWYER'S TRANSLATION: "Thou wast killed and hast redeemed to God by thy blood MEN * * * and hast made THEM a kingdom of priests and THEV shall reign on the earth."

GREEN'S TRANSLATION: "Thou wast slain and didst make purchase for God with thy blood out of every tribe and tongue and people and nation and make THEM for our God a kingdom and priests and THEY shall reign over the earth."

The redemption cry of the living creatures in the throne room of God is but the heavenly confirmation of the death of our Lord and Saviour, Jesus Christ, and its glorious efficacy for our poor, sin-cursed souls going forth at the very throne of God in that hour of stupendous awfulness when the tribulational judgments predicted by the prophets of old are about to come crashing down upon the tribulation-cursed earth, and upon the throne of that arch-deceiver, the beast—the Antichrist.

Thank God the Redemptive work of Jesus Christ is for us men. The declaration of the New Testament is inescapable. "He took not upon Him the nature of angels," but praise God! He did "taste death for every man." There is no question concerning the reality and efficacy of the Saviour's work on the Cross. The blood of Jesus Christ His Son both cleanses and redeems. He was slain and has redeemed MEN to God. We were captives but He hath set us free. We were bound by Satan but He by His blood hath broken the shackles which held us. The living creatures declare the glorious message,—He redeemed men! Praise His name forever.

God's Blood the Price of Redemption

Continued from page 13

God, however difficult it is for the modernist to understand it. They would have stoned Him for blasphemy, but He escaped them because His time had not yet come. When His time was come they nailed Him on the Cross because He made Himself God. Our Redeemer is One with the Father, therefore has not drawn our affections from God, but in drawing our devotions to Himself has also drawn us to the Father.

There are some today who are eager to exalt the man of Galilee but refuse to acclaim Him the Son of God. They thereby make it impossible for Him to be the Redeemer of the world, as has been demonstrated by these four essential qualifications of a redeemer. Someone has aptly said, "A Saviour who is not quite God is a bridge broken at the far end." And a redemption wrought by one who was not infinite in power, infinite in holiness, infinite in love and equal with the Father would place in the hearts of men a false hope and serve only to augment the terrors of the awful doom to which they would be cast down. Thank God, His Word does not leave us in the dark concerning the personality of our Redeemer and His ability to pay the ransom price. The Holy Spirit records in the book of Hebrews that God the Father has spoken to the Son in these words: "Thy throne O God is for ever and ever" (Heb. 1:8). And Paul summarizes the whole truth concerning redemption in the words: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). In the face of such a blood-wrought redemption our souls are made to exclaim:

"What a Saviour Jesus is!
He is mine, and I am His;
He the debt of sin hath paid,
And for me atonement made.
What a Saviour! What a Saviour!
What a Saviour Jesus is!"

Redemption of the Body

by WM. AVERY McCLURE

• HE entire creation in consequence of sin groans and travails in pain. "For we know that the whole creation is groaning in the pains of childbirth until this hour" (Rom. 8:22, Weymouth Translation). Ever since the fall of Adam the animate and inanimate earth have shared in the results of sin. The inanimate earth yields thorns and thistles where flowers ought to bloom. Edenic blessings have been exchanged for sin's thorny briers. And all conscious, animate beings have participated in the effects of the primeval subjection—human beings not the least.

Man, unto this present hour, comes into this world in the pangs of birth and goes out of it in the agonies of death. His existence from the cradle to the grave is a struggle against powerful enemies, a battle against danger, disease

and death. One-third of his life is needed for preparation for his work. Another third is given over to the more or less strenuous task of earning daily bread. The other third is devoted to sleep, rest and recuperation,—a humiliating confession of physical impotency. Before he knows it, old age has come, the twilight of life, decrepitude, superannuation, death—and God's awful pronouncement is fulfilled,—"Dust thou art, and unto dust thou shalt return."

These are solemn facts, sober and stubborn. No bragging or boasting can change them. No disguise can modify their reality. Nor can man's wisdom, though it wax greater and greater, ever alleviate one iota of human trouble and distress, or offer one bit of assistance when the stealer comes slowly but certainly laying the icy hand of death upon the brow. We are under the curse, and until the curse is removed we shall continue to suffer.

BUT the Apostle further says in the Roman Epistle, "And not only they (i. e., the other forms of creation) but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Here is the promise of deliverance, a foretaste and pledge of the glorious future, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

The word "adoption" occurs but five times in all the Bible. In the passage we have quoted the definition of the term is given. It does not mean, as we have so often heard, the act by which God takes those who were by nature the children of wrath into a new relation to Himself—a filial relation—involving their recognition and treatment as sons, for already we are His sons, begotten

Here is a Bible study which will bring comfort and consolation, peace and joy to the troubled and sorrow-filled soul. Surely we can say with Paul "We do not sorrow as those who have no hope."

into His family (Jno. 1:12). A son who is begotten into his father's family does not need to be introduced into the family by the process of adoption, and by that act caused to sustain a legal relation thereto. He is a son by his natural right. He has his father's very life. He is part of that life, life of life of the one who has begotten him. Just so is the Christian. He is a son of God by the new begetting, by his spiritual right. New life has been imparted to him. The very life of God has been implanted in him. So he does not need to be introduced into the family of God by the legal process of adoption. But the word "adoption" does mean, as the Scripture itself defines it, "the redemption of our body," or more clearly perhaps, "the open recognition as sons through the deliverance of our bodies." Literally, the word means

"the son-placing."

The understanding of this glorious truth depends very largely upon our keeping in mind certain distinctions. We are now the sons of God, i. e., we have received spiritual life, we have been spiritually begotten,-quickened by the Holy Spirit. But the fact that we are His sons is not yet manifested, i. e., our new bodies, our spiritual bodies, have not yet been given to us. John makes this radiantly clear, "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is" (I Jno. 3:2). The new begetting therefore, is regeneration. The son-placing is glorification. The new begetting is the impartation of a new life. The son-placing is the manifestation of a new body. The new begetting has already taken place in the experience of every believer. The son-placing has never yet taken place in the experience of any believer. We are not waiting and longing to be made God's sons, but we are waiting and longing to receive open recognition as His sons through the redemption of our bodies. So we sigh inwardly "waiting for the adoption, to wit, the redemption of our body.'

BUT when shall we receive open recognition as sons, even the redemption of our body? Already this question is answered in the passage quoted from John—"But we know that when He shall appear we shall be like him for we shall see him as he is." This future redemption for which we look in absolute certainty of expectation is invariably associated with the personal appearing of our Lord and Savior Jesus Christ. The Word of God is teeming with passages in which these glorious truths are inseparably joined together. Paul, in marvelous agreement with John, declares that "Our conversation is in

heaven from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20-21). And again he says, "For the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed" (I Cor. 15:52). It is as sad therefore, as it is strange to find so many begottenagain ones who are willing to sweep the blessed hope of the Savior's personal and premillennial return completely from their circle of view, or to push it into the background of their contemplation. When He shall descend in Second Coming glory, these vile bodies of our earthly humiliation shall be instantly transformed into His own heavenly likeness; we shall know no more sickness or sadness, and shall be forever set free from the thraldom of decay and death.

/ HAT kind of bodies will our redeemed bodies be? This is completely beyond the pale of human imagination. The world has never seen but one glorified body—the body of our Lord Jesus Christ after the resurrection. It was a spiritual body, not limited or bound by the laws of this world. This is demonstrated by the manner of His exit from the tomb. The angel pushed away the stone, not to let Jesus out, but to let those in who had come in search of Him. They found Him not, for He was gone! The winding grave clothes lay undisturbed and untouched. What an eloquent testimony to the power of the spiritual body. He was not loosened nor released, for the spiritual body became such in the encircling grave clothes and it was not necessary for Him to be loosened. His body was no longer subject to material obstructions. He literally sprang in His new, powerful, spiritual body out of the wrappings and the grave which held Him, into the open atmosphere. His appearance to the disciples and others after the resurrection was mysterious. And just as they could not understand how He appeared to them, so we cannot understand all that is meant when we are told that we shall be like Him. The Holy Spirit, however, has given us some marvelous contrasts between the human body and the heavenly body which aid us wonderfully in our study of the great theme:

The Human Body I. A natural body.

I Cor. 15:44.

2. A terrestrial body. I Cor. 15:40.

3. A corruptible body. I Cor. 15:42.

4. A dishonorable body. I Cor. 15:43.

The Heavenly Body

I. A spiritual body.

I Cor. 15:44. 2. A celestial body.

I Cor. 15:40.

An incorruptible body. I Cor. 15:42.

4. A glorified body. I Cor. 15:43. PROSPECTUS

of the

MISSIONARY NUMBER

DECEMBER 1923

The Biblical Warrant for Missions

Wm. Avery McClure

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The Missionary Spirit at D. B. I. H. A. Wilson Modernism in Modern Missions The Editor

J. Hudson Taylor, The man who was prayed

to China L. J. Fowler

Robert Moffat, The man who loved God supremely

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a savage king Maurice G. Dametz Wm. Carey, The man who was called to India

by a geography Jesse Roy Jones

Chundra Lela, The woman who wouldn't quit Mrs. C. L. Fowler

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> TRUTH'' "GRACE AND

5. A body of weakness.

I Cor. 15:43.

6. A vile body. Phil. 3:20-21.

7. A mortal body.

I Cor. 15:53.

8. Bears the image of the earthy.

I Cor. 15:49.

A body of power.

I Cor. 15:43. 6. A glorious body.

Phil. 3:20-21.

7. An immortal body. I Cor. 15:53.

8. Bears the image of the heavenly.

I Cor. 15:49.

These contrasts are revelation without explanation. There is no attempt whatever to explain the mysteries of the glorified body. Our feeble intellects probably could not fully understand "the working of His power" whereby the transformation is to be wrought were the explanation given. But the fact is declared that when the Lord returns we shall have a body like unto His own.

A spiritual begetting would not be complete without a spiritual body; so the new body to complete the new creation awaits us at His appearing. What a glorious redemption! It is too wondrous to describe. We shall receive it in its ineffable fulness when the shout of our descending Lord shall be heard, calling His waiting people

> "Unto Thee, our great redeeming Lord, What lasting thanks we owe, For lifting sinners to such joys, From depths of endless woe."

And now without redemption all mankind Must have been lost, adjudged to death and hell By doom severe. Milton

Forty Propositions on Seven Dispensations

EIGHTH PROPOSITION - by THE EDITOR

OR the Modernist the

text" are forever past, but

for the one whose faith is

fixed in the inerrancy of

the scriptures nothing is of

higher value than a "Thus

Since these studies are built

upon the despised "proof-

text method," the blessings

of these studies can only

be received by those who

are willing to accept the

clear passages of the Word

as demonstrations of the

propositions advanced.

saith the Lord."

days of the "proof-

Synopsis of the Former Propositions

FIRST PROPOSITION: We live in a period or age or dispensation which is carefully differentiated from those dispensations or periods which precede and those which follow. (Vol. I, p. 76.)

SECOND PROPOSITION: In the use of the Greek word "aion," the Holy Spirit differentiates between the age in which

we live and other ages. (Vol. I, p. 126.)

THIRD PROPOSITION: This present age began on the day of Pentecost with the descent of the Holy Spirit, baptizing believers into *The Body*. (Vol. I, p. 199.)

FOURTH PROPOSITION: This present age ends with

the "catching up" or "Rapture" of all believers in Christ. (Vol.

FIFTH PROPOSITION: The judgment which character-

izes the closing days of the age in which we live is the confusion of re-

(Vol. I, p. 262.)

SIXTH PROPOSITION: "Grace" is one of the names given by the Holy Spirit for the present dispensation. (Vol. I, p. 320.) SEVENTH PROPOSITION:

Throughout every dispensation salvation is by grace alone. (Vol. I, p. 320.)

EIGHTH PROPOSITION:

God's purpose in His dealing with man throughout the dispensations is to demonstrate that there is no way of salvation except "by grace, through faith."

 HIS proposition grows out of the seventh proposition (see September "Grace and Truth"). Salvation is by grace alone in every dispensation. Therefore a just God in dealing with a sin-cursed race will be actuated throughout His dealings by the purpose to clearly reveal the one avenue of salvation which He,

in His sovereignty, has provided. And this is the case. The inspired record shows that from Genesis to Revelation God is revealing from every conceivable angle that the "by-grace-through-faith" way is the alone and only way of salvation.

Let us gather up some of the evidences of this divine purpose to make the message clear and plain.

Starting with the opening events of the Bible, we find that when man sinned, going into open rebellion against the explicit command of God, God's first move is to predict the coming of the "Seed of the woman" Who would be the victorious Enemy of the serpent. In this very prediction there rings a note of hope for the fallen man and his progeny. It is a glorious prophecy from the lips of God himself that the evil one, who with malicious deception gained the victory in Eden, shall be overthrown by the Seed of the woman whom he duped. Our Lord Jesus Christ is the fulfillment of the prophecy. He is the

"Seed of the woman" and not the seed of the man. His mother was a virgin. He was the offspring of the Holy Ghost. The amazing prophecy of God in the garden is fulfilled, and the fact that God purposes to show forth salvation by grace alone begins to loom large on the sacred

Again this divine determination to make clear to sindeceived man that the grace way is the only way to avoid the horrible results of the fall is shown in the incident of the animal skins and the clothing of Adam and Eve. As soon as man sinned, God slew animals and robed the naked pair in the skins of the animals. No act could have made God's thought and purpose more plain. He was

saying to the guilty pair, in a figure, "Your only hope is the death of a substitute. When that substitute dies, that which has been his covering will become your covering. Your evil nakedness will be covered by His perfect righteousness." Since God had promised that deliverance from the serpent was to be through the Seed of the woman, and then followed that utterance with the type-prophecy of the animal skins, the message of the two incidents is self-evident, the Seed of the woman and the dying substitute would, in the fulfilment, be one and the same. God's purpose to make salvation by grace clear at the very outset of His dealing with man is convincingly evidenced by these considerations.

When we enter the ranks of the first men born upon the earth after the creation of Adam and Eve, upon the very threshold of

the second dispensation, we meet another proof of God's persistence in revealing the "by-grace-through-faith" way as His chosen and His only way. Cain and Abel bring their offerings unto God. Cain goes contrary to God's expressed command and brings a faithless offering, the result of his own labor. Abel brings an offering according to divine instructions, and presents blood. But some, one may object, saying, "How do we know these men had instruction from God?" We might appropriately answer, that we know they were properly instructed by God because God held them responsible and God's justice was the guarantee that He would not deal unfairly with any man. This would be sufficient for a believer, but for those who need a little more definite information, Gcd has placed a clear statement in Heb. 11:4,—"By faith Abel offered unto God a more excellent sacrifice than Cain." Note the expression, "By faith." Abel's offering, a bloody sacrifice to God, was no lucky accident. It was an intelligent act of worship. It was "by faith." But to be by faith there must logically be at least a measure of instruction. This is harmonious with Paul's declaration in Romans, "Faith cometh by hearing." Cain and Abel had heard God's own instruction as to worship and offering. Abel came the bloody way by faith, and was accepted. Cain came by the unbloody way, by works, and was rejected. And once more God has clearly revealed that there is but one way of salvation,—by grace through faith.

And so through the Bible story. God unfailingly reveals His unchanging purpose to exhibit and advertise to the race that there is one way, and only one way of salvation, and that that one way is by the way of grace!

Many other proofs of this fact lie scattered through the pages of God's Word. The offerings all speak of a substitute and open to man a way back to God which is based on the blood of an innocent victim, instead of the deeds of the man. The types are unanimous in their testimony to a salvation which is by One Who will take all of guilty man's responsibility. The prophets join in the united testimony pointing to that hour when men shall declare, "The Lord is our Righteousness," and the Psalmist makes bold to say, "Blessed is the man to whom the Lord will not impute iniquity." The entire old Testament is a demonstration that God purposes to make it clear to man that salvation is by grace alone. It is God's intention that man shall be unable to disclaim responsibility, but on the contrary shall be forced to admit that God in justice and fairness had made the way so plain that a wayfaring man need not err therein.

HEN we come to the New Testament the divine purpose to show the way of grace to man becomes increasingly evident. The first four books are four photo-

graphs of the "Seed of the woman." the innocent victim Who came to be a ransom for many. The Book of Acts is the story of the early preaching during the years immediately after the Substitute had borne our guilt in His own body on the tree. Here again God is faithfully following His purpose to make His grace offer clear to men. When we enter the epistles, we find the truth which for four thousand years had been the subject of divine unfoldings in type and symbol and figure becomes the theme of the fullest and most complete illumination it has yet received. Paul, God's special messenger to this the Dispensation of the Body, gives forth a message of love and mercy and divine justice which is the very zenith of God's revelation of grace. The determined exhibition of grace as the only way of life, which God set on foot in Eden, is still being manifested as He gives forth the special revelation to this age. Paul's writings are the fullest statement of the grace of God which we find in the Bible. The later epistles and Revelation tell the same story of Jesus and His dying love. From end to end of the Bible God has faithfully, patiently, unfailingly set before sincursed man the one message most needed by the soul. That one message is the message of grace—Believe in the "Seed of the Woman;" Believe in the "Innocent Victim;" Believe in the "Bloody Substitute;" O lost and needy man, believe on the Lord Jesus Christ and thou shalt be saved.

The Bible proves the accuracy of our eighth proposition. God's purpose is to make clear to man that there is a God-chosen way of salvation. That way is by grace through faith! From the Godward side it is all of grace. From the manward side it is altogether by faith. How simple, how majestic, how comforting is this salvation to every man who has opened wide the door and let the Saviour in.

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The Eighteen Principles of Divine Revelation

Principle No. 10 — THE NUMERICAL PRINCIPLE, — THE EDITOR

HE Numerical Principle is one of the most remarkable principles indicated by the Holy Spirit in the Word of the living God. Its very existence has been spoken of dubiously by some students, because of their feeling that a direct statement concerning the Numerical Principle, giving the specific significances of the numbers, is

sometimes difficult to find. In a few instances their position is well taken so far as a direct statement is concerned, but from the standpoint of cumulative evidence the Bible demonstrates that these skeptical brethren have failed to observe all the proof which may be adduced.

Although some au-

thorities are prone to view the Numerical Principle with suspicion their attitude is by no means shared by all who write on the Sacred Scriptures. For example consider the statement of F. W. Grant in reference to the Numerical Principle:

"The fact remains: the numbers are there. Let criticism do its work thoroughly, and prove if they are

prove if they are not. Let it be as severe as the subject demands, and let the pretension be exposed, if it be merely that. Certainly it ought to be easily disproved if untrue."

And again listen to the words of one whose testimony has been mightily blessed of God in the unfolding of the deep things of the Book

IN the midst of the conflicting interpretations of Scripture which are being foisted upon us in this present hour, it is as important that we should have a Bible which is self-interpreting as that we should have one which is fully inspired of God. The principles presented in these studies are ingrained into the Word itself and constitute the Divine protection against private interpretations of Scripture.

of books,—James H. Brookes. His statement is brief, but very much to the point:

"There is Scriptural meaning in the numerals."

Other Biblical scholars of no mean acumen have been led by the Spirit of God to see the beauty and accuracy of this wonderful principle and to write upon it. The illuminating work of Ivan Panin entitled, "The Structure of the Bible a Proof of Verbal Inspiration of the Scripture," the remarkable discussion by Dr. Milo Mahan entitled "Palmoni," and the book bearing the name, "Number in Scripture" by E. W. Bullinger of England are striking examples of this fact. The Numerical Principle has not escaped the attention of reputable Bible students although by many it has failed of recognition.

The definition of the Numerical Principle is,—

The Numerical Principle is that principle of Divine Revelation wherein God places a definite significance upon the numbers employed by the Holy Spirit in the Scripture and continues that significance with unbroken uniformity throughout the inspired Book.

HERE are certain numbers in Scripture which even the most casual reader will immediately recognize as doubtlessly carrying with them some hidden significance. The number forty is an example of this. What child in studying the ordinary Sunday School lessons furnished by the International Sunday School Lesson Committee has not wondered as to what could be the possible significance of the children of Israel spending forty years in wilderness wanderings, or the Lord Jesus spending forty days of hunger followed by the onslaughts of the devil? And who has not secretly wished that he might find some way of knowing the significance of the seven seals or the seven trumpets or the seven vials? has there ever been a student of God's Word who has failed to discover a pressing inquiry in

his soul as to why there should be twelve tribes in Israel and twelve Apostles of the Lamb, and twelve foundations to the city? These are certainly legitimate questions. They are questions to which the Word of God itself gives rise. Since we are told so plainly that, "All Scripture is given by inspiration of God * * * and is profitable," we do not hesitate to say, "The numbers must have a message."

As we have observed the meanings of the particular numbers are not determined in most instances on the basis of a direct statement in the Word but on the basis of the agreement and context principles,—the cumulative result of the entire testimony of Scripture. Employing this method we preced to the determining of the significance of several of the numbers.

"ONE"

THE number one in Scripture stands connected with unity, hence points directly to Deity, and instantly reminds us that God is the BEGINNING of all things. A few of the passages from God's Word in which the word "one" or the word "first" occurs will satisfactorily demonstrate the significance of this number.

Mark 12:29:

"The Lord our God is ONE LORD."

Again the Holy Spirit, speaking through the Apostle Paul shows to us the number one standing connected with the names of all three Persons of the Trinity, thus revealing the significance of the number itself and demonstrating the unity of the Trinity.

Romans 3:30:

"Seeing it is ONE GOD which shall justify the circumcision by faith and the uncircumcision through faith."

Romans 5:17:

"If by one man's offense death reigned by one, much more they which receive abundance of grace ard of the gift of righteousness shall reign in life by ONE, JESUS CHRIST"; and

1 Corinthians 6:17:

"He that is joined unto the Lord is ONE SPIRIT."

I Corinthians 12:13:
"For by ONE SPIRIT
we are all baptized into one
body."

Since the Scripture demonstrates the number one to stand associated with Deity Himself the secondary significance of the number becomes quite self-evident. It stands connected with pre-eminence,—the fact that God is at the head of all things, that He is first and that there is no other. This is shown in many familiar passages, as—

Isaiah 44:6:

"Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts: "I AM THE FIRST and I am the last and beside me there is no God."

And Revelation 1:11:

"I am Alpha and Omega, THE FIRST and the

"TWO"

TWO in the Word of God is the election number. Election means choice. God's election is invariably centered in the Lord Jesus Christ, hence two stands connected with the Saviour, the second Person of the Trinity. In one of the most striking passages in the writings of the Apostle Paul, election is defined. The passage is found in Rom. 9:11-12:

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of Him

Redeemed and saved! for me the Saviour suffered,

Laid down His life, a ransom for my own;

Took on Himself my load of condemnation,

And trod the cruel wine-press all alone.

Redeemed and saved! oh! blessed was the moment.

When, in despair, I found His pardon free;

When first I knew the Son of God, in dying,

Had died for me, had died for even me.

Redeemed and saved! no more a wand'ring alien,

No more the guilt, the fears I felt before;

But now a peace and joy that never faileth:

Since I am His, yes, His forevermore!

T O. CHISHOLM

that calleth, it was said unto her, The elder shall serve the younger."

Here it becomes evident that election is the setting aside of the first and the establishment of the second. Hence number two, being the election number, we conclude that two is the number, the message of which in the Scripture is the setting aside of the first and the establishment of the second through a Redeemer. The body of Scripture bears out these conclusions. Paul presents the soul of the believer as torn between the dictates of two natures. It is the second which is to be chosen and established. Prophetic Scriptures reveal Israel in the Great Tribulation to be torn between two kings—the one the Antichrist and the other the true Christ Who finally comes back to His waiting and willing people. It is the true Christ, the second, Whom God hath chosen and established. Even the Psalm Book furnishes an illuminating and confirmatory testimony concerning the significance of two-the second Psalm closing with an appeal to choose or elect the second Person:

"Kiss the Son, lest He be angry and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

"THREE"

THE number three stands connected with tri-unity and resurrection. Thus we have the living creatures at the throne of God ascribing holiness unto Him Who sitteth upon the throne, repeating the word "holy" three times:

"Holy! holy! holy."

It is most significant that they stopped when they did. Would not additional repetitions have made their ascription more majestic and more impressive? Perhaps so. But majesty and impressiveness were not the things which they were desiring to set forth. The living creatures were declaring the tri-unity of God. He is Father, son and Holy Spirit. Since three is the number setting orth the fullness of the Godhead it is appropriately used in the Scripture to stand connected with resurrection. Hence Jonah is cast forth in a typical resurrection from he belly of a great sea monster at the end of a period of hree days, and Jesus, our wondrous Redeemer, is brought orth in an actual resurrection without His body seeing orruption on the third day.

The tri-unity set forth by the number three is not recessarily a tri-unity of goodness. This is shown by the number which is given to the Antichrist—the number six et forth in a tri-unity—666. And Satan himself is deceted in the Scriptures as wielding three horrid tools or veapons in his determined wartare against the saints. His veapons are, the world, the flesh, and the demons.

"FOUR"

FOUR is the earth number. Speaking of this number and its significance G. H. Pember says:

"Among other instances we read of the four quarters of the earth, the four corners of the earth, the four winds of the earth. Again created beings are described as 'Every creature which is in the heaven, on the earth, under the earth, and such as are in the sea.' The human race is summed up as, 'Every tribe, and tongue, and people, and nation.' There are four sore judgments for creation, the sword, the famine, the noisome beast, and

The election principle will be discussed as the thirteenth rinciple in the series on the Eighteen Principles of Divine Revelation. pestilence. So, too, the destined earth rulers were directed, when marching through the wilderness, to pitch their tents in four camps, turned toward the four cardinal points. And lastly the visions of Daniel disclose four world empires."

It is most heartening and encouraging to that student of the Word of God whose soul is hungry for the rich things to be found in the Bible treasure-trove to find others who have found joy in the same truths and whose investigation along these more or less recondite lines has met with identically the same result. Four is the earth number.

"FIVE"

FIVE is the number of grace. This is shown in God's Word in many beautiful ways. When God in grace first poured forth the Holy Spirit in baptismal power upon His people it is recorded that about FIVE thousand received the Word (Acts 4:4). When the Lord Jesus looked out upon the hungry multitude and asked if there were any food for them it was found that there were but FIVE loaves and some fishes and out of that wondrous "FIVE" abundance was found for every hungry mouth. "Where sin abounded grace did much more abound." When the people of Israel were terrorized by the challenge of the Philistine giant a little lad, David by name a type of the Lord Jesus, put the enemy to rout and led his brethren into glorious victory by means of FIVE smooth stones. And when Jesus came to earth fulfilling the Davidic type He too met the fierce enemy and gained eternal victory for His brethren by means of FIVE wounds, His hands, His feet, His side. When God erected the tabernacle in the wilderness He surrounded it by a wall of linen FIVE cubits high, supported by pillars erected FIVE cubits apart. So that upon entering the courtyard as the eye rested upon that linen wall, setting forth the flesh of the Lord Jesus, everywhere were seen the squares FIVE by FIVE, FIVE by FIVE, FIVE by FIVE. The coming of Jesus in the lowliness of the flesh was the wondrous manifestation of the wondrous grace of God. Throughout God's Word this message appears in the number five.

Concluded in December Number Copyright, 1923, by Clifton L. Fowler

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"GRACE AND TRUTH"

Days of Violence a Sign

by FRANK S. WESTON, D. D.

"The earth was corrupt before God and the earth was filled with violence" (Gen. 6:11).

ERE we have two words used to express the general condition of the world in the days before the flood. Both are repeated and dwelt upon in succeeding verses.

"Corrupt" means loss of virtue and moral uprightness. Corruption has various forms but every one means moral degradation.

"Violence" means "to act offensively either in word or deed against justice and goodness." It is expression of men's conduct toward each other. It is that course of action which substitutes might for right and cares for no higher law. This course of action naturally follows moral degradation. When men cease to respect God they care little for one another.

France in the French Revolution cast off truth and righteousness and the streets of Paris ran with blood. Corruption and violence are twin conditions.

In Noah's time the earth was corrupt. One of the evidences cited was the abuse of the marriage_relation. There is no better test of social virtue than the respect paid to the marriage bond. When honored there is much less moral corruption in a country than when disregarded. In Noah's day marriage was not looked upon as a moral obligation. "They took them wives of all which they chose." The tie was the physical beauty of woman. Mutual esteem and moral obligation to God were left out. The home is the bulwark of moral purity, the foundation of civil security. When the home goes the country soon falls to pieces. "As it was in the days of Noah so shall it be when the Son of Man cometh."

How is it now? The marriage bond is loosened. The home is going. Social impurity is prevalent. Of 174,611 patients in the hospitals of Washington were 27,947 cases of venereal disease. In New York City 243,000 cases of this disease were treated in one year. This was six times greater than all the infectious diseases combined. The press is constantly revealing cases which point to the vast mass of immorality that lies beneath a respectable surface.

Figures published by the U. S. Census Bureau show that in the six eastern states in 1922 there were nearly ten divorces to every one hundred marriages, as compared to six in one hundred in 1916. In only one state was there an increase in the number of marriages. An increasing population and fewer homes means more immorality.

Let us turn to the thought of violence.

A short time ago 26,000,000 men were engaged in legalized murder. A much vaunted civilization has collapsed and Europe is now engaged in the attempt of reconstruction. Open warfare has given place to sectional hate and blood-shed. Since the war 1,700,000 citizens of

Russia have been deliberately put to death for no just cause. Dr. Webb says, "Life has been taken to a degree beyond our comprehension."

The news of the day is largely a recital of deeds of violence. The victims of greed, rage, and lust move on by the tens of thousands in mournful procession to the tomb.

There were 86,934 murders in the United States in the last ten years. The English police state that the number of people who are carrying weapons is a matter of consternation. Further, we are told that "all forms of serious crime in regard to malicious wounding are on increase."

Never since the flood have there been days like these. Crimes of violence have increased 1200 percent in ten years. It costs more to handle criminals in the United States now than it costs to maintain all the educational institutions. This prevalence of corruption and violence in our day is a sign that man's day is drawing to an end, and the day of the Lord will soon come. Yet how few regard this aspect of the world. How few are looking for the Lord's return.

The earth is ripe for judgment. The conditions call for Divine rectification. Man is powerless to restore peace and righteousness. Earth's only hope is in God's intervention. This will come.

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch and He shall reign as King and shall execute judgment and justice in the earth" (Jer. 23:5).

"Judgment" means to put things right; "justice" to establish in order. So the thought is "He shall put things right and make them stay right." This is man's present endeavor in theory but his attempt is a failure.

The men of Noah's day had no expectation of a new order being established. They knew indeed that Noah preached it. The ark in building was a constant testimony that Noah expected it. But the people in general did not. Up to the day that Noah entered the ark they did not believe a flood would come. Everything went on as usual. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark; and they knew not until the flood came and took them all away" (Matt. 24:38).

The Lord significantly adds, "So shall be the coming of the Son of Man." Who expects any change now! Certainly not the world. Few Christians are looking for a great supernatural change. Why not? Because the Word of God is not believed. The Bible is clear. Let us heed it and not be unprepared.

"Be ye also ready: for in such an hour as ye think not the Son of Man cometh."



Outlines for God's Workmen

Conducted by R. S. Beal

Why I Accept the Verbal Inspiration of the Word

I. BECAUSE OF ITS DECLARATION OF THE FACT. II Tim. 3: 16-17.

Ex. 35:1.
II. BECAUSE OF ITS CERTIFICATION BY JESUS. Matt. 5:17, 18. John 10:35. Matt. 26:53-56.

John 19:28. III. BECAUSE OF ITS DEMONSTRATION IN WORDS. Heb. 12:27. Significance of Phrase.

John 10:24-36. Inviolability of Single Word.
Gal 3:16. Use of a single letter.
Gal. 4:9. Voice of the verb.
John 8:58. Use of present tense.

IV. BECAUSE OF ITS INTICIPATIONS OF SCIENCE.

Job 26:7. Isa. 40:22. Jer. 33:22.

Gen. 1:1-3. V. BECAUSE OF ITS APPLICATION TO EXPERIENCE. Psa. 19:7-11.

R. S. B.

The Handwritings in Written Revelation

I. ON TABLES OF STONE—RIGHTEOUSNESS. Col. 2:14.

Ex. 34:1; 35:1.
II. ON PLASTER—RUIN.

Dan. 5:".

III. ON THE CROSS—REDEMPTION.

Matt. 27:37.

IV. ON THE HEART—REGENERATION.

II Cor. 3:2. Heb. 8:10.

R. S. B.

Every One

Bible, a universal Book—it deals with the world and every one. God individualizes.

I. THE EVERY ONE OF SIN.

Isa. 53:6.
II. THE EVERY ONE OF SALVATION. Isa. 55:1.

Rom. 1:16. Heb. 2:9. III. THE EVERY ONE OF SUPPLICATION.

Matt. 7:8. IV. THE EVERY ONE OF SANCTIFICATION.

I Thess. 4:4.
V. THE EVERY ONE OF STEWARDSHIP. I Cor. 16:1-2.

VI. THE EVERY ONE OF SERVICE. Rom. 15:2.

I Cor. 7:17. VII. THE EVERY ONE OF SETTLEMENT. Rom. 16:12. II Cor. 5:10. Rev. 2:23.

CONCLUSION-Heb. 6:11.

Seen in Glory

INTRODUCTION-

I Tim. 3:16-Received into glory.

Heb. 9:24—Appearing in glory.
Ex. 33:18—Show me Thy glory.
I. STEPHEN'S VISION OF HIM—THE INDIVIDUAL.

Acts 7:55, 56. II. SAUL'S VISION OF HIM—THE NATION ISRAEL.

Acts 9:3-6. III. JOHN'S VISION OF HIM—THE GENTILE NATIONS.

Rev. 1:12, 13.

CONCLUSION-

Deut. 5:24—"The Lord hath shown us His glory and His greatness.' John 12:41—Have you seen His glory?

R. S. B.

The Miniature Bible

John 3:16

I. THE DECLARATION OF A GREAT PERSONALITY. "God."

II. THE STATEMENT OF A STRONG PASSION. "So loved"

III. THE REVELATION OF A WIDE REACH. "The world"

IV. THE EXPRESSION OF A DEEP AFFECTION. "His only begotten Son"

V. THE NARRATION OF A SIMPLE PLAN.

"Whosoever believeth in Him." VI. THE ASSERTION OF AN ETERNAL DELIVER-ANCE.

"Shall not perish" VII. THE DISCLOSURE OF A SUBLIME TRUTH. "But have everlasting life."

R. S. B.

The Rich and the Would-be-rich

I Tim. 6:9, 17

I. WHAT THEY NEED TO REMEMBER.

Vss. 5-8. II. WHAT THEY NEED TO AVOID.

Vss. 9-10. III. WHAT THEY NEED TO PRACTICE. Vss 11-12.

IV. WHAT THEY NEED TO KNOW. Vs. 17.

R. S. B.

Getting Down to Rock Bottom Blessed Assurance

Text: I John 5:13

I. THE DECREED WORD.

"These things are written."

II. THE DISCERNING SOUL, "That believe."

III. THE DECLARED PERSON. "The Name of the Son of God."

IV. THE DECISIVE EXPERIENCE. "That we may know."

V. THE DEATHLESS GIFT.

"That ye may have eternal life."

VI. THE DEVELOPING FAITH. "That ye may believe."

D.B.I. At Home and Abroad

by JESSE ROY JONES

MISS REAM IN CITY MISSION

Miss Edith Alice Ream, a graduate of the Bible Institute of Los Angeles, and a student last year at D. B. I., is now engaged in definite Christian work with the City Rescue Mission Camp, South Bend, Ind. Just recently Dean Fowler received a letter from Miss Ream in which she gives the program of her work which will be interesting news to her many friends and fellow-students at D. B. I. We quote from her letter below:

"The regular program of the Mission is a service every night at 7:30; Wednesday afternoon, sewing circle and Bible class for poor women; Sunday, jail service at 1:15; Sunday School at 3:00; evening service 7:30."

Beside the regular program of the Mission, Miss Ream is engaged in calling at the homes of the families represented in the Mission district, which brings her into contact with the foreign element. She states that while doing calling work one morning recently she visited in the homes of Slavs, Jews, Hungarians, Polish and Belgian folk, and some which she could not classify as to nationality. She also teaches a class of girls in the Sunday School who come either from Catholic or non-Christian homes, and who seem hungry for the truth. The Lord is richly blessing her ministry among them.

A section of her letter which gladdens our hearts is as follows:

"I do praise my Lord Jesus for the work I had at D. B. I., especially the message of Occupation. I can't tell you what it means in my life as I face the work He has called me to do. I covet your prayers. I need the grace and wisdom which He alone can supply."

We rejoice with our dear Sister Remin the work to which God has called her, and pray that His richest blessing may be upon her as she continues to witness for Him.

TUCKER MEETINGS

The eleven days' Bible Conference (Oct. 2nd to 12th), held under the joint auspices of the Denver Bible Institute and the Christian Fundamentals Association, of which Mr. J. D. Heinzman is State Chairman, proved to be a real success. Dr. W. Leon Tucker, editor of "The Wonderful Word," a Bible study magazine, was the conference speaker, and his ministry among

us was indeed helpful. It made us love the Book of books more than ever. Concerning this Wonderful Word Brother Tucker used a quotation which truly classified it among the other books of the world. He said, "If you want knowledge, go to college; if you want wisdom, go to the Bihle."

The attendance at the conference was unusually good. In spite of the many nights when the weather was inclement, the people came out in goodly numbers to hear the teaching from the Word of God. The largest attendance was on Sunday afternoon, Oct. 7th, at which time the Institute auditorium was packed to its capacity—every chair in the building being occupied and folks standing up in the rear and along the sides of the room.

It was unanimously voted upon at the last meeting of the conference that Dr. Tucker be invited to be the speaker for a two-weeks' conference to be held the early part of December, 1924. The invitation was accepted, and, God willing, our brother will minister the things of the Word to us again at that time.

Dr. Tucker went to Memphis, Tenn.,

Dr. Tucker went to Memphis, Tenn., from Denver, for a two weeks' Bihle conference.

THE MARSHALL GOSPEL MISSION

On the evening of October 19th the dedicatory service for the new mission house at Marshall, Colorado, was held. A number of the workers and students from the Institute attended this service and Dean Fowler delivered the dedicatory address. There were also present a number of friends from Boulder.

Those who have known of this work have watched its steady growth under the leadership of Wm. Avery McClure, Secretary to Dean Fowler, with much interest. The establishment of the mission is the cause for special thanksgiving because of the seemingly insurmountable obstacles which have been overcome. Although it is one of the oldest coal mining camps in Colorado there has never been in all its history an established Protestant work. For a number of years the faithful testimony of Miss Belle A. Baker of Boulder has been going forth to the women of these neglected coal mining fields, but that was all. Again and again a work of some sort was started only to be abandoned because of the hardness and indifference of the people, so that the declaration of the members of the Mission that the work has continued to grow because God hears and answers prayer is literally true.

The purchase of a mission building and its equipment has been made possible through the gifts of the Christian people of Marshall, and of friends in Boulder and in Denver.

THE GROVER MEETINGS

D. B. I. has been maintaining a faithful testimony for truth at Grover, Colo., for the last two years. On Sept. 30th special meetings were conducted by Dean Fowler, the account of which appeared in the Pawnee Press, Oct. 4, 1923. The report is as follows:

SUNDAY SERVICES GREATLY ENJOYED

The visit to Grover last Sunday of the noted religious workers form the Denver Bible institute, consisting of Dean Clifton L. Fowler and Mrs. Fowler, Mrs. Beaupre (a sister of Rev. Joseph Wishard), Jesse Roy Joues, gospel trombonist, and Wm. Peterson, student, was another red letter day in the history of the Grover Community Church.

This was the second visit of Dean Fowler and Mr. Jones and more firmly cemented the strong ties of Christian love and fellowship previously existing between this church and D. B. I. With five students from this district attending the Denver Bible Institute this year, our people have a greatly increased interest in that institution, while the church and people up here have a very warm place in the hearts of D. B. I. folks, who take a deep and abiding interest in the welfare of the church which has become so dear to them.

Dean Fowler preached morning and evening in Grover, and in the afternoon at Higdby school house. The more one hears Mr. Fowler preach the more one is impressed with the deep spirituality of the man, and the power which has crowned his labors with such wonderful success. As a pulpit orator he stands at the very top of the list.

The meeting at Higday was a marvelous manifestation of God's power. At the close of the preaching service Mr. Fowler asked those who had been converted when Mr. Harwood held revival meetings there last summer to come forward, and ahout fifteen young people responded. An invitation was then given to all who would accept Jesus as their Saviour, and ten or twelve more went forward, mostly boys and girls, and took their stand for the Master. Truly an inspiring sight. Victor Bain, a student at D. B. I., will rejoice to know that his father was also converted after the meeting closed.

And joyful news to all, Dean Fowlern again promised to come back here the very first time an opportunity presents itself.

It happened that the special meetings at Grover occurred on the same day that our Brother Joseph Wishard began his work as permanent pastor of the Grover Community Church, thus making it indeed a red letter day for the Grover church. We at D. B. I. are especially happy to have Brother Wishard on the field there, and our prayer is that God may richly bless him as he preaches the Word in that field.

Book Reviews

by THE EDITORS

HENRY MARTIN, CONFESSOR OF THE FAITH

Next to the Word of God the source of greatest blessing to God's children is the incarnation of the truths of the Word in the lives of His servants. The study of the lives of the men and women whom God has greatly hlessed and used always brings blessing to us, for in some way it is sure to give us a new conception of the real meaning of the yielded life, and it affords fresh glimpses of the Saviour, and a keener realization of His worthiness to receive even the most sacrificial service. Those who make the biographies of the men and women of faith, who lived in the past generations, available to God's children render a valuable service in so doing. This is the service which has been rendered by the writer of this book. It is a fresh exposition of the life of Henry Martyn, and of the sufferings which he endured and the sacrifices He was willing to make in the service of his Master. We are stirred to deeper depths of devotion in that service as we consider the stupendous sacrifice which Martyn was willing to make in devoting himself to an obscure service in a foreign land when he had before him many alluring and attractive opportunities in the homeland, and the even greater sacrifice which he was willng to make when a pure and holy love eemed to conflict with his clear call to service. We are spurred to greater undertakings in that service as we consider the prodigious amount of study which Martyn devoted to his language work in order to give the Word of God to those who were without it. And we are shamed as we consider the heroism of that man of God as he toiled and struggled alone in a strange land, and in the throes of a fatal disease, literally racing with death in the attempt to finish the task to which under God he had felt led to set his hand.

"Henry Martyn, Confessor of the Fa'th," by Constance E. Padwick. 299 pages, 5\(\frac{1}{4}\text{x7}\)\(\frac{3}{4}\) inches. Cloth cover. George H. Doran Company, New York. \$1.50 net.

ALEXANDER DUFF, PIONEER OF MISSIONARY EDUCATION

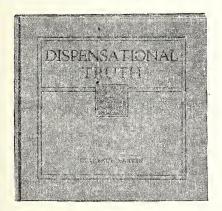
In spite of many good and commendable characteristics this book will prove a disappointment to those who are awake to the necessity of making no compromise with modernism. The book furnishes much information concerning the life and work of Alexander Duff which is exceedingly interesting and thought-provoking. The facts are presented in such a way that the reader gains a new conception of the possibilities and value of educational missionary work. In reading it one cannot help but feel that in Duff he has found a brother in the faith. Apparently he sought

to give education the only place which it deserves in the work of a missionarvthat of a means to the supreme end of wipning men to a personal faith in Christ. To him it was the means of breaking down the barriers of Hinduism and of presenting the gospel to needy souls. However, Duff is unfortunate in his biographer. Apparently the writer is a modernist, for he rushes to the defense of William Robertson Smith, a rationalistic contemporary of Duff, and one who was opposed by him. He criticizes Duff for his opposition, and deplores it. This seems to indicate that he is in sympathy with the objectionable teachings of Smith. This impression is intensified by several questionable things which occur in his discussion. One feels that the writer's modernistic tendencies have influenced his interpretation of the life and work of Duff, and that they have robbed it of much of the warmth and vitality which such a subject deserves. It always causes us sorrow when we find a book which we cannot recommend on account of modernistic teaching or sympathy which it contains, but unforunately this book is of that character.

"Alexander Duff, Pioneer of Missionary Education," by William Paton, Acting Secretary, India National Missionary Council. 240 pages. 51/4x73/4 inches. Cloth cover. George H. Doran Company,

New York. \$1.50 net.

H A W



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Lesson 5

November 4, 1923

THE ABRAHAMIC COVENANT

Genesis 12-14 Golden Text, Gen. 12:2, 3

Throughout the New Testament frequent reference is made to the faith of Abraham and to God's grace in dealing with him. His faith is used as a challenge to the believer and God's gracious dealing with him is used to encourage him and to reveal the depths of grace which God has manifested toward all believers in Christ. Paul is led of the Spirit to base the arguments of two whole chapters, the fourth of Romans, and the third of Galatians, upon the great spiritual facts evident in Abraham's life. In Romans four he tells of the faith of Abraham and of the righteousness which was imputed to him through his faith. Starting from this he gives us a strong argument for the supremacy of God's grace, and he follows this (in chapters five and six) with a rich and helpful exposition of the blessings which come to the believer through faith. Then he swings into a strong appeal for yieldedness to God, basing his appeal upon the argument which he develops from God's dealing with Abraham through his faith. In Galatians three he again exalts the grace of God in distinction from law, and uses as one of the strong points of his argument God's dealing with Abraham. In his argument here he magnifies the Lord Jesus as the "Seed" promised to Abraham. James shows how Abraham's faith found expression in his works and thus earned for him the name, "The friend of God." (James 2:21-23). The writer of the Epistle to the Hebrews lists Abraham among the heroes of faith (Heb. 11), referring to at least three incidents in his life, and uses his faith with that of others as the basis of the stirring appeals with which he concludes this wonderful book. These are only the most outstanding examples of the way in which God u es the story of Abraham to teach His children, but in them we find a hint of the wonderful lessons we may learn from the life of this man of God. In the twelfth to the fourteenth chapters of Genesis there are many rich truths, but we must limit ourselves to the consideration of only a few of them.

I. ABRAM'S CALL

12: 1-9.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went." (Heb. 11:8). With these words the writer of the Epistle to the Hebrews tells the story contained in the first part of the twelfth chapter of Genesis. Abraham had a call. It was a call to separ te himself from his own land and his kindred, and his futher's house, and to go out into a strange land, committing him-

self into the hands of God. He hesitated some time before fully responding to this call, for the implication of verse one is that the call came sometime before the "The Lord had said unto response. Abram." And what is implied here is confirmed and plainly stated in Acts 7:2, in which God tells us that the call came while Abraham was in Mesopotamia, before he dwelt in Haran. In the thirtyfirst verse of chapter eleven it is said that Terah, Abram's father, started for the land of Canaan, but stopped at Haran. From this it would seem that the call which came to Abram also came to his father. The father started in obedience to the call, but being weak in faith never reached the promised land. It was not until after his death that Abram finally responded to the call which God had given some time before. However, he did respond, and went out in faith. And his faith was rewarded, for when God gave the call, He promised that He would make of Abram a great nation, and would bless him marvelously. We shall see later how this promise was fulfilled.

Like Abram, the believer has a call, and his call is attended by a promise of blessing. The believer's call is a call to enter into the yielded life, of which Canaan in the Scriptures is a picture. "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. and be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12: 1-2). Like the call of Abram, the believer's call is a call to separation. He is to be separated from the world, and its sinful pleasures and activities. Then, too, it is a call to a new manner of life. He is to be "transformed by the renewing of his mind." Abram's call led him to become a stranger and pilgrim in the earth, but it brought him recognition as a man who walked with God. And so it should be with the believer. While he will be recognized as peculiar because separated from this world and giving evidence of his heavenly citizenship he will be transformed by his daily fellowship with God in such rich fashion that men will take note of him that he has been with the Lord. Finally the believer's call is a call to rich and abundant blessings. Just notice how many are mentioned in this chapter. Here we see blessing of being accepted by the Lord, the blessing of service for Him, the blessing of trans-formation by His power, and the blessing of proving His will. Who can enumerate the blessings which God wants

to give us and which we receive when we are in the path of His will for our lives? Yes, Abram's call speaks to us of the call which God is sending into the hearts of His children, wooing them to a life of separation and surrender to Himself. Phil. 3:21; II Cor. 6:14-17; Rom. 6:13; Eph. 4:1.

II. ABRAM'S BACKSLIDING

12: 10-20.

But Abram was only human, and even after he had responded to God's call, he sinned and got out of fellowship with his Lord. In plain English, he backslid. Going down into Egypt he lied concerning his wife by telling a half truth. He said she was his sister, and indeed she was his half-sister, but she was more than that. She was his wife. This Abram did not confess. In doing as he did he permitted Pharach to covet her for his harem, and permitted her to be led away into Pharaoh's house. Where was the strong faith in God which had led him to forsake his own land and kindred for a strange land, relying only upon God's provision and protection? It was failure to trust God to supply his needs in the time of famine which led him to go to Egypt and to forsake the land to which God had called him. And it was failure to trust God to protect him which led to the hideous sin of lying and permitting another to take his wife. But God protected His servant even in the midst of his backsliding and would not permit Pharaoh to touch Abram's wife. He so plagued Pharaoh that he came to realize the wrong that had been done and sent Abram away. How this weakness in Abram magnifies God's grace. It shows us that the man whom God so richly blessed was only a weak and sinful human being like all others who have been blessed of God, and that like them he did not deserve the grace which God manifested. toward him. Indeed how could he, for grace is unmerited favor. Psa. 34:7; Prov. 14:14.

Like Abram the believer is in constant wanger of backsliding, even after he has yielded his life to God. It seems that when a life has been given to God Satan hates that life with even a greater malignity than he has displayed before, and he is determined to do everything in his power to break the fellowship of the soul with God. In this way he seeks to hinder God from using him as He desires to do. It is so easy for us to grow weak in faith even after our faith has had a wonderful manifestation and confirmation, and in the hour of weakness we so often step out of the place of God's will and into the Egypt of backsliding. It is significant to make the same of the place of God's will and into the Egypt of backsliding. It is significant to

note in this connection that the whole Bible is filled with instructions to God's people designed to draw them into close fellowship with God, and to keep them from backsliding, and it is filled with warnings against the dangers which threaten the spiritual lives of His people together with the statement of God's preventative and protective provisions for them. Let us rest assured that as God protected Abram in spite of his sin, so He will protect us in spite of ours, but let us not forget that He will chasten us until we return to Him. Rom. 7:12-13; Rom. 8:38-39; Heb. 12:6.

III. ABRAM'S RESTORATION

13:1-4.

It is good to see that Abram soon returned to God. Coming to Bethel, to the place from which he had started he made a sacrifice to God. His fellowship was restored there, for he called upon the name of the Lord. In like manner the believer, recognizing his sin and loss of fellowship with the Lord, should return to the place where he was at the first. He should confess his sin and renew the sacrifice which he made when he gave himself "a living sacrifice" into the hands of the Lord. When he does this God meets him and blesses him. There is another delicate suggestion here which is wonderful and blessed, and that is that when the believer does recognize his sin and confess it God restores him to the place of fellowship so fully that it is as though he had not sinned. How Satan does tempt us to be discouraged after we have sinned, even though our sin has been confessed and forgiven. How he does seek to depress us because of it, and how he does tempt us to doubt whether God has really forgiven us. He knows that in discouraging the believer he can defeat him and hinder him from enjoying his salvation. If the adversary should have trapped us into backsliding let us recognize the sin and flee at once to the Lord. Let us confess our weakness and then let us believe God's Word which says "He is faithful and just to forgive us our sins to cleanse us from all unrighteousness." Let us rejoice in His full and free restoration of our souls to he place of fellowship from which we leparted. I Jno. 1:9; Psa. 51; Psa. 103:8-13.

IV. ABRAM'S SEPARATION

13:5-13.

Yet even after Abram had obeyed God's call and had gone out into the land, and after he had known the joys of restoration after his backsliding there were other lessons which he needed to learn. One of these was the lesson of full separation to the Lord. It was true that he had come out from his father's house and from his land, but contrary to God's Word he had not separated from his kindred, but had taken Lot, his nephew, with him. This man who was one of his former associates proved to be not a little trouble to him in the new land. In the thirteenth chapter we read of the contention between the herdsmen of Lot and those of Abram. Matters here reached such a crisis that they necessitated a separation between Abram and Lot, so Abram finally did separate fully from his kindred.

Likewise the believer has many lessons to learn even after yielding the life to God. He needs to grow in grace. When we yield we do it with a limited knowledge of what is involved, and are almost certain (unconsciously though it may be) to take with us some of the things which belonged to our former manner of living. As we grow in grace God will reveal them to us and when He does this we should not hesitate but should put them away. The yielded life is a life in which fresh decisions are constantly needed. As we grow in grace we will realize that some things which we have not seen before are contrary to the will of God, or perhaps we are neglecting something which He wants to be in our lives. We are called upon to separate from our sins and to accept into our lives the things which God wants us to have there. But someone may say, "Must I leave my relatives and friends?" To which we must answer. "Yes, in one respect." When we have yielded our lives to God it many times happens that our own loved ones or dearest friends are the cause of greatest hindrance to us. It is not always necessary to separate from them in person, but we must most assuredly separate from their manner of living if they are determined to continue living in the worldly, sinful pleasures which we have before God repudiated in yielding our lives to Him. God calls His children to be separated and holy before Him, even if it should involve the severing of earth ties which are dear to us. Let us be assured, however, that he will not lead contrary to the other plain teachings of His Word concerning human responsibility to family relationships. Jas. 4:4; Matt. 10:37-38; II Pet. 3:18; Eph. 4:22-24; I Cor. 7:10-16.

V. ABRAM'S POWER AND FELLOWSHIP

13:14-14:24

It doubtless cost Abram a severe struggle before he could decide to separate from Lot, but what rich recompense he received for his obedience. He enjoyed a wonderful fellowship with God as is seen in God's immediate appearance to him, and His reiteration of His promise after the separation had taken place. It is seen in Abram's meeting with Melchizedek, who was none other than the Lord Jesus in a pre-incarnation manifestation of Himself. And it is seen in his determined refusal to take anything from the King of Sodom, who was a worldling. The power which he enjoyed is seen in his ability to deliver his nephew, Lot, from the hands of a great army, with only a few retainers on his side. And most blessed to relate, he became the means of deliverance to the loved one from whom he had been compelled to separate.

So it is with the believer. Only as he decides to separate from the things contrary to the will of God can he enjoy the fulness of the blessings of fellowship with Him. But when he does separate how rich and sweet is that fellowship. He knows a new power over the enemies of his soul, and rejoices in the victories which God gives him over temptation and sin-yes even over habits which had before he'd him in a hopeless bondage. Then, too, as the life is truly separated it will prove in God's providence to be a blessing and help even to the friends and loved ones with whom fellowship is impossible be-cause of their sin and worldliness. The Christian who lives a separated life is many times God's instrument in the salvation of his former worldly friends and loved ones, because in his separation he has a new power and a new fellowship with God. John 15:4; John 14:21-23; Psa. 1-3; Prov. 11:30; I Cor. 7:12-16.

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RESTATEMENT OF ABRAHAMIC

Genesis 15-17 Golden Text, Genesis 17:1, 2.

yet enter into the promised land and will become the head of the nations of the earth with Jesus reigning over them as King of kings and Lord of lords. Gal. 3:15-18.

I. GOD'S COVENANT WITH ABRAM

Chapter 15.

God's covenant with Abreham was clearly a grace covenant. Evidently the vision which preceded the actual covenant was given in answer to fears and doubts which had begun to trouble Abram, for it opens with these words, "After these things the Word of the Lord came unto Abram in a vision, saying, Fear not, Abram, I am thy shield and thy exceeding great reward." Then Abram voiced the fear which was in his heart that the son of a

COVENANT

servant should be his heir. God reassured him by promising a son of his own fle h, who should so multiply that his seed should be as the stars. He then gave Abram instructions as to the preparations he should make for a covenant. This was done by dividing the bodies of animals and laying their halves over against one another thus making a bloody pathway between them. This was doubtless understood by Abram, for it was a common method of making a covenant, the two contracting parties linking arms and passing together through the aisle between the parts of the car-casses. (McClintock and Strong, and Gesenius' Lexicon.) It was a blood oath that each would faithfully perform his part of the covenant. However, when the time came for the covenant to be made God put Abram aside in sleep and went

While all of God's promises have a ovenant force it is not until we reach he fifteenth chapter of Genesis that we ind God actually making His covenant with Abram. He had given him precious promises concerning the blessing which he was to receive both when He first called im and when He met him after Abram ad separated from Lot. But in chapter fteen God confirms these promises by naking a definite covenant and sealing t in the customary manner. When the ovenant was made all of Abram's weakless and sin could not disannul it nor ould the sins of his posterity, for it was This covenant was covenant of grace. eiterated and referred to many times and nany signs were given that God had not orgotten it. And it is by virtue of this

ovenant that the children of Israel will

Lesson 6

through alone. In this He showed Abram that this covenant was purely a grace covenant and did not depend in the least upon Abram's faithfulness. It was all of God. Notice, too, how God's grace is shown in the imputation of righteousness to Abram when he believed Him. (Verse 6). Thank God our righteousness rests upon the same basis. It is all of God's grace through faith that we are accounted righteous. Rom. 4:1-8; 3:22.

In commenting upon this covenant the Apostle Paul shows clearly that it was not primarily a covenant between God and Abram, but it was a covenant between God the Father and Christ His Son. (Gal. 3:15-17). This is indicated in the vision of Abram, for while he slept a smoking, fiery furnace and a burning lamp passed down the bloody pathway. The Scriptures tell us that "Our God is a consuming fire." (Heh. 12:29). They also tell us that Jesus is "The Light of the world." (John 8:12). Thus in the smoking, fiery furnace and in the burning, shining lamp we find a suggestion of the two Persons of the Trinity. God the Father linked arms with God the Son, and together they walked down the bloody lane of covenant. God the Son covenanted to give His life in order that He might redeem Abram and his posterity, and God the Father covenanted to preserve the seed of Abram, and to bring them safely into the Kingdom, where Jesus should see of the travail of IIis soul and be satisfied. There he shall receive the purchase which He made with His own blood. Thus we may see that the covenant which God made with Abram was a Christ-centered covenant. It was made with the Cross of Christ in view. And its fulfillment depends not upon Abram's works or the works of his posterity, but upon the faithfulness of God in Christ. How this should assure us of our security. Our salvation is on the same ground as the promise given to Abram, namely the Cross of Christ. And as the law which came later and the fearful violations of that law of which Abram and His descendants were guilty could not make the promise of none effect, so our shortcomings cannot alter the thing which God did when we trusted Christ and He gave unto us eternal life. Our weak and sinful faithlessness can in no wise cause God's faithfulness to fail. We are secure in Christ. Our salvation depends upon a covenant between God, and His Son which covenant was sealed with the blood of the Cross. Rom. 5:9; Eph. 1:7; Heb. 9:14-15; Jno. 10:28-29.

In addition to these wonderful truths we can see a prophetic message in the covenant which God gave to Abram. It looks on heyond the prophecy of the "seed" which God gave Abram in Isaac to the "Seed" which He gave in Christ. It looked into the future of the people Israel and told of their afflictions in Egypt which were also typical of the more terrible afflictions of "the time of Jacob's trouble" which shall immediately precede the Kingdom of our Lord Jesus. (Jer. 30:4-10). And it during His Kingdom that the promise contained in the covenant shall be fulfilled, for it is then that Abram's seed shall dwell in the land of promise, and it is then that they shall appear to outnumber the stars of the sky in multitude. So, while the covenant looks forward to the Egyptian bondage and the deliverance of Israel in the fourth generation it also looks forward to the tribulational distresses of Israel and her subsequent deliverance into the glorious light and joy of the Kingdom which follows. Gal. 3:16; Matt. 24:14-31.

II. THE BIRTH OF ISHMAEL

Chapter 16.

In the birth of Ishmael we find another pitiful evidence of the weakness of Abram's human nature. The birth of Ishmael was the direct result of Abram's impatient attempt to hasten the fulfillment of God's promise by resorting to the expedient of the flesh. The coming of the promised seed had been delayed and Sarai grew weary with waiting. Her own body seemed impotent, as indeed it was naturally, so she resorted to a sinful means of obtaining the children which it seemed God had withheld from her. She asked Abram to take her maid to wife and through her to raise up children. While this was permitted by the laws of the land it was contrary to the revealed will of God. Abram weakly agreed to his wife's faithless proposition and as a result Ishmael was born, a child which was to prove a source of great sorrow not only to Abram and his wife, but to their children also many years later. (Gen. 16:12).

Let us not be too hasty in judging Abram, for we are prone to commit the same sin of seeking to accomplish God's purposes in the power of the flesh. We perhaps are burdened to see souls won to Christ but while burdened and anxious for a thing which is in accordance with the will of God we are impatient because the work seems to progress so slowly, so we start great reform and educational movements seeking to change men's social conditions and thus to "save" them en masse, rather than sticking to God's plan of winning them one by one through the simple preaching of the Gospel. Perhaps we are eager to hold our young people's interest in the things of God, but are afraid that our preaching will not accomplish the desired result. So, instead of persisting in the God-ordained work of preaching the Word, being "instant in season, out of season," we introduce a little worldliness into our churches, seeking through moving pictures, theatricals, or other questionable amusements to stimulate and sustain the interest. Perhaps in our own lives we substitute activity for surrender to God, for the meditation in His Word and for the quiet time of prayer which we so sorely need. But when men try to hasten ahead of God, or to substitute for His plans the expedients of the flesh all of their efforts can only bring forth fruit unto sorrow and disappointment. Psa. 127:1; Gal. 5:19-21.

When Sarai found that her faithless expedient was producing sorrow she tried to rid herself of Hagar by so mistreating her that she ran away. But God would not permit it, for He had some lessons to teach His people. Though Hagar fled from the harsh treatment which Sarai had given her and was about to perish God preserved her life and sent her back again to her mistress' house. It was thus also that He dealt with the child en of Israel in the wilderness of Sin. They had murmured against the Lord, and as a chastening God sent the fiery serpents which stung them and brought death and sorrow to them. Israel recognized the sin and cried to the Lord, through Moses, to take away

the serpents. God did not do this, because had He done so they would soon have forgotten and would have done the same thing again, but He did provide a cure for them so that if they would only believe His Word and accept His provision they might be saved. (Num. 21). So it is in the life of the believer. In Adam's fall man received a sinful nature which brings grief and distress to the soul. We have that wicked and sinful nature within us now. When a soul accepts Christ as Saviour he wishes that the old nature might be removed, but God in His wisdom has not seen fit to do this as yet. He leaves the old sinful nature with us but provides a means whereby we may have victory over it. And there can be no doubt that we are made much more reliant upon Him, and much more humble before Him by being compelled to wrestle with the enemy which is too strong for us, and to seek from God His power in delivering us, than we could be if the enemy were removed and the difficulties were ended. But there is a day coming when God is going to remove the old nature as He later saw fit to remove Ishmael after the birth of Isaac. Until that time He left Ishmael and his mother in the home as a constant reminder of the futility of fleshly efforts to accomplish God's purposes and thus no doubt He drew Abram and Sarai into a closer walk with Himself. I Cor. 10:13; Gal. 5:16; Gal. 5:24-26; Eph. 6:10-13.

HI. GOD CONFIRMS HIS COVENANT

Chapter 17.

In the seventeenth chapter of Genesis. we find a restatement and confirmation of God's covenant. It is here shown to be a three-fold covenant. God promised Abram a land, a multitude of children, through the promised seed who should become a great nation, and a King to rule over them. This is a promise that the children of Israel shall one day dwell in the promised land and that a King, evens Jesus, shall reign over them in righteousness. It was a promise of the Kingdom of Christ. By way of confirmation God changed Ahram's and Sarai's names. Abram became Abraham, and Sarai became Sarah. This changing of the names was eloquent of grace, for the syllable added to both of the names was the fifth letter of the Hebrew alphabet, and the number five in the Scripture is the number of grace. In addition to this the same letter appears as part of the Name of Jehovah. These two facts show that in their changed names Abraham and Sarah bore a constant testimony to the grace which God had manifested toward them. The ordinance of circumcision was alc given as a sign of the covenant, and it spoke of the separation of God's people It was a separation of a portion of the flesh from the body. God had ordained that His people, Israel, should be a peculia: people, separated unto Himself. And that is His desire for all believers. We should be separated from the sins of the flest unto our God. Everywhere Abraham and his family went they bore in their bodie the seal of God's covenant with them. I was a constant reminder to them of Hi faithfulness and grace, and was a re minder of His purpose for their lives. Pet. 2:9-10; Tit. 2:14; Rom. 2:28-29; Col 2:10-13.

In confirming His covenant God careully distinguished between Ishmael, the reature of the flesh, and Isaac, the child of he promise. He justly permitted Ishmael o live and promised to bless him for Abraham's sake, making of him a great nation, but He was careful to say "My ovenant will I establish with Isaac which Sarah shall bear to thee." (Gen. 17:21). In His plans and purposes God is always careful to exclude the works of the flesh and to establish His own grace. So throughout the writings of the Apostle Paul, the great Apostle of grace, God led him repeatedly to state and restate this truth, "Where is boasting then? it is excluded. By what law? of works? nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:27-28). This is one of the most important distinctions in the teaching of God's Word, and one which every Christian should bear in mind. Rom. 11:6.

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Lesson 7

DESTRUCTION OF SODOM AND

Genesis 18-19 Golden Text, Genesis 18:14 of them that diligently seek Him." But yieldedness to God is one of the highest and rarest forms of faith. It is the key into the consciousness that one is accepted of God and pleasing to Him. We read of this in Rom. 12:1-2, where God appeals to the believer to present his body "a living sacrifice, holy acceptable unto God." He then shows that this involves separation from the world and transformation through occupation of the mind in Christ and follows it with the promise that the one who does this will "prove what is that good and acceptable and perfect will of God." The yielded Christian is pleasing to the Lord and His service is acceptable to Him. Rom. 14:17-18; Eph. 5:8-10. But not only did Abraham enjoy the

blessing of knowing that his service was acceptable to the Lord, he also enjoyed a new and unexpected revelation of Him. After his unknown guests had partaken of his hospitality, the Lord revealed Himself to Abraham by reminding him of His promise to give him a son by his wife Sarah. How startled Abraham must have been as he heard those strangers ask where his wife was, calling her by her new grace-given name, Sarah. But his astonishment was changed into joyful recognition of his Lord when the promise was repeated, "I will certainly return unto thee-and lo! Sarah, thy wife shall have a son." This was an unexpected and delightful meeting with his God. So the Christian whose life is yielded to God will receive fresh and delightful experiences of God's fellowship. He will find upon reading a Scripture which perhaps he has read again and again before that this time his soul is refreshed and delighted with some new conception of the truths of God's Word which he receives. He will be charmed and thrilled by a new glimpse into the glories and wonders of the Person and work of his Saviour which thus open up before him. Perhaps in talking with someone about spiritual things he will be surprised by an especially striking manifestation of God's power in convicting of sin and saving the soul to which he speaks. Perhaps as he kneels in prayer his soul will be flooded with joy because of a fresh realization of the presence and the power of God. To the yielded Christian the truths of God's Word and the things of His fellowship with us are always new and fresh. It was because of this that the Prophet was led to cry, "The Lord's mercies are new every morning" (Lam. 3:22-23). Jno. 14:21; H Cor. 3:18.

Still another blessing which came to Abraham was a loving revelation of the purposes of God. God showed Him the judgment which was about to fall upon those wicked cities-Sodom and Gomorrah.

PROMISE OF THE BIRTH OF ISAAC AND GOMORRAH

The eighteenth and nineteenth chapers of Genesis contain two stories, the econd of which grows out of the first. t is in reality a sequel to the first, for t follows in time, and the events of the econd story are closely connected with hose of the first. The eighteenth chaper contains the story of God's meeting vith Abraham on the plains of Mamre and lis revelation to Abraham of the impendng judgment upon Sodom and Gomorrah. t also tells of Abraham's intercession. he nineteenth chapter records the visit f the heavenly messengers to Sodom for he purpose of delivering Lot out of the udgment which came upon those cities, nd it tells of the events which followed the life of Lot. These two stories are n striking contrast, and the very conrast between them emphasizes the vital piritual lessons contained in each. Abraam is typical of the Christian who is in ne place of yieldedness to God and conequently in a position to enjoy His felowship and to be of blessing to others. ut Lot is typical of the worldly Chrisan who is out of fellowship with God, nd who as a result of his sin is miserble and wretched, and a hindrance intead of a blessing to others.

I. ABRAM, THE BELIEVER IN

FELLOWSHIP

CHAPTER 18

Years before, God had called Abraham leave his own country and to live as stranger in a land which should afterard be given him for an inheritance. his is where we find him in the lesson day. He is dwelling in a tent, as a ranger in the land of promise, relying pon God's Word. He is dwelling by ith in the place of God's choice for him. his fact should be especially noted for is the key to the events which follow. he yielded believer is the one who can njoy the fellowship of God and who will rove to be a blessing to others because e has power with God. Rom. 12:1-2; an. 11:32; Jer. 17:7-8.

The delight which God takes in felwship with His yielded children may be een in the willingness of the heavenly isitors to accept Abraham's hospitality. s he sat in the door of his tent he looked p and saw three men approaching him. ising he ran to meet them and urged tem to stop and to refresh themselves. his they willingly consented to do, and braham fetched water for their refreshent and prepared food which he set beore them. The guests accepted his serve and ate the food. Only as a believer vielded to God can his service be aceptable to Him. Unyieldedness is faithssness, and we read in Hebrews 11:6, Without faith it is impossible to please Iim, for he that cometh to God must heeve that He is and that He is a rewarder

In like manner He reveals the deeper truths of His Word to the Christian who is yielded to Him, for the Scripture says, "The secret of the Lord is with them that fear Him" (Psa. 25:14). The unsaved man or the unyielded Christian finds that the Bible is a closed book to him. But the same hook which puzzles and bewilders the unbelieving and unyielded glows with divine illumination to the yielded believer. God speaks to him through its pages and through them makes known to him the deep things of His Spirit. Jesus spoke in parables because many, 'seeing saw not, and hearing heard not," hut to the willing believers those very parables which had seemed so hard to the unwilling and unbelieving became the source of rich instruction in the mysteries of the kingdom of God. If one would understand the Word of God and would delve deep into its secret treasures he must approach it with yielded heart and subdued will. God reveals Himself to His yielded children. Matt. 13:10-16; John 14:21-23; John 14:26; I Cor. 2:9-16; John 7:17.

Still another blessing which Abraham enjoyed was the blessing of power with God in intercession. When God had revealed His purposes to him, Abraham interceded with God and though he was very bold in his intercession God heard and answered him. It was this interces ion which became in God's hands the means of saving Lot from the destruction of Sodom. Abraham really was interceding for Lot when he interceded for the city, and while God would not permit Abraham to press his intercession for the city to the point where it would interfere with His sovereignty in judgment, He did respect Abraham's intercession in giving him the thing which was really nearest to his heart, for He saved Lot out of the judgment. The believer who is yielded to God becomes a worker together with Him and shares in the fulfillment of His purposes and plans through intercession. In this way he becomes the means in God's hands of rich blessing to others even as Abraham did. I Tim. 2:1; Jas. 5:16; H Cor. 1:11; Prov. 15:8, 29.

II. LOT, THE BELIEVER IN THE WORLD

But when we come to Lot we find a pitiful contrast to the story of Abraham's fellowship with God. Lot's wrong choice was the start of all his trouble. He had the same opportunity as Abraham of entering into the promised land and enjoying fellowship with God, but when the strife occurred between his herdsmen and those of Abraham which necessita ed a separation, Lot chose the plains in which lay the cities of Sodom and Gomorrah, and "pitched his tent toward Sodom" (Gen. 13:10-12). He had his eyes on the

pleasures and the luxuries of those wicked cities. He chose the world instead of the will of God. In this he represents to us the Christian who refuses to yield his life to God, because he desires to continue to enjoy "the pleasures of sin for a season." Such a choice as this can bring nothing but unhappiness and loss to the one who is so unfortunate as to be deceived into making it. The Christian who holds to the world and refuses to yield his life to God in obedience to His plain appeals is letting fleeting and sinful pleasures rob him of the power and eternal blessings of God. Matt. 23:37; Jer. 17:5-6; Jas. 4:2-4.

God. Matt. 23:37; Jer. 17:5-6; Jas. 4:2-4.

Let us not think that Lot was unsaved or lost because he made this wrong choice. Even though he later went into the wicked city of the plains and dwelt there, accepting a place of political prominence, and sharing in its sins, still God spoke of him as "that righteous man" (II Pet. 2:8). Lot's righteousness was not a righteousness of good works but a righteousness which God had counted to him on exactly the same basis on which He had reckoned Abraham righteous. It was the righteousness which God imputes to His children through faith in Himself. Outwardly Lot gave no evidence of this righteousness, for he lived in the midst of a wicked and perverse people, and though his soul was vexed with their wickedness, yet he d'd not separate himself from them as God desired that he should. Many Christians are like Lot in this respect. They seek pleasure in the world and its activities and in their outward lives appear as men of the world, but their souls are not happy nor peaceful while they are engaged in this sinful fashion. They are "vexed with the filthy conversation of the wicked" even while taking part in the same. But though

Lesson 8

the believer is weak and wayward in his refusal to live a godly and separated life, still God says that the righteousness of God is through the faith of Christ unto all and upon all them that believe (Rom. 3:22).

Surely Lot's condition is in striking contrast to the condition of Abraham. And in nothing is this contrast more clearly seen than in the attitude of the heavenly visitors toward Lot's offer of hospitality. He like Abraham invited them to partake of his hospitality but they were strangely reluctant to enter into his house and it was only after much pressure was brought to bear upon them that they finally consented. God can have no fellowship with the unyielded Christian and any service which a Christian in such a condition would render to the Lord is distasteful to Him. Unyielded service never can please God. Hos. 6:6; Amos 5:21-27; Isa. 59:2.

But though Lot was in such a deplorable condition he was saved from the destruction of the city. Will anyone be so foolish as to say that Lot was saved by good works when he considers the depths of depravity which he manifested in offering to deliver his two daughters to the lusts of vile men in order to save his guests? No! surely that cannot be. Lot's salvation was wholly by grace. Nor is Lot exceptional. One cannot study the lives of any of the Old Testament believers who were greatly blessed of God without being compelled to realize that the blessings which they enjoyed were all of grace. They were all unworthy and sinful men, but they were men of faith. In blessing them God was not approving their sins, but He was accepting their faith. So the man who trusts Christ as his Saviour is saved and will not come into judgment, even though his life is poor and weak and unworthy. Eph. 2:8-9; Jno. 5:24.

Like Lot, however, the worldly Christian must suffer loss. Lot lost his testimony, for the Sodomites had no respect for him, nor did his own sons-in-law nor the daughters who were married to them. They mocked him and were angry with him when he tried to warn them of approaching judgment, or to remonstrate with them on account of their sins. They knew his sinful life too well to listen to his testimony. Lot also lost his family. His married daughters perished in the judgment of the city. His wife, not believing his word concerning the judgment and God's warning against looking back did look back and was turned into a pillar of salt. And his two surviving daughters were guilty of a sin which would make any self-respecting father wish that his girls were dead rather than guilty of such a thing. So, too, the Christian who is sinful and worldly must lose his testimony. As a result of his worldliness his children will have no respect for his faith ,and must perish in unbelief unless God intervenes to save them. Nor. is the loss of joy and happiness and the endangering of the souls of our loved ones the only consequence of our sin. God cannot reward us for faithful service as He desires to do, but must withhold from us the full measure of reward. Believing in Christ we are saved now and shall be saved from judgment even if we will not vield, but we will suffer the loss of our rewards. God help us all to let Him have His way in our lives and to decide to live for Him, yielding the life to be lived out in the place of His choice for us. I Cor. 3:11-15; II Jno. 8.

November 25, 1923

THE BIRTH AND OFFERING OF ISAAC

Genesis 21-22 Golden Text, Genesis 22:12

God's plans may seem to be delayed and it may appear to men that He has forgotten His promises, but when God speaks He always performs that which He has spoken. However, God is never in a hurry. He performs His plans and fulfills His promises in the time which He has set for that performance and fulfillment. So it was in the case of His promise to Abraham and Sarah. The twenty-first chapter of Genesis opens with these significant words, "And the Lord visited Sarah as He had spoken. And Sarah conceived and bare Abraham a son in his old age at the set time of which God had spoken" (Gen. 21:1-2). This child of Abraham's and Sarah's old age is one of the richest types in the Old Testament, for he is truly a type of Christ. The story of the two chapters which we study today is in two parts. The first deals with the birth of Isaac and circumstances which surrounded it. The other tells of the offering of Isaac, from which we may learn some wonderful lessons.

I. THE BIRTH OF ISAAC

The birth of Isaac was a miracle of grace. Abraham and Sarah were old. Their bodies had passed the time of vigor and strength. They no longer had any natural power to produce children. From a human standpoint it was impossible for such a thing to occur. Sarah recognized this

when she heard the promise, and the doubted. But God answered His own question which He asked in the face of Sarah's doubt, "Is anything too hard for the Lord" (Gen. 18:14)? by giving Sarah strength to conceive seed and to be delivered of a child when she was past age. It was because Abraham and Sarah believed God that He was able to bless them in this manner (Heb. 11:11-12).

Like the birth of Isaac, the birth of Jesus, the Son of God, was a miracle of grace. It was God humbling Himself to assume a human form, and He did it through the womb of a virgin. If God could give life to Abraham's and Sar h's dead bodies, as He did, surely He could bring forth His Son into the world through the body of the virgin who believed His Word and submitted herself to His will (Matt. 1:18-25; Lu. 1:26-38). In this point of analogy Isaac presents to us a picture of Jesus, our Lord. But there is another suggestion here which magnifies the grace of God, and that is that when a man believes in Jesus as his Saviour he is begotten from above. A mirac'e of grace takes place in every man, woman and child who trusts Christ as Saviour, for God's life is imparted to the dead soul, and the believer becomes a child of God. He has eternal life—the very life of God. Within him is begotten a new nature-God's nature-"Christ in you, the

hope of glory." John 3:3-7; Jno. 1:12-13; Gal. 3:26; Col. 1:27.

After Isaac's birth Ishmael proved to be a source of distress. He mocked I aac and persecuted him. Abraham's sin was yielding its fruit of sorrow, and a very unhappy condition existed (Gal. 4:29). So it is in the life of the believer. When the new nature has been begotten within bis soul by the Spirit of God, then the old sinful "flesh" nature is aroused to fresh activity and strives with the new nature seeking to keep the soul in subjection to himself. Paul describes the fruits of the "spirit"—the new nature—and the works of the "flesh"-the old nature-in Gal 5:16-26. He there tells of the conflict between the two and tells how we may have to victory over the old nature by walking in the control of the new. The bitterness of this struggle may be seen in the sixth to the eighth chapters of Romans (especially in the seventh chapter), where God lead: the Apostle Paul to describe this conflic and the relation between the two natures The presence of the old sinful "flesh" i the believer is a source of great distres to him, but thank God IIe can give u victory over it.

God led Abraham to cast out Hagar of the bondwoman, and her son Ishmael, syming, "The Son of the bondwoman shall son of the heir with the son of the freezom wan" (Gal. 4:2c-31). So some day H in

will cast out the old sinful nature of the believer. But let us not deceive ourselves into thinking that it is during this life this happy thing will take place. It will not be until we receive our resurrection bodies. In the meantime God wants us to live in the liberty of the Spirit, victorious over sin. In casting out Hagar and Ishmael God provided for them, because He is just and while they must go he would not permit them to perish. But He says to us, "Make no provision for the flesh to fulfill it in the lusts thereof" (Rom. 6:6; Heb. 9:28; Rom. 13:14). We may not have our old natures annihilated during this earth life, but so far as yielding to the control of the old nature is concerned we should "put off the old man with his deeds." We should "count ourselves dead indeed unto sin, but alive unto God." Eph. 4:22-24; Rom. 6:11.

Hagar's expulsion speaks to us of the exclusion of legalism in God's dealings with His reople. It is so interpreted in Gal. 4:22-31. There the bondwoman is said to be a picture of the law which was given at Sinai n Arabia. Sarah is said to be a picture f God's grace manifested in His promises to Abraham. Those promises were given in grace and could not be fulfilled y law keeping, which is an expedient of he flesh. God cannot meet men on the ground of law except in judgment, for the aw demands of men a perfect righteousness to which no man can attain. On the ground of grace, however, God can and does give many rich and wonderful promses, and on the ground of grace He fulfills those promises. Israel will one day nherit the land and will dwell in the city of promise, but it will be by grace. The believer today is saved and shall one ay enter into the presence of his Lord in he glory and joy of the resurrection, but t is all by grace. So in casting out the ondwoman and her son God was saying, 'Human works and law keeping can have o part in the fulfilling of God's prom-He was excluding legalism-law ses.' eeping as a part of His plan. Rom. 11:6; Gal. 3:10-17.

II. THE OFFERING OF ISAAC

Some time after the birth of Isaac and he expulsion of Ishmael and his mother God called upon Abraham to offer up saac his son as a sacrifice. Some have juestioned God's justice in making this lemand, and others have felt that Abranam was a brutal father in being willng to make it. Such would indeed seem o be the case if we did not look at this cene with the light which God sheds Hebrews eleven He gives us the explanaion of this incident and in his explanaion both magnifies His grace and jusifies Abraham for his action. In it He uggests that His motive in asking Abranam to make such an offering was not nly to test Abraham, but also to furnish is a type—a type of the offering which He was to make in giving His only begotten Son to die upon the Cross. In this assage He also shows us that Abraham's offering was not an act of unthinkable rutality but a climacteric manifestation f faith.

Indeed the offering of Isaac was an act faith. There can be no doubt that many juestions surged in the mind of Abraham is he led the son of his love up the mounain to sacrifice him after making three lays' journey into the wilderness for that

purpose. Perhaps he was faint and sick at heart as he bound his boy upon the altar and lifted the knife to make the sacrifice which God had asked of him. But in the midst of the fears and questions there was a magnificent faith which strikes the heart of the beholder with awe as he looks and understands. We read in Hebrews 11:17-19, "By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said that in Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead, whence also he received him in a figure (type)." What a staggering faith we see here. God had said "in Isaac shall thy seed be called." Was it possible that God was going to prove unfaithful and that the child which had been so earnestly desired and so long waited for was to die and that Abraham in his extreme old age was to die childless? How many of us would have thought so in such circumstances as that. But ah! herein lies the secret of Abraham's faith. God had promised, "In Isaac shall thy seed be called" (Gen. 21:12), and He had said, "I will establish my covenant with him for an everlasting covenant and with his seed after him" (Genesis 17:19). Abraham perhaps did not understand how God was going to do it, but he believed that God was faithful and that He would keep His promise even if He had to raise Isaac from the dead in order to do it. He had heard God's promise to give him a seed and had seen that promise fulfilled after many years of disappointment. Now he was able to believe that God's promise concerning Isaac's seed would be fulfilled even though it seemed that Isaac must die. Dr. W. Leon Tucker said recently in a Bible Conference in Denver, "Abraham had seen God raise Isaac from a dead body, and he could believe that if God had raised Isaac from the dead once He was able to do it again." Surely no greater miracle would be necessitated to raise Isaac from the dead than was called for when an old man whose body was "as good as dead" (Heb. 11;12) and an old woman "who was past age" (Heb. 11:11) were given strength to bring him into the world. Abraham's offering of Isaac was a display of a sublime faith in God, and it was the thing which proved his faith to men and earned for him the title, "The friend of God." James 2:21-23. But Isaac's offering was more than a

proof of Abraham's faith. It was a marvelous type of Christ's sacrifice for us. This is true in a two-fold way. First, the willingness of the father to offer his son speaks to us of God's great sacrifice of love made when He gave His Son, Jesus Christ, and when He did that which He did not require Abraham to do-lifted up His hand and dashed it upon the person of His Son in wrath against our sins. What a wonderful love for God prompted Abraham's faith and his manifestation of that faith in the sacrifice which he was willing to make. But what a transcendent love for us prompted God's offering of His only begotten Son, the delight and joy of His heart. In this same connection Isaac presents to us a picture of Christ's resurrection from the dead, for God declares in Heb. 11:19 that Abraham received Isaac again from the dead "in a figure." God spared Isaac from the de th which He had decreed and in this prefigured His manifestation of power in raising Jesus from the dead. Still another picture of Christ is seen in this incident, and that is in the ram which God provided in the place of Isaac. Get the picture. There was the boy condemned to die by the Word of God, but just as the sentence was about to be executed God intervened and provided a ram to take his place. Yes, we are all sinners by nature, and condemned to die by the Word of God. But God in love has provided an offering to die in our stead. He has given His Son, Jesus our Lord-"The Lamb of God which taketh away the sins of the world" (Jno. 1:29). He has died for us, an offering and a sacrifice in our stead. Praise God for such marvelous grace. Acts. 13:30; Acts 2:22-24; Acts 2:31-32; Eph. 5:2; Heb. 9:26-28.

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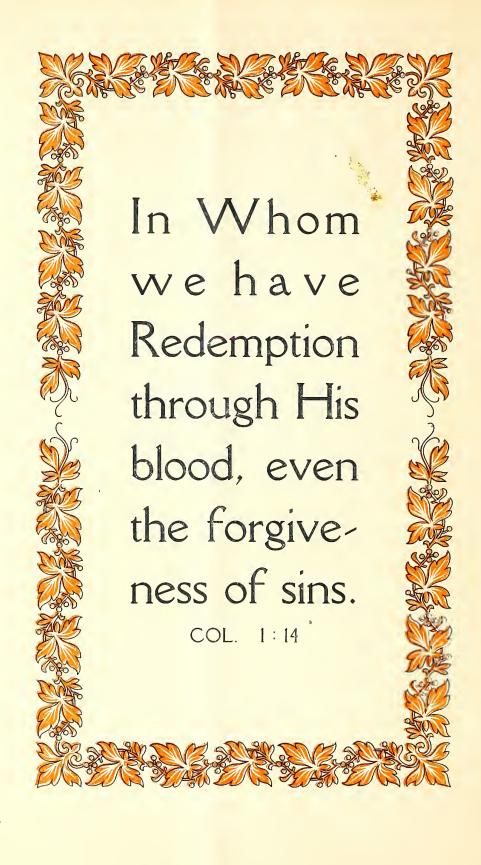
The other day we were greatly blessed in receiving a letter written by a veteran Christian worker, member of a church in which one of our graduates is pastor. It is so good we want to pass it on to you. Here is what she said:

"I wish to heartily commend the material your Institute is putting out, if D. H. Brynoff and wife are samples. (He is our present pastor). You certainly are giving a clear, concise, Scriptural interpretation of the Bible. I would like very much to see Van under such good instruction."

We are glad to report that this man and his wife who is also a graduate of D. B. I. are fair examples of our graduates and the work they are doing. It rejoices our hearts and encourages us to hear such good words from the work of those who have received their training in dear old D. B. I.

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- 1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Jno. 4:24.
- 2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
- 3. In the personality of Satan. Job 1:6-7.
- 4. In the depravity and lost co dition of all men by nature, Rom. 3:19.
- 5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
- 6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
- 7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36: 1 Tim. 2:5.
- 8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
- 9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
- 10. In the eternal security of all believers. Jno. 10:28-29.
- 11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
- 12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
- 13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
- 14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; 1 Jno. 2:16; II Cor. 6:14.
- 15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:3.

"GRACE AND TRUTH"

As the Editor Sees It

The Crisis of Missions

NUMBER of years ago that great and godly minister of the Gospel, Arthur T. Pierson, sent forth a stirring little volume entitled "The Crisis of Missions." In the introductory statement of this book Dr. Pierson makes the following declaration: "We shall aim to show that the providence of God is especially apparent in missions in the opening of doors great and effectual, in the removal or subsidence of barriers, in the preparation of the field and the workman, in the provision and protection of the laborers, and in revealing and unfolding to the Church His set times, seasons, and measure for securing new advance and success." At the time Dr. Pierson sent forth this declaration it was indeed and in truth, as he said, the demonstration of

the greatest crisis in all of the history of missions that God should have been opening doors, that barriers to the carrying on of the Gospel's sweet message should have been removed, and that all of the other indications to which he calls attention should have existed. In a word, in the day in which Dr. Pierson wrote, missionary work had arrived at a crisis because opportunities were bigger, because lands that had been closed were open, and because godly and bold and faith-filled missionaries were "carrying on" for Jesus Christ in a fashion most glorious. Yes, Pierson's days were indeed days of a crisis in missions. But it was a very blessed crisis,—a crisis filled with hope; a crisis pregnant with promise; a crisis of open doors and harbingers of blessing.

If Pierson's days were days in which he could aptly say, "This is the crisis of missions," then yet more are the days in which we live. Indeed we do unhesitatingly declare that Pierson knew not what a crisis in missions could be. In the providence of God the Christian men of today are the ones who face the crisis. Today, yea this yery hour, is the hour of the crisis of missions.

This hour may be rightly termed "the Crisis in the History of Missions" for reasons that are radically different than those upon which the mind of Arthur T. Pierson dwelt. This is the hour of the crisis of missions not because doors are opening, but because in the last ten years mission fields that have been open to the messenger of the Saviour are closed, and the spirit of the governments which have closed these fields is more settled and grim in its determination that missionaries shall not enter them than ever in the past. This is the hour of the crisis

The Missionary Number of "Grace and Truth" is presented to our family of readers with the prayer to God that He will use its message to stir many a soul to yieldedness and service, and that Christians everywhere may be awakened to the sin of supporting modernistic leaders and missionaries, by their endorsement or their cash.

of missions because barriers are being raised on every hand instead of leveled to the ground. And then there is added that other awful fact of the widespread propaganda of Modernism on the mission fields which makes the present crisis so far transcend in horror and awfulness any conceivable crisis of the past that comparison were vain. The present crisis is one in which we see the deadly falsehoods of a decadent philosophy paraded to the heathen in the garb of Christianity; in which we see an empty, bloodless, Christless humanitarianism carried to mission lands and labeled "the religion of Jesus Christ."

Crisis! Ah, never before in the history of missions has there been such a crisis. They who sit in darkness are pleading for bread and the modernist is bringing them a stone. God pity the heathen! It were a

thousand times better to leave him with his gods of wood and stone than to lead him into a Chicago University brand of Christianity and fill his soul with the lying hope that he has found salvation.

This is indeed a crisis.

The D. B. I. Night School

N the evening of November 1st the Denver Bible Institute opened its evening school. The Institute Evening School offers the opportunity of a conservative study of the Word of God to employed men and women whose hours of work forbid attendance upon the day school, and opportunity for special training in Bible themes to Sunday School teachers and lay workers of all denominations. The opening of the evening school was marked by special blessing from God. The speaker of the evening was Rev. S. R. Sheriff. His message was an inspiration to all who heard it.

Rev. Harold A. Wilson is superintendent of this branch of the work of the Denver Bible Institute, and in announcing the opening of the evening classes Mr. Wilson sent an appeal to all the pastors of the city. The content of this appeal was of such importance that we feel it should be presented to the readers of "Grace and Truth."

"Dear Pastor

The fight is on! It is a fight to the death between an "old fashioned" faith on the one hand which holds that the Bible is the verbally inspired Book of God which is His perfect revelation of Himself to men, and a "Modernism" on the other hand which holds that the Bible is a human book which records the evolution of men's religious experiences and conceptions as they sought to find God. In a vital struggle like this we cannot afford to mince matters. Loyalty to our cause and to

our Lord demands that we speak out plainly.

"Denver has two undenominational night schoo's which offer training to Sunday School and Church workers. They are "The Denver Bible Institute Night School," and "The Denver Community Training School for Religious Education." "The Denver Bible Institute Night School" contends for the "faith once delivered unto the saints." It holds and teaches that the Bible is "God-breathed" in all of its parts, but "The Denver Community Training School for Religious Education" is the champion of "Modernism." D. B. I. Night School has not existed for these nine years of its history for the primary purpose of opposing or competing with the other school which we have mentioned, but in the very nature of the case the two schools are as opposite as day and night, for their teachings are diametrically opposed. D. B. I. Night School opposes "Modernism" wherever it is found, and consequently is unalterab'y opposed to the teaching which is given forth in any "modernistic" school.

"Both of these schools want to train your Sunday School and Church workers. You, brother Pastor, are the one who will wield the greatest influence in the decision of your workers as to which school they will choose in which to receive their training for the great task to which they have set their hands. Obviously you need to act carefully and to exert your influence wisely."

The Modernist is a sch'smatic. He has split the ranks of the believers in the Lord Jesus Christ wide open. His atrocious propaganda is subsidized by big interests of the East so that he carries himself with an independence which the impoverished conservative may almost covet. Because of his financial independence and influence, and because he has a message which makes its appeal to the natural man rather than the spiritual man, and because we live in an hour in which the Scripture predicts that the false teacher shall have his fling, the Modernist is getting a stupendous hearing. Consequently, when the conservative sounds forth the simple message of the Word of life, proclaiming the message of Jesus and His love, and calling upon Christians everywhere to stand by the old landmarks, the Modernist rises up and says, "Obscurantism is divisive. These Fundamentalists are pests. They divide the people of God by refusing to co-orerate with the progressive men of a progressive age. They seek to drag us back to a religion which is 2,000 years old." And so the Modernist, instead of admitting that he is the one who is advocating that which has divided the people of God, seeks to "pass the buck" to the faithful few who still maintain faith in God's Word in spite of the educated infidels who now infest pulpit and pew.

Wilson is right in his appeal to the pastors of Denver to decide between Modernism and Fundamentalism, and the appeal needs to be heralded forth not only in Denver but to every city and town and village and hamlet of this broad land,—Modernism has corrupted the gospel! Wherever a little group of people are meeting, so wide-spread has become this evil testimony that the individual soul must settle for himself whether he will be a Modernist or a Fundamentalist,—a liberalist or a conservative,—a believer in the Lord Jesus Christ, or a sugar coated infidel.

Self-revealed

FOR many years it has been the policy of the modernist in whatsoever denomination he might be operating to pose as orthodox, even though he might not declare in so many words that he belonged in the ranks of orthodoxy. It would appear that "them days is gone forever," for which those who believe in honesty should be very grateful. We make this observation because one of the great organizations of one of the largest denominations on the face of the earth has within the last few days come out in a self-revelation of treachery and perfidy of such stupendous character as to be little short of paralyzing to the mind of him who would quietly walk in the Spirit and not in the flesh.

One hundred years ago was born the "Baptist General Tract Society, ' a humble and lowly organization, every organizer of which was a "narrow," "hemmed in' fundamentalist. Among the men now revered in Baptist circ'es who stood at the very fountain head of this movement which was destined to become the "American Baptist Publication Society" were J. D. Knowles, Rev. Noah Davis, Mr. Meehan, Mr. George Wood, Rev. Obadiah B. Brown, Rev. Luther Rice. These men did not build with the purpose of fostering the faith-emasculating conceptions of modernism. They laid foundations upon which it was their purpose there should be reared a migh.y structure of changeless loyalty to the Word of the living God. Alas, Satan has utterly frustrated their aims. They all served faithfully and passed on to be with Jesus, "absent from the body and present with the Lord," absent from the organization which they had founded and present with Him for Whom they had served. The early days of this movement were marked by lowliness, humility and poverty. The extent of the operations of the "Baptist General Tract Society" was necessarily circumscribed. But within a few years it became evident that this organization founded in prayer and reared as its founders thought upon the foundation of the Word of God was to exert a world wide influence. That which the early years presaged has been most amazingly fulfilled. The "American Baptist Publication Society" is world wide in its influence. But alas, the great faith of those early workers was not a harbinger of the future, for the society is no longer loyal to the Word of God.

The effort to mask the modernistic control of the "American Baptist Publication Society" apparently no longer exists. The effort to create the impression that the society is changelessly faithful to the inspired Book has ended. In the booklet called "The Golden Century' issued to commemorate the one hundredth birthday of this great denominational instrumentality there occurs one sentence which all the members of the Baptist denomination should read prayerfully, contemplate, and move forward like a mighty army to express the God-given conviction of their faith-filled hearts. To the mind of every man who is awake to the far reaching controversy between conservatism and modernism which is now shaking the Christian communities of America this one official declaration of the "American Baptist Publication Society" is utterly damning. Here it is:

"No man is barred from our presses because of his conservatism or because of his modernism."

Never has self-revelation been more condemnatory. Never has self-revelation been so full and complete. Here is a great Christian organization, founded by the Godly men of the past, which has slowly yielded to the chilling influence of the so-called broad-minded party to such an extent that it actually sends forth an official pronouncement to the entire denomination, boasting of its disloyalty. "Why," say they, "We are so broad we print the Lord's stuff and the devil's stuff too. We are so faithful to the

thinking of everybody that we will print that which defends Jesus and that which defames Him." What a horrible confession to the fact that honour has been lost, that integrity has fallen asleep, and that faith in the inerrancy of the Word of God is a thing long since relegated to the waste basket. The apostasy of this great denominational society is so great that their boasting seems to know no bounds. We quote again:

"We have maintained the obligation of loyalty to economic progress, * * * We have kept the obligation of loyalty to biblical scholarship. * * * We have fulfilled our obligation of obedience to the great commission."

Such unspeakable blindness has not been recorded in history. Here the representatives of a great organization, founded to be loyal to the Bible, boast in loyalty to "economic progress!" Here the salaried officials of a denominational servant which was called into being in order to exalt the inspired Book, boast in their loyalty to "biblical scholarship," when every informed man knows that the trend of "biblical scholarship"—so called—has been to tear down the Bible.

What should Baptists do? If they believe their B bles there is only one thing that they can conscientiously do, and that is,—demand that every official in the denominational agencies shall be utterly loyal to the Word of God. If this demand goes unheeded; if there is not immediate public retraction of the wicked and brazen declaration which we have quoted in the foregoing paragraphs; if there is not immediate declaration on the part of the officials of the "American Baptist Publication Society" to the effect that the society will instantly return to its original and traditional policy of maintaining the Word of God, then there is only one thing for Baptists who believe their Bibles to do—that is MOVE!

Modernism in Modern Missions

THE time has come when the Christian who has a conscience and who believes his Bible must instantly cut off his giving of his money to many of the great missionary boards which have formerly been worthy of his means and his heartiest co-operation. Many of the denominational mission boards are actually surrendering to Modernism. The result of this disgraceful apostasy is that mission boards originally organized to take the Gospel to the heathen are sending a brand of heathenism to heathendom which is equally as heathen sh as the heathen cults from which they may be emerging. The simple fact that such a thing as this could transpire were bad enough, but when it is remembered that the money to support this propaganda is drawn from the pockets of the godly men and women by appeals to give of their means to send the Gospel of Jesus Christ to the lands afar, it becomes nothing more nor less than highway robbery. That outraged child of God who referred to the officers of one of these apostatizing denominational mission boards as "ecclesiastical thugs" did not exaggerate, and when he said, "Not another penny of my money shall be obtained again under false pretence," he was but uttering the determination which should surcharge the heart of every child of God in America today.

"But," says one, "is there not a danger of exaggerating the presence and effect of Modernism in mission lands?"

No. There is no such danger. The danger is that we shall understate the facts and underestimate the dire-

ful results. Let us face a few facts from the various mission fields and let our judgment be based upon these facts.

In India, as a result of Modernistic propaganda sent out by the recognized denominations and paid for by the sacrificial giving of people who love the true Gospel, there has been recently organized a society of Indian Christians who frankly state that their aim is not to convert the heathen to Christianity, but to permeate the non-Christian religions with so-called Christian thought. The official organ of this new organization is "The Christian Patriot," published in Madras. In a leading article recently published in "The Christian Patriot" appear these amazing words, revealing the effect of Modernism upon the Indian Christians:

"On the ground of the unsuitability to non-Christians * * * the ommission"—from the published prayers of the Names of the Lord Jesus Christ—"is a rational and Christian method." ¹

Could condition be more appalling! A so-called Christian organization actually advising and endorsing the omission of the Saviour's Name from prayer? Could Satan's undying antagonism to the Lord Jesus be made more evident? Could there be anything more diabolical than the perfidy and the treason of the home secretaries of our mission boards who have so managed affairs as to permit such a condition to come on the foreign field. We sent out our money to spread Christianity, and when news comes back telling us what the money has done, we find that our representatives have taught the poor heathen to mumble a few Christless prayers, thus making the condemnation of their poor souls doubly sure, the only difference between their former condition and their present condition being that before we sent our missionaries to them they had embraced one false religion, and now they have embraced another.

The foregoing incident gives us light on the condition in India, and shows the devastating influence with which Modernism has affected vast numbers of professing Indian converts. Let us turn to another field of missionary endeavor,—the land of China, and see what the testimony concerning that needy field is.

The Bible League Quarterly, July, 1920, quotes Robert Gillies, of Shansi, at a meeting of the English Bible League. The quotation follows:

"Just before I left China I went to a social meeting of the missionaries of Shanghai. The night on which I was there the Society had invited the leading Zionist, a prominent Jewish citizen of Shanghai, to tell to the missionary community his ideas about the return of the Jews to Palestine. It was very grand to hear that devout man citing the prophets as he spoke with such enthusiasm and patriotism of the speedy fulfilment of many of these prophecies of the Old Testament. After he had finished there was discussion, and one's heart was saddened to hear one missionary after another stand up and either ridicule or ignore the idea of the Old Testament prophecies having a future fulfilment, and to realize that only a small proportion of that representative gathering held to the infallibility of the Bible." 2

Here we have the testimony of a man of God, revealing to us that in one of the great missionary centers of China, the city of Shanghai, the missionaries will actually stand up and "ridicule or ignore" the inspired prophecies written down in God's Book. How can we expect to lead

^{1 &}quot;The Ravages of Higher Criticism in the Indian Mission Field," by the Rev. Prebendary H. E. Fox, M. A. 2 "Modernism in China," by W. H. Griffith Thomas, D. D.

the Chinaman to believe in Jesus Christ and at the same time undermine his confidence in the "Jesus Book"? It is not a very serious matter for a missionary to cast aspersions at Grimm's Fairy Tales, or Aesop's Fables. But when missionaries, one after ano.her, will ignore or ridicule God's Holy Book, then it is time for the poor dupe at home who has for years been innocently paying the missionaries' salary to shut off the supply of dollars.

These two incidents are revelatory of the universal condition which Modernism is producing on the mission The brief glance which we have been able to give of this condition in India and China is indicative of that which we would find if we were to examine the condition on any of the great mission fields of the world. In a recent issue of "The Fundamentalist," Dr. John Roach Straton shows that similar conditions exist on a mission field which is very much nearer home. The field to which we refer is France. "The Fundamentalist" prints a letter from the Rev. A. Blocher, one of the most godly and respected of the French Baptist pastors. This earnest and consecrated man was present at a meeting of French pastors with Dr. J. H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society, Dr. H. E. Hunt, President of the Northern Baptist Convention, and Dr. Charles Brooks, Commissioner for Europe. In this meeting there came between the conservative element and the liberalistic element of French pastors a decided break. The break was on the question, "Shall the projected French theological seminary teach the whole Bible, or shall it teach Modernism?" The two factions among the French pastors clashed for hours, and finally, since the financial support was to come from the great and honored mission society whose national and international representatives were then present, they turned to Drs. Franklin, Hunt, and Brooks, to hear what they would say concerning the vital question which was before them. We will let Rev. Blocher tell the story of this sad meeting in his own words:

"In the evening meeting, therefore, I put the case before the gathering. It was a solemn hour. In breathless silence all waited for our dear visitors' words. How our hearts yearned to hear from these much honored friends of our churches strong words in favor of the Book of God. But, alas! they only exhorted us to mutual forbearance, to the burying of "minor differences," and to brotherly love. Yet we knew in our hearts that the case in point was not one where brotherly love was lacking, nor was it one of 'minor differences,' but one where the future of the Lord's work was at stake, and our faithfulness to His Revelation."

What perfidy! what treachery! what astounding double dealing! that men of God entrusted with the funds given in sacrificial self-forgetfulness to build up the cause of Jesus Christ should counsel the Modernistic enemies of the cross and the faithful believers in the old-fashioned Gospel to fraternize. We can but ask in the language of one whose words were inspired from God, "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" This sad revelation from the Rev. Blocher leaves the great officials of the Baptist denomination unmasked before the eyes of their constituency. Their rascality is evident to all. Their indulgence in sharp practice cannot be gainsaid. They have taken advantage of the sacred trust of their lofty office to villa nously foster the infidel concepts of Modernism.

But perhaps the thing which reveals the moral turpi-

tude to which this ecclesiastical hierarchy has sunk more plainly than any other thing is the fact that it was not very long after this clash between Modernists and Conservatives in France that the American Baptist Foreign Mission Secretary summarily withdrew its financial support from the French mission pastors (the Rev. A. Blocher and those who stood with him) who had dared to declare their unchanging faith in the Book, and in the Christ of the Book. If the American Baptist Foregn Mission Society had been trying to advertize to the world its attitude on Modernism and toward those who dare to maintain the old-fashioned faith it could scarcely have found a more successful method. The attitude of this great foreign mission society, as indicated by its action in the case of the French Conservatives, is in a nut-shell this,— Preach Modernism or starve! Deny the miracles of the Word of God or see how you enjoy getting along without money! This terrible attitude were bad enough under any circumstances, but it represents a treason and an apostasy which challenges measurement when it is remembered that the money entrusted to this society for administration was given to support the very message preached by those from whom it was withdrawn in France, and was given to fight the very lie which it is going to support in France.

In a recent issue of "The Ministers' Monthly" appeared a paragraph which reveals that God is indeed and in truth awakening some Christians to see the present situation is of such a character as to demand summary handling. The paragraph which was so worthy of comment follows:

"Down in Madison, Illinois, a handful of steel workers, rolling mill employes and car builders got together and said to the Foreign Missions Board of their denomination: Until you oust your radicals and get some real Christian people in your Board you're not going to see another one of our dollars. We don't believe in handing the black men and the yellow men a Bible shot to pieces. We want to hand them a whole Bible, not a Bible full of holes."

It would not take many communities in the United States making such a demand as the Madison demand to straighten things out in fine shape. Every office-holding Modernist in the country would soon be hunting a new job. May God raise up a host of Madisons!

The traitorous minions of Modernism have turned the denominations over to the enemy. The faithful missionary of today finds that he has two foes to fight,—the unbeliever outside the fold and the Modernist within. As we view with sombre thoughts the wreckage wrought in India, China, France, and the mission fields of the world by this powerful movement, all that is within us goes out to God in one pleading cry,—

DOWN WITH MODERNISM!

DATE - SETTING NUMBER JANUARY 1924

The Normal Attitude Toward Second Coming Truth.

L. J. Fowler

When Will Jesus Come Back? Wm. Avery McClure

The History of Date - setting.

H. A. Wilson

Fixing the Date of the Lord's Return.
That Blessed Hope.
The Year - Day Method of Interpretation.
The Synthetic Principle.
Forty Propositions on the Seven Dispensations.
The Editor

"GRACE AND TRUTH"

The Missionary Spirit at D. B. I.

by H. A. WILSON

ROM the day of its foundation D. B. I. has always had a strong missionary spirit. This spirit has been defined by some as "the burden for the regions beyond." It is the burden which God lays upon the hearts of His people to carry the gospel of His grace to those who have not the privilege of hearing it. It is the burden to carry the Word of God to the souls of men and women who have been neglected and to whom consequently it has not been preached. Thus a truly missionary spirit may lead the one who has it to work either in the homeland or in foreign countries, but always in the neglected fields. This is the spirit of D. B. I. Both students and faculty have a strong conviction that God is calling His people more and more to minister to those whose spiri-

tual needs seem to have been overlooked in the ministrations of others.

This spirit was marked among the students even in the beginning of the work. The first two students in D. B. I. upon leaving engaged in home mission work—one among the Indians and the other among the foreigners in one of our large cities. And many others from those early days have been led of God into definite missionary activity.

N the third year of the School, on Halloween, the students gathered together in the dining room of the Institute. The evening was spent in a clean and wholesome social time. Then, as the evening drew to its close the students gathered in a circle for a devotional meeting. Scripture verses which had brought blessing

were quoted by all, and devotional songs were sung. After the last lingering strains of that beautiful song of consecration, "Where He leads me I will follow," had died out, testimonies were called for. Those who were present will not soon forget that scene when two of the young people quietly announced that they felt God was definitely leading them to carry the Gospel to those in Africa. Never did the message of those Scriptures and songs seem more real than as it was incarnated in the willingness of two of their small number to follow, even into the darkness of Africa, the One Who had given this burden.

Another never-to-be-forgotten scene occurred about three years later, when these same young people, Mr. and Mrs. Ogilvie, actually left to begin the journey to that far-away land. After a farewell service had been held these two young people boarded the train which was to bear them away. The students and faculty gathered on the depot platform and after committing them to God in

prayer, they sang together the old songs of consecration which had become so dear to all. Many eyes were filled with tears, and many hearts were very tender as that train rolled out of the station and as from the observation platform the two first foreign missionaries from D. B. I. waved their farewell.

Several years have passed since then, and our hearts have been gladdened by the privilege of seeing Mr. and Mrs. Ogilvie once again and of hearing their testimony, for it was only last spring that they visited Denver on their first furlough. Since they left Denver to return to the field this joy was deepened by the reception of the Gospel of Mark in the Iregwe tongue, which is the language spoken by the people among whom the Ogilvies

have been working. This is the first visible fruits of their labor, and is the first portion of God's Word ever printed in that language. Who can tell what the harvest may be from the sowing of this precious seed? May God prosper it to His glory.

MANY precious memories flood the mind as one looks back over those early days, but perhaps one of the most happy of these is that of the decision which God brought to the hearts of a man and woman of middle age, brother and sister E. N. Nelson. Brother Nelson was engaged as a colporteur in Colorado when he came in touch with D. B. I. Though he had been in the ministry for several years already this brother felt that he needed more knowledge of God's Word, and began attending some of the classes in the Institute. While attending these classes God

dealt with him in a marked way. When he was a young man brother Nelson had felt burdened of God to go to Africa as a missionary. Now, under the teaching of the Word, that burden was revived with special force and caused a tremendous struggle in his soul. It seemed foolish for a man and woman in middle age even to consider going to a foreign country to do missionary work in the face of the necessity of learning a new language, and in view of the time which would be consumed to get it. However, after praying the matter through these two dear people felt that they could not be happy until they were in the place to which God had called years before, so they gave themselves to God for His service in Africa. For a number of years they have been working on the east coast of that dark continent, and God has wondrously blessed their labours. Those who were present at the farewell service given for brother and sister Nelson received a lasting blessing when brother Nelson stood with tears stream-

Wilson here gives a graphic insight into the spirit of burning devotion and sacrifice which characterizes the student life at D. B. I. Put D. B. I. on your prayer list and pray forth into the regions beyond a host of D. B. I. men and women.

"GRACE AND TRUTH" GIFT SUBSCRIPTIONS WILL MEET THE NEED.

ing down his face, and with his voice breaking for the flood of emotion which overwhelmed his soul, and said, "This is the happiest day of my life. At last I know I am going where God has always wanted me to go." Thank God for the spirit of yieldedness which made brother and sister Nelson willing to make the sacrifices and to undertake the almost superhuman work which they did because they felt God had led them to do it.

NE other parting has been recalled with special force just recently. It was only a few years ago when the students and workers of D. B. I. said "good-bye" to our brother and sister Guy and Ruth Laird, as they left also to go to Africa. Our hearts were very sober as we listened to the descriptions of the difficulties and dangers of the work given by the local representative of the board under which these two young people were to labour. And what a blessing it was to us all to realize that, as they said, they were going out, facing frankly the difficulties and dangers, but willing that God's will should be wrought out, even at the cost of tremendous sacrifice if necessary. Shortly after reaching the field, brother and sister Laird felt the "urge" of the Spirit for the regions which as yet had not been touched with the Gospel, and they went to one of those tribes living just beyond the frontier of the missionary advance.

Only within the last two weeks our hearts have been saddened by hearing that our dear sister Ruth Laird has given her life in this attempt to reach a raw heathen people with the Gospel. Full details have not yet been received, and cannot be for some time, but according to the information which has reached us it seems that the tribe in which the Lairds were working have the barbarous and superstitious custom of hastening by a blow from a club or axe, the death of anyone who was sick. They feel that they must slash open the body to let out the evil spirit. Mr. Laird had left the mission station, thinking everything was well, and expecting to return in a short time. In the meantime Mrs. Laird was taken sick, though not seriously, and would doubtless have been well in a few days. The natives, however, learned of her sickness and

Yea, so have I strived to preach the gospel, not where Christ was Rom. 15:20 named, lest I should build upon another man's foundation.

sought to practise their brutal custom and to hasten her death by violence. Mrs. Laird and the one who was helping her withstood their attack until help arrived. For some days it seemed that she had suffered no ill effects, but only a short time later it proved that the shock of this attack, coupled with that of a similar one made upon a Christian boy in the station a short time previous, had been too much for her, and she left this life to be with Jesus. Mr. Laird was thus left alone in the heart of Africa with their little child, who is only about a year old.

While our hearts are saddened that one of our number has been thus early called upon to pay the price which aggressive missionary work has frequently demanded of those who would engage in it, this sadness is mingled with an unspeakable joy. We rejoice that our dear sister was willing to pay the price, and that brother and sister Laird, though they knew it might involve such a thing, were willing to risk the dangers and to suffer the hardships necessary to work among those terribly needy people. We rejoice in the knowledge that our sister has only gone home to be with the Lord in Whose service she laid down her life, and that there is laid up for her a crown of glory, which will be given to her when He shall come again. We rejoice, too, that the bereaved husband has the comfort and support of the One Who in His infinite wisdom and love saw that the sacrifice of our sister would in some way, as yet unknown to us, best further His cause. We rejoice in the consciousness that God has not permitted this life to be wasted, but that in His own time He will reveal to us His purpose in permitting this sadness to come upon us.

When the news of the sad circumstances of our sister's death was read to the students in the Institute it was called to their attention that their yielding their lives for service might mean that they too would be called upon to make such a sacrifice, and to brave such dangers. They were asked if, in the face of this possibility, they were willing to press on. Unanimously they said they were. Each signified that His life had been willingly surrendered to God for His service, even if it meant persecution and suffering and even death. God alone knows how many may be called upon for that sacrifice in the dark days which are closing this age, but, thank God, if such a need arises the young people are willing.

MANY other soul-stirring things might be recorded, all of which would help the reader to understand just a little better the missionary spirit at D. B. I. But perhaps in closing this brief discussion it will be profitable simply to call attention to a few general facts.

Of the twenty-three graduates of the Denver Bible Institute, ten are either actively engaged in some definite form of missionary work in this country and in the foreign fields, or else are waiting for God to open the way for them to engage in such work, and are taking further training in the meantime. Over eighty percent of the students who are now taking their course in the Institute are prayerfully seeking to know God's will for their lives, with the conviction in their souls that perhaps He is leading them into missionary work. Many of these have become definitely convinced that God does want them in the mission fields. Eight foreign countries are upon the hearts of these young people, in addition to the burden of the neglected districts of the homeland, Africa, India, China South America, Japan, northern Canada, Turkey, and Many of the students not included in this Bermuda.

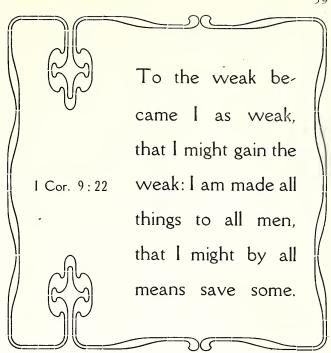
number are still seeking to know God's will for their lives, but have not felt that He was burdening them for any particular field as yet.

Members of the student body of the Denver Bible Institute suggested a few years ago that they should voluntarily forego the pleasure of serving refreshments in their social times, and should send the money which would have been used in this manner to mission fields. To this suggestion the students heartily and unanimously consented, and since that time, about eight years ago, the young people have followed this policy. When a social time is to be held they make up a "refreshment" offering, and put forth every effort to make it a large one, then they do without refreshments themselves, and send the "refreshment fund" to carry the water of life to souls who are perishing for it.

Each month the student body makes an offering, at quite a considerable sacrifice on the part of the individuals, to be used in spreading the knowledge of the Gospel. They have supported for varying periods of time a native worker in Central America, and one in China, and have contributed to the support of other missionaries as well. Through the offerings of the student body "Grace and Truth" is going regularly to twenty-five missionaries, and many have testified that they have received much help in this way.

It is hoped that God will so provide that in the near future, the missionary activities of the Denver Bible Institute may be greatly extended. Several young people have given their lives to God for the Gospel Truck work in the neglected districts of Colorado and surrounding states. This is the work of which Mr. Sprague speaks in this issue of "Grace and Truth," and in which God has so wonderfully blessed him and Mrs. Sprague. We are praying that God may provide the trucks and necessary equipment to put these young people out into the fields where otherwise the Gospel is not being preached. Two young people have definitely applied to the Institute to be sent out to China to carry the Gospel into districts in which no missionary work has ever been done. They wish to carry the Gospel to "the regions beyond" under the auspices of the Institute. As soon as God provides the necessary funds they will be sent out; and to this end we are definitely praying. Many openings are being made to establish Gospel Missions in mining towns, and in other communities where no Christian work is being done, and as God provides many of these missions will be established and conducted under the auspices of the Institute, as is even now being done in several places. Many other burdens which God is laying upon the hearts of the workers in D. B. I. cannot be mentioned for lack of space, but in all of them t is our earnest conviction that God wants us to enlarge our borders, primarily seeking to reach souls who are not being reached with the Word of life.

In the missionary education department of the Institute much enlargement is needed, and will be made as God provides. Constant efforts are being made to develop in D. B. I. the strongest possible missions course. The misionary museum is growing, and we are praying that the text ten years will mark even larger growth than has been een in the past. A strong missionary library is one of the teeds of the school which as yet has not been provided, but for which we are earnestly praying. Much other quipment is needed to do the best possible work in this lepartment, and we are praying, and expecting that God



will make the necessary provision in accordance with Phil. 4:19:

"My God shall supply all your need according to His riches in glory by Christ Jesus."

For these and other burdens which are upon our hearts as we face the crying needs of earth's unevangelized millions we will greatly appreciate the prayer co-operation of those who love the truths for which D. B. I stands, and who are eager to see the Gospel of Jesus Christ carried to the dark corners of this poor, sin-blinded, devil-driven world. Pray that many, many more young men and women may be touched by God's spirit and led to respond to the appeal of Romans 12:1-2:

"I beseech you, therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

Pray that many who are burdened of God to carry the Gospel to those who sit in darkness and in the shadow of death may be led of God to D. B. I. to train for their work. And pray that God will provide much larger accommodations for the students whom He is sending, because our present accommodations are taxed to their utmost limits.

Notes

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CHANGE OF ADDRESS NOTICE

Notice of change of address should reach us not later than the fifteenth of the month preceding date of issue in order to be effective for the coming number.

Is God Just in His Dealing With the Heathen?

by THE EDITOR

• HE question is not new. Unbelievers and believers alike have many times found their souls staggered by the inquiry, Is God just in His dealing with the heathen? It is a query which is justifiable, for at first thought it would seem that God was indeed unjust to declare that "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God," and then to allow many souls in heathen darkness to go down to death without hearing the message of Jesus and His love.

TO those who believe the Word of God the question is sufficiently answered by the many declarations of the Scripture that *God is just.* In Psa. 50:6 we find the words:

"And the heavens shall declare his righteousness: for God is judge Himself."

What comfort to the trembling soul! God is Judge Himself. No unresponsible underling shall be appointed to this task. No angel, the product of God's creative power, shall sit in judgment over His people. Nay, nay. God is Judge Himself, and in that fact there is hope for every heathen soul, for God's judgment is never wrong. He does not judge according to the sight of the eyes, nor does He judge according to the hearing of the ears, but He judgeth as One Who knoweth all things and Who is incapable of sin. "Shall not the Judge of all the earth do right?" (Gen. 18:25). We unhesitatingly aver our unbounded faith in God's dealing in perfect justice with the heathen because of the simple declaration of His Holy Book:

"He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:4).

THE second reason which presents itself in the Word of God, causing us to have undoubting confidence in His justice in dealing with the heathen is the fact that God, through His Son, has pledged Himself to perform the amazing miracle of drawing every man unto Jesus. The promise is found in John 12:32:

"And I, if I be lifted up from the earth, will draw all men unto me."

Few have stopped to ponder upon the world-wide, sweeping, universal character of this promise. Jesus says, "I, if I be lifted up." This expression does not mean lifted up in preaching, as has been so often stated, but upon em-

brought to the child of God in the knowledge that every question which may disturb the soul has a satisfying answer in the Inspired Book! May God grant that through the Bible light shed forth in this study many souls shall be led to repose greater confidence in the Book of Books and to see's Cod's own solution in every problem of life.

ploying the Context Principle the student of God's Word will instantly see that the expression "I, if I be lifted up" is a graphic reference to the crucifixion of our blessed Lord. The condition has been fulfilled. He has been lifted up. They nailed Him to the cruel cross. He bore our guilt in His Body on the tree. Yes, the condition is met. And what is the promise? "I will draw all men unto Me." There it stands, in the words of the Saviour Himself. He did not say some men. He did not even say that He would draw ninety-nine percent of the men. He said all men. The immediate language of the text and the sweep of the context stand in perfect agreement with the conclusion that the only sane and balanced understanding of this passage is to accept it at face value. The condition is, "If I am crucified." The promise

is "I will draw all men." Any interpretation which seeks to strip this passage of its self-evident universality of application is but an effort to sidestep the definite words uttered by our blessed Saviour. When He said, "I will draw all men unto Me," He was simply saying that every man from Adam to the Great White Throne should be drawn by the power of the Divine One Himself toward Jesus, the crucified One. This is made possible by the fact that in the mind of God Jesus is the Lamb slain before the foundation of the world (I Pet. 1:19-20). All men are definitely declared to be the recipients of this mysterious blessing. All men are within the mind of God when He sets before us His marvelous drawing work. This makes most clear the meaning of the passage which has puzzled many: "God is no respecter of persons." Every man in far away India, every naked negro in the heart of Africa, every American heathen treading the streets of Chicago or New York, every one is included in this marvelous spiritual declaration of the Saviour,—"I will draw all men unto Me."

But one objector may say, "I know a hard-hearted chap who has never had any inclination toward the things of God." That may be apparently quite true, so far as the outward manifestations of the man's life may be concerned. But since Jesus says, "I will draw all men," the fact remains that the man has been drawn, and if we could but read the heart of that fellow in some hour when he has been sincere with himself (for every man has his sincere moments) we would have found out that he, too, like every other man, had been drawn Godward.

One of the most remarkable and convincing proofs of this universal drawing of the hearts of men toward God is the report which comes back to us from missionary activities throughout the world. Observing missionaries tell us that in heathen lands where the Name of Jesus has been utterly unknown it is not an infrequent thing to discover men and women who are already singularly prepared of heart to listen to the Gospel and willing to give it an immediate reception. Of course hosts of unwilling ones are discovered, but the very fact that in the depths of heathen darkness and superstition souls already willing and prepared for the Gospel can be discovered is a most delightful and refreshing practical proof of the truth of this declaration of the Saviour, "I will draw all men unto Me."

He is not failing to fulfill His promise. Every hour of the day He is keeping His Word. The universal drawing of human hearts toward God is going on at this very moment. Thank God there are some who are responding with willingness to the tender, wooing tug of God.

It is sad that many missionaries have placed an incorrect interpretation upon the fact that they find this "upward yearning" in the hearts of uninstructed heathen. The interpretation which these men have given to the condition they have discovered is that man is naturally good, man is naturally religious, man naturally seeks after God. This human interpretation of the blessed product of God's drawing power working upon the hearts of men is diametrically opposite to the plain statement of Scripture, "There is none that seeketh after God." Based upon this false interpretation of the facts we find these modernistic brethren propounding the idea of the "divine spark" and "universal brotherhood." It is exceedingly satisfying to the mind of the prayerful Christian to observe how fully the Bible explanation does away with false interpretation, at the same time clearly setting before the

mind of him who is willing to receive Bible teaching the correct interpretation of the facts observed by the missionaries. Yes, it is true that men in heathen lands have shown evidences of the "upward yearning" in their souls, but that upward yearning was not the product of nature but the product of grace. It was the result of God fulfilling the promise which fell from the lips of His Son, "I will draw all men unto me." And those whom the missionaries found who were manifesting a response to the upward tug were the willing ones who had been giving a happy response to the drawing work of God.

THE third reason for believing that God is just in His dealing with the heathen is that the Scripture definitely teaches that not only is God drawing all men, but that He also follows His miraculous drawing work by an equally remarkable seeking work in which He is seeking the willing ones. It is a most deplorable fact that although every man is drawn, every man does not willingly respond to the drawing. That God is seeking the willing ones is taught by the Saviour Himself in the fourth chapter of John, the twenty-third verse:

"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."

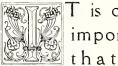
Note the Saviour's words. He says the true worshippers shall worship the Father in spirit and in truth. Worshipping the Father in spirit and in truth is surely nothing less than worshipping Him as the Psalmist says, "with a broken and contrite heart, because the sacrifices of God are a broken spirit." This is merely a Scriptural way of saying that the will has been handed over to the heavenly Father. And then He adds the astonishing expression, "The Father seeketh such to worship Him." God is seeking willing ones. In the light of the fact that the drawing work of the Lord is universal this declaration becomes most interesting. It gives an additional demonstration that God is absolutely just in His dealing with the souls in the unevangelized lands. He not only draws every man in India, China, Japan, and the islands of the sea, but as He draws in faithfulness to the words of the Saviour He is seeking the willing ones.

FOURTH and last we unhesitatingly declare that God is just in His dealing with the heathen because He has promised that when He discovers the willing one, that one shall know the doctrine. The proof of this is found in John 7:17:

"If any one wills to do His will, he shall know of the teaching, whether it is of God, or whether I speak from myself" (Worrel's Translation).

It is a divine guarantee! It is heaven's promise to the willing one! If the willing one happens to live in an unevangelized neighborhood the promise is still just as good, because it is God's promise. It simply means that God has given His pledge that He will get the Gospel

to every willing soul. "He that willeth to do the will of God shall know." No hesitancy in facing the issue here. The clarity of God's declaration is indubitable. He sees that as the drawing work proceeds, followed by the divine seeking work as He seeks for willing ones, the likelihood is very great that a willing one will be discovered far away from the centers where the message of Jesus and His love is being faithfully proclaimed. God is not blind to the difficulties which are involved in such a promise, but He makes the promise unhesitatingly because His justice is such that He cannot maintain that justice and neglect a willing soul wherever that soul may be found. Hence He gives the promise which means that if He finds the willing soul at earth's remotest bound He must send a messenger to that soul in order to be faithful to His Word. For salvation, which is the ultimate end of this gracious dealing of God with the souls of men, does not come as a result of abstract willingness which may be discovered in the heart by God as He seeks, but it is the result of faith, and the Book is very definite in the declaration that, "Faith cometh by



T is of great importance importance

should see the justice of God in His dealing with the heathen, but it is equally important that we should recognize our own injustice to the One Who bought us if we have not with rejoicing hearts given our lives. our all to the carrying of the message to the fields afar. ණ

"GRACE AND TRUTH" GIFT SUBSCRIPTIONS WILL MEET THE NEED.

hearing." Hence God's promise that, "He that willeth to do the will of God shall know the doctrine," can mean nothing less than we have indicated. Whenever God finds a willing soul He has pledged Himself to get the Gospel to that soul one way or another.

Examples of this fact are to be found both in the Scriptures and out. The Scripture examples are most convincing. Cornelius was a man who prayed and gave alms, but he had never heard the Gospel. He was lost. However the biblical record concerning him is of such a character as to indicate beyond the peradventure of a doubt that he was a willing soul. So God performs a miracle to break the prejudice of Peter in order that Peter may respond to the appeal of a Gentile to come and preach the Gospel. The story is simply a graphic demonstration of the fact that "He that willeth to do the will of God shall know the doctrine." Another case is the case of the Ethiopian eunuch. His heart responded to the drawing work of God and he was found to be a willing soul, as with Old Testament open before him he was riding away from Jerusalem. God performs another miracle in order to keep His Word. Philip, the evangelist, is whisked from Samaria to the desert of Gaza and finds himself walking beside the chariot of the Ethiopian willing one, and once more God keeps His promise, "He that willeth to do the will of God shall know the doctrine.'

Missionary annals literally teem with illustrations of God's faithfulness to His promise that He will get the Gospel to willing souls. Students of missionary books of the last one hundred years find these illustrations in the lives of practically all the great missionaries. One of the most familiar is the story of the Indian prince who with his wife became convinced that his hands must be greater

than the gods of wood and stone which they worshipped, because those gods were made by hands. As he meditated upon this fact he came to the conclusion that there must be a God Who made his hands and Who was consequently greater than the hands which made the heathen gods. The result of this line of thinking was that this Indian prince and his wife cleansed their temple of every idol and for many years entered therein daily, out of the depths of their heathen ignorance but in the simplicity of willing hearts worshipping the God Who made their hands. One day there came to their attention a copy of the Bible, which had been translated into a language which they could read. Being told that it was the book of the white man's religion they took it into the idol temple that they might read it. The first words answered the question which had been for years upon the hearts of this couple who were willing before God. "In the beginning God created the heavens and the earth." Said they, "This is the God Whom we have worshipped for years, for if He made the heavens and the earth He also made our hands. They read the Bible, received the Christ of the Bible, and a few years later when a missionary visited that section of India for the first time they greeted him with the astonishing words, "Hosanna unto him who cometh in the Name of the Lord."

Yes, God is just in His dealing with the heathen. He is just first of all because of the Scripture declaration. He is just because He is keeping His promise to draw all men unto Him. He is just because as He draws He faithfully seeks the willing ones. And He is just because when once the willing one is found He gets the Gospel to that one no matter how great may be the difficulties which must be overcome.

Home Missions in Colorado

by H. A. SPRAGUE

AVING now spent two and one-half years in home mission work in the State of Colorado, I can say that the home mission field is crying for workers and that the need was never greater.

Upon the night of our graduation from the Denver Bible Institute, Dean Fowler, when presenting the diplomas, announced that our faces were turned toward home mission work in the neglected fields of Colorado. "And so," said a certain person in congratulating me, "you are

going to those God-forsaken places." "Yes," Two and I replied. one-half years have passed since then and I can say that these fields are forsaken, but not by God. They are forsaken by God's own children who have permitted their eyes to be blinded concerning the needs in their own State. In this period of time we have discovered conditions which are almost parallel to conditions in the foreign fields, conditions which are heart-breaking, and which should stir the heart of every child of God as I relate them to you.

I remember at one time of entering a home in a prosperous mountain valley. The mother in that home, learning that Mrs. Sprague was a Gospel singer, asked if she would not sing a few songs. Seeking a point of contact, we inquired what her favorite song might be. "I like

them all," she replied, and then asked for "Safe in the Arms of Jesus." Later on she asked for "Rock of Ages," "Face to Face," and other songs which are so often used at funerals. We wondered at her choice, but said nothing. Finally she told us that the only time they heard the Gospel sung was at funerals. This family

THE Gospel Truck Evangelism now being conducted by the Denver Bible Institute in the neglected districts of Colorado has been owned of God in the salvation of souls, the transformation of homes, and the restoration of the backslidden. Mr. Sprague gives "Grace and Truth" readers a real insight into the conditions existing on the fields reached in this work.

had lived in that valley for years without ever hearing the Gospel, and yet at our meetings we had as high as fifty persons present. Whose fault is it that these souls who are so precious to the heart of God should never have the Gospel preached to them? It may be that some reader will remember the time he felt called of God to go into His work and he rebelled, and now these people are neglected because he wouldn't go.

We have discovered many sad conditions. I know of communities and towns in which it has been from one to fifteen years since they have had Sunday School or church services. This means that many of the young people from five to twenty years of age have never heard that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John 3:16). We have met boys and girls fourteen and fifteen years of age who will ask, "What are Gospel services?" On one occasion, in explaining, I asked, "Do you know what evangelistic meetings are like?" They replied, "No." "Do you know what preaching is?" Again they replied, "No." "Well," I answered, "we have music and singing and I tell about the Lord Jesus." They went away, but I knew from the expression on their faces that they did not understand. Again, I know of a little town where two girls twelve years of age started a Sunday School and kept it going for four years, at which time some of the older folks became interested and gave a helping hand. Thank God for such girls. I wish we had more like them. Such conditions as these are indeed heart-breaking.

After telling of these conditions I can hear someone saying to himself, "I wonder of what heathen land you are speaking." I am not telling of a heathen land, but of a State in our so-called Christian America,—of our wonderful State of Colorado. But Colorado is not the only state in this condition; all these western states share the same fate. Now I can hear someone say, "Then these places you tell about must be far back in the depths of the Rockies." I reply, "Some are and some are not." know of a community pierced by one of the main railroads in which, within a radius of less than ten miles, there are nearly two thousand people, and when we were there they had been a long time without a pastor. I know of many towns of from three to nine hundred people who have had no pastor for several years. Colorado has many counties with only one pastor, and some counties are without any Christian workers. The need is great.

My dear reader, do not these facts stir your soul? Are you not even now about to kneel in prayer and ask God to send many men and women to these neglected fields? Are you close enough to your Lord to hear Him if He should call you?

A ND now I trust you are deeply concerned and wish to know how these fields are to be reached. Our way of traveling is by a Gospel truck,—a Ford truck with a six-by-twelve house upon it. In this we live, and although it is small, we have found it to be a very comfortable home. Going in a truck as we do, it permits us to reach outlying districts which could not be reached in any other way.

Upon entering these towns and districts we are usually well received, but not always encouraged. Many times the only encouragement we receive upon asking permission to hold meetings will be a remark like this,—"Well, if you wish to hold a few meetings, I am willing. It cer-

tainly can do no harm." Thank God, the Gospel of Grace harms no one, but it is the power of God unto salvation to every one that believeth. With a meeting place secured, we call upon the homes, inviting the people out and leaving tracts at each home. The first few nights of meetings are usually hard, the coldness oppressive, but the Sword of the Spirit, which is the Word of God, being sharper than any two-edged sword, soon reaches to the hearts and souls begin to respond.

On one occasion we went to a wicked little town where drinking and card playing were open. Women could be seen playing cards as well as the men, with the children running in and around them as they did so. At this place the men would bring their wives to the meeting and then go to the pool halls and play cards and pool until the lights at the meeting-house went out, at which time they would come and get their wives and go home. Our problem was to reach these men, but how could we do it? After prayer the Lord opened a way. The wife of one of the pool hall keepers had been confined to a wheel chair for about twelve years because of rheumatism. She could not come to the meetings, so we took our little street-organ and went to her home. After singing several songs and pointing her to the Lord Jesus as her Saviour, I read from the Bible, had prayer and left. It pleased the old lady very much, and so she told her husband, who in turn was so pleased that he came and thanked us with tears in his eyes. Taking advantage of the moment, I asked for permission to hold a short service in the pool hall before our regular evening service began. Thank God the request was granted, and as a result we had the privilege of proclaiming to many sin-hardened men the message that is so dear to our hearts.

Not only do we seek openings like the above, but we seek to employ every means possible to get the Word of God before the people. We give out many tracts, many Gospels, we hold street meetings and prayer meetings, we call upon the homes, get in touch with the children, organize Sunday Schools and Young People's Societies,—always with this aim in view, to get the Word of God before the people.

'HE results of such a work as God has led us to do will never be known until we get to be with Him. In fact, God does not wish that we should look at results, but unto Jesus instead. "Consider Him," says the Scrip-"Delight thyself in Him," rings out the Word of However, one illustration might be a blessing to you. It was about nine o'clock on Monday morning in a little mining camp just below the timber-line. Our meetings had closed the night before with a total of fourteen decisions for Christ. We were about to leave, and gathered around our machine were many of the camp folk. They had come to say good-bye, but had already remained nearly half an hour. Their souls were hungry to hear more of the Saviour. Taking advantage of the moment, I urged them first to let Him have His way in their lives, and, second, to read their Bibles much and to pray; and then with a word of prayer we parted. It was like leaving home, for they cried as we left. It was no wonder that they cried, for it was the first time the Gospel had been preached to those poor, hungering souls for about six or eight years.

And Jesus said, "Go ye into all the world and preach the Gospel," and the disciples went, but they began at home, in Jerusalem.

The Eighteen Principles of Divine Revelation

Principle No. 9 — THE NUMERICAL PRINCIPLE (Second Installment) — by THE EDITOR

HAT fact which lends special beauty to this wonderful principle is that when once the significance of a number has been determined the student may from that time on rejoice in the confidence that wherever that number may be discovered in God's Word the significance is the same. Marvelous testimony to the unity of God's Book! Wondrous demonstration is this that the Bible is not the product of the mind of man, but the miraculous product of the mind of God. The Numerical Principle, once recognized, is calculated to bring to the soul of the child of God increased faith, comfort in the face of severest testing, a stimulation to study the Word of God, and an ever deepening yearning to meet that Perfect One Who has given to needy souls so perfect a revelation.

Let us proceed in the discussion of the significance of the numbers.

"SIX"

SIX is the number of man. The very first appearance of SIX in the Word of God reveals this to be the case in the fact that man was created on the SIXTH day. The number SIX is a wonderful revelation of the powerlessness of anything which is an addition to grace, for five is the number of grace, and SIX is five plus one. To add to grace leads only to the weakness of man. Since SIX is the number of man, it will stand connected throughout God's Word with that which is evil, and corrupt, and Satanic, for man in the Garden of Eden, instead of choosing God to be his Master, yielded to temptation and chose Satan, and

man became the dupe of the usurper. Back in the history of Judah a wicked usurper slew all the members of the royal family,—at least believed that she did—usurped the throne, and reigned, according to the inspired record, SIX years. This wicked queen was Athaliah. Twice in the Old Testament there steps on the scene characters of spec'al wickedness who are the outspoken enemies of the living God. These characters bear the mark of the SIX. One was Goliath, who, according to the Word of God, was SIX cubits high. He bore upon his person SIX pieces of armor, and carried a prodigious spear, the head of which weighed SIX hundred shekels in iron. The other evil character was none other than the mighty king of Babylon, named Nebuchadnezzar, who with blasphemous effrontery erected upon the plain of Dura a stupendous image of himself. According to the Holy Spirit's own record the image was SIXTY cubits high, SIX cubits broad, and the signal to worship the image was to be the music of SIX definitely named instruments. The fact that the number SIX is literally pregnant with malignant significance is perhaps nowhere made more clear than by the Holy Spirit's record that Jesus was accused of having a demon exactly SIX times. These SIX wicked accusations were made by man, as though the Spirit of God would have us to know that in spite of man's vaunted pomp and pride he did not fail to sink to the most unspeakable depths in his thinking and in his words concerning the very Son of God Himself.

The number SIX, however, differs from some of the other numbers in this,—that the Holy Spirit does not compel us to rest our final conclusion as to its meaning upon cumulative evidence, but finally, in the thirteenth chapter of the book of the Revelation, gives us a Direct

Statement:

"II....

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a MAN; and his number is SIX HUNDRED THREE SCORE AND SIX" (Rev. 13:18).

What convincing evidence! What a revelation of the accuracy of Scripture! What a demonstration to the human mind is here presented as we see the concord existing between the Agreement Principle, the Direct Statement Principle, and the Context Principle,—all pointing to one specific meaning for the number SIX!

itself. Learn in your Bible study to be, as Bengel suggests, "like the maker of a well, who puts no water into the source himself, but makes it his object to let the water flow without diversion, stoppage or defilement."

Let the Book speak for

"SEVEN"

SEVEN is the number of spiritual perfection. This does not mean that the spiritual perfection is always in the realm of the good. It may be a spiritual perfection of evil, and such is the case quite fre-

quently in God's Book. The significance of this number is revealed in the second chapter of Genesis:

"Thus the heavens and the earth were finished, and all the host of them.

"And on the SEVENTH day God ended his work which He had made; and He rested on the SEVENTH day from all His work which He had made.

"And God blessed the SEVENTH day, and sanctified it: because that in it He had rested from all His work which God created and made" (Gen. 2:1-3).

Thus we see in its very first occurrence that SEVEN stands connected with a completion, a perfecting, and since it was a perfecting of that which God had wrought, SEVEN in the Word of God is the number of *spiritual* perfection.

Built upon the SEVEN days of God's recreative work in the opening chapters of Genesis we now have a week of SEVEN days. And in God's testing out of the

fallacies of the thinking of man, the Scripture reveals that God deals with man in SEVEN dispensations. According to the genealogy of the book of Luke the Lord Jesus Christ in His human relationship stands exactly SEV-ENTY SEVEN generations from God. And in the book of the Revelation, which is the book of judgment—God's own judgment upon a sin-cursed race, and consequently a perfect judgment— we find that the Holy Spirit has stamped the number SEVEN indelibly upon its pages. SEVEN churches, SEVEN golden candlesticks, SEVEN stars, SEVEN angels, SEVEN spirits of God, SEVEN lamps, SEVEN-sealed book, SEVEN horns, SEVEN eyes, SEVEN trumpets, SEVEN vials, SEVEN last plagues, a scarlet colored beast having SEVEN horns, vea, and straight on through the book the mark of spiritual perfection, either in the realm of divine judgment or in the realm of Satanic perfection of evil, lies embedded the message.

"EIGHT"

EIGHT is the number of resurrection. It is a new beginning. The EIGHTH day begins a new week. When God would place upon the Jewish child in the ancient dispensation the mark of separation from the flesh, a picture of resurrection, He ordered that circumcision should be performed on the EIGHTH day. When the ark landed on the mountains of Ararat, having passed through the days of the flood—a picture of death—there came forth from that ark upon the devastated earth EIGHT persons, the whole type setting forth the death and resurrection of our Lord Jesus. Our Saviour rose on the EIGHTH day. When Judah sinned with Tamar God pronounced upon the people of Israel a judicial death. The ban of that death was lifted from the nation when David, the EIGHTH son of Jesse, asended to the throne. The

Greeks had no numerals. Hence they ascribed to the etters of their alphabet numerical values and made the etters serve both for the spelling of their words and enuneration. It is most remarkable indeed when we observe hat the total of the numerical values of the letters in the Name of Jesus is EIGHT HUNDRED EIGHTY EIGHT.

"NINE"

INE is the number of judgment. When Jesus hung on Calvary He took our place as man. But it was o receive our judgment. And so the record tells us that larkness fell upon the earth from the sixth hour (man) into the NINTH hour (judgment). What a wondrous evelation of the unfailing agreement of Scripture! In he days of the Judges, when Israel sinned against God, He turned them over to the Canaanites, whose captain vas a man named Sisera, in order that His people might

be judged for their sin, and Sisera had NINE hundred chariots of iron. When finally the judgment of God fell upon the Northern Kingdom it was at the hand of the King of Assyria, and it fell in the NINTH year of King

EN is the number of testing, and stands specially connected with Israel; so that we find TEN toes on the image in Nebuchadnezzar's dream,—a prophecy of the TEN-fold Kingdom which shall mark the hour of Great Tribulation, the dispensation of "Jacob's trouble" in the future. When God would specially test His people Israel He gave them the TEN commandments. The beast which pictures forth the Anti-Christ who shall arise in the Great Tribulation shall come upon Israel represented as having TEN horns. When Jesus would place in parabolic form the message of testing and tribulation which shall come

upon His people, the seed of Abraham, He cast it into the parable of the TEN virgins. When the Holy Spirit seeks to place a type-prophecy of Israel's tribulation in the first chapter of Daniel, the choice young men are placed under the severest of testing for a period of TEN days.

LEVEN is the number of incompleteness. We do not see the number ELEVEN very frequently in the Bible. Two of the kings of Israel reigned ELEVEN years, the two reigns being terminated by the disastrous onslaughts of the Babylonish hordes. The last one was the reign of Zedekiah, and was closed by the breaking up of the city of Jerusalem. In the first chapter of Acts, when the disciples met, their number was the number of incompleteness; so immediately they set to work to

"TWELVE"

WELVE is the number of God manifest in human affairs. This is evidenced by the fact that when God would manifest Himself in the special nation of His own choice, He divided that nation into TWELVE tribes. And when God in His love and mercy manifested Himself in the midst of human affairs in human form, i. e., in the person of Jesus Himself, He called to His side TWELVE disciples. And when this blessed Saviour first presented Himself to the men of Israel, giving forth the message of the Father, He was exactly TWELVE years old. And, vonder in the future, in the future dispensation of the Tribulation, when the Church has been withdrawn, and God shall desire to manifest Himself in a special way to the men and women who shall be suffering under the tribulational horrors, He will send forth with His gospel exactly ONE HUNDRED FORTY FOUR THOUSAND preachers, sealed with the seal of God upon their foreheads, and filled with the Holy Ghost,—

"ELEVEN"

elect another.

Prayerless and careless

Prayerful and careful

Through what agency

ary offering go?

giving will modern-

ize the mission fields.

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ize the mission fields.

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TWELVE THOUSAND from each of the TWELVE tribes of Israel. And sweeping on still farther into the future, when God shall manifest Himself on the earth, He will bring down to earth the Holy City, the Heavenly Jerusalem. This manifestation of God in human affairs is specially marked by TWELVE. The city shall have TWELVE foundations, and upon the TWELVE foundations the names of the TWELVE apostles of the Lamb. The walls shall be penetrated by TWELVE gates, and

the TWELVE gates are TWELVE pearls, and the names written thereon are the names of the TWELVE tribes of Israel. And at the gates are TWELVE angels, and when the city is measured with the reed it is found to be TWELVE THOUSAND furlongs, and the wall thereof ONE HUNDRED FORTY FOUR cubits (12 x 12).

Is it possible that a thinking man can read the Word of God and question the significance of the numbers?

The Biblical Warrant for Missions

by WM. AVERY McCLURE

HE Bible is the world's greatest missionary textbook. From Genesis to Revelation in type and in fact its pages record a wondrous missionary story, for after all is said and done, every word of the Old Book in some way centers around the Missionary who journeyed from heaven to earth to give His life for men.

The missionary message has never perished from the earth since the creation of man, and unto the consummation of the

ages, by the grace of God, it will not perish, for God will maintain His message and His messengers.

I N the dispensation of innocence there were but two human creatures to whom the way of life must be shown. The task of proclaiming the message to them, God could have assigned to angels, but He reserved it for Himself, and thus became the first missioner to mankind. The message is recorded in Gen. 2:16-17:

"And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

He gave forth His own word! He revealed the way of life and gave the warning that disobedience to His word meant death. Salvation in that first dispensation, as in every other dispensation, came by faith in the Word of God. Adam and Eve had the Word! It was given to them by God Himself. But alas, they refused to believe the truth and accepted the devil's lie.

THE dawn of the second dispensation finds man a sinner. Having been driven from Eden, he must bear his lot of sorrow and sadness, and by the sweat of his face, eat bread until he return unto the ground.

The wickedness of man increased in those days. Human beings began to multiply on the earth, and with an increase of population came an increase of sin. Paul, in the first chapter of the epistle to the Romans, has enumerated some of the sins of the race in this age. He brands

There has been a time when men opposed missions, saying "We are not responsible for the rest of the world, are we our brothers' keepers? McClure produces with radiant clarity God's answer to this selfish question. Read this delightful discussion with an open heart.

them as being filled with all unrighteousness. There was no sin therefore, of which they were nor guilty. Everything in the category of iniquity they indulged. And Paul's account is in perfect agreement with the record which Moses gives in Genesis 6:5:

"And God saw that the wickedness of man, was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

God took cognizance

of these things as He prepared to send the flood. But had He seen to it that the message of life was proclaimed? Had He been faithful in sending His ambassadors to this generation of sinners?

We may never know every messenger that God used to carry the message of salvation to these sin-stricken souls because the Holy Spirit has not given us detailed information concerning the early dispensations. But it is certain that Enoch was one of God's outstanding messengers to the dispensation of conscience. It is recorded of him in Genesis that he walked with God and was not, for God took him, but it was left to Jude to reveal the fact that he gave forth God's testimony to the earth, believing the premillennial coming of the Lord to execute judgment upon all those who go the way of Cain:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14, 15).

Nothing is clearer than that the way was made plain through the messengers of God. Paul has not neglected to call attention also to this fact in Romans one:

"That which may be known of God is manifest to them; for God hath shewed it unto them."

"They are without excuse."
"They knew God."

"Who changed the truth of God into a lie."

So again the way of life was revealed and God's Word declared through His faithful representatives.

THE dispensation of human authority presents man in authority on the earth. This age also is marked by unspeakable iniquity and rebellion on the part of man, the climax of which is reached in the construction of the tower of Babel. But God is always faithful to maintain His testimony in the midst of human wickedness and sin.

Noah is the most prominent messenger to this third dispensation. When the ark came to rest after the flood waters had receded, Noah builded an altar and made sacrifices unto the Lord.

"And Noah builded an altar unto the Lord, and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor * * * *" (Gen. 8:20-21).

This, no doubt, from Noah's standpoint, was not only an act of worship—an expression of his faith—but also a manifestation of his gratitude to God for deliverance from the awful judgment of the deluge. But that is not all. Typically, it is a beautiful setting forth of the fact that salvation and deliverance were to be accomplished through the offering of One who was to come, even God's own Son. We read in Eph. 5:2 that "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savor." What could be more beautiful than the message as set forth in Noah's sacrifice.

It is made very clear in the book of Hebrews that Noah understood that righteousness was by faith. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. II:7). Understanding the way of righteousness as he did, he was God's missionary not only in that he set forth the message in picture, but also in that he preached it, for Peter tells us that

"Noah the eighth person, (was) a preacher of righteousness" (II Pet. 2:5).

Thus in the third dispensation also was the testimony proclaimed through a faithful servant.

NOW we come to that fourth age in God's dealing with the human race,—the dispensation of God's earthly people which begins with the call of Abram and

closes with the descent of the Holy Spirit at Pentecost. This epoch of human history was more than two thousand years in duration, and in it God employed many of His faithful ones to bear testimony to all parts of the known earth. The nation Israel was used in this age as God's emissary to all the peoples of the heathen world. During this dispensation also the greater portion of the Bible was written by certain chosen individuals of that nation; so that the universal testiShall we whose souls are lighted

With wisdom from on high;

Shall we to men benighted

The lamp of Light deny?

mony given by Israel in this age still lives and will live!

This age indeed constitutes the very heart of God's whole missionary program, for toward its close occurred the event which in itself is the missionary message,—the event toward which every missionary of past ages looked forward, and every missionary of future ages would look backward. Without the death of Jesus Christ on Calvary's Cross there would be no message to proclaim, no missionary cause.

Jesus came. He was the greatest missionary this earth has ever known. He did not tarry in heaven, but "made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross" (Phil. 2:7, 8). The purpose of His visit to earth is expressed in His own language, "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

God gave His Son. God gave His Son forever. He did not give Him for a few days and then take Him back again, for Jesus is forever the possession of those who believe in Him. What sacrifice!

And being given for the sins of the world, Jesus was not reluctant to proclaim the fact. Let those who doubt the Biblical warrant for missions see His example during His ministry upon earth. Every record we have of Him trom the day He stood among the doctors in the temple until the day He stood before Pilate, accused of being an impostor shows Him boldly giving forth the testimony and claiming to be the Son of God. He preached openly to multitudes and dealt privately with individuals, always making plain that the way of life was through faith in Himself.

The commands of Jesus to those whom He chose to be His disciples are in keeping with His example. He commanded them to be missionaries, saying, "Go ye, therefore, and make disciples of all the nations" (Matt. 28:19); "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15); "And ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and unto the uttermost part of the earth" (Acts 1:8).

The aim of the disciples was not success, but obedience to the Lord's command; so we find them long after Jesus

has ascended still proclaiming the message, many of them dying a death of martyrdom for the cause they loved.

This fourth dispensation, therefore, from Abram's departure from Ur of the Chaldees to the descent of the Holy Spirit at Pentecost, is composed of series after series of thrilling missionary experiences. God's message must be proclaimed!

THE present dispensation which is properly known as the dispensation

of the body of Christ, was opened with great missionary activity. Paul, being chosen of God as the special messenger to this age, was the leader in this activity. Paul had ever been a loyal man, filled with missionary zeal. He was loyal when he labored in the ignorance of Judaism and unbelief. But now his loyalty rose to a loftier and more intense devotion. Its object was no more the law or the God who had spoken to his fathers, but the gospel and the God who had spoken straight into his own heart in Christ His Son. He was evermore sustained in his missions by the consciousness of a personal Saviour with him and in him. Looking back to the Cross, he had a complete revelation of the grace of God in Christ, and being chosen even before he had any separate existence, he was compelled to preach the gospel. Thus Paul declared that he was "a debtor both to the Greeks and the barbarians, both to the wise and the unwise." The missionary career of Paul will bear a great deal more study than has ever been spent upon it.

But the great apostle to the Gentiles, suffering a martyr's death, passed on to be with the Lord. Not always since his death have the devotion and the zeal which characterized his life, found place in the hearts of those who professed to be his successors in spreading the message. At times it has seemed as if the testimony must be lost, so few have been the faithful ones to proclaim it. But God is faithful, and in the midst of the darkness of this age He has always carefully watched over a little remnant of His own who like Paul were determined to know nothing save Jesus Christ and Him crucified.

And today the sweet old story of the Cross still goes forth from the lips of the faithful few sustained by God to forth-tell it. The questions that come to us are these, "are we where God wants us?" "are we giving forth the message faithfully?" "are we meeting our missionary responsibility?" When Jesus was on earth His voice was heard. Now that voice is silent. He wants our voice. When He was on earth, His eyes wept over the perishing. Those eyes weep no more. He wants our eyes to weep over the perishing. The Lord has need of lights in the darkness of this hour when the howling storm of modernism is sweeping multitudes into the sea of infidelity. O, how great the darkness is! Let many rise to the highest privilege e'er vouchsafed to Christian men and be numbered with those who tell the story of Jesus and H's love. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things" (Rom. 10:15).

THE coming of the Lord to catch up the believers of the present dispensation will mark the appearing of a new age when God again will turn to the Jewish nation and send forth the testimony through certain emissaries of that nation. From each of the twelve tribes of Israel there shall be chosen twelve thousand Jews, making a total of one hundred and forty-four thousand, who shall be the preachers of the Great Tribulation. Sealed in the foreheads as the servants of God, they shall preach the gospel of the kingdom in the midst of Antichrist's persecution and usurpation. Prophesying of these, Jesus said:

"Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. But beware of them for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no

thought how or what ye shall speak; for it shall be given you in the same hour what ye shall speak" (Matt. 10:16-19).

This is the preservation of the message by a mighty miracle. The very words that they shall speak shall be put into their mouths by the Holy Spirit Himself. The testimony shall not fail!

The event of which Enoch prophesied shall bring the dispensation of the Great Tribulation to its close,—the appearing of the Lord Jesus Christ to take vengeance upon those who persecute Israel and blaspheme His holy name. Then shall Antichrist and his hordes be destroyed by the brightness of His forth-shining, and the Lord shall reign upon the earth. This is the millennium,—the last age of human history before eternity dawns. Who shall be God's messengers in this dispensation?

IN Hab. 2:14 a very beautiful prophecy is given of the kingdom time. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Again in Heb. 8:10-11 speaking of that time, God says concerning Israel, "I will put my laws into their mind and write them in their hearts; and I will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother saying, Know the Lord; for all shall know me from the least to the greatest." And again in Isa. 35:10 we read the following words: "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Continued on tage 54

IS IT WORTH WHILE To send "Grace and Truth" gift subscriptions?

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Robert Moffat

The Man Who Loved God Supremely.

by J. T. GOODMAN

HROUGHOUT the reading of the life of Robert Moffat, one is brought face to face with the fact that he is reading of one who was graciously overshadowed with special blessing at the hand of God. Regardless of Moffat's inferior training to that of his colaborers for missionary activities, God peculiarly blessed him at the very outset of his ministry. Nor do we have to read far into the history of this man of God to find the truth of this statement.

Moffat's first assignment was among the people known to us as Hottentots. They had at their head Chief Afrikaner. He was a man who cared for no man, white or black. The shedding of blood was the delight of his soul, and at the mention of his name the natives would shake lest perchance the horrors of his brutality should be seen

in their midst. In view of such a situation Moffat steadfastly set his face to go, and God's grace went before him. The Spirit of God touched the heart of this fearless chief and shortly Moffat had the matchless joy of winning him, for whom Christ died. Such are the experiences which characterize Moffat's life spent in serving his Lord and Master. "His strength is made perfect in weakness," and how beautifully do we find this promise fulfilled.

Such manifestations of the grace of God shed abroad into the life of Robert Moffat are not without a cause. Surely the God of Heaven sends the sunshine and the rain upon the just and the unjust. However, His special blessings are reserved for those who, by His grace, have entered more fully into His fellowship,—that fellowship which is experienced both in His joys and in His sorrows.

The days of preparation and the departure of Robert Moffat for South Africa bring to mind the passage which reads: "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Truly those days were fraught with the burden of keenest testing. To the average mind it would seem enough that God should lead one out and away from friends and loved ones to serve Him. And indeed that is no small task for one to be called upon to perform. But we are persuaded that our loving Father in no-wise fails to mete out bounteous blessings accordingly. Yet too, we find that God would try us further that we may be the more approved of Him. Oh, that our eyes might be opened that we might glimpse the riches in store for us would we but go all the way with Him! Then we would not restrain ourselves from fullest fellowship, but "press toward the mark for the prize of the high calling of God in Christ Jesus." Shortly

before the date of sailing, in the wise and perfect counsel of his heavenly Father, Robert Moffat found himself confronted with a seemingly impossible situation. Either he had to recall his application as a missionary to Africa, or go to that field of labor leaving behind the girl whom he cherished so dearly. Though betrothed to Robert Moffat, and possessing as truly a missionary heart as he, Mary Smith, an only daughter, was forbidden of her parents to accompany him to that far-away land. Scarcely is man in a fair position to appreciate the depths to which Robert Moffat must have been plunged in sorrow as he faced his plight. God alone knew the reason for bringing this testing into Moffat's life. Could He not have chosen some other means of accomplishing His end? "Shall not the Judge of all the earth do right?" What is man that he

The missionaries of the days gone by have left an inspiring record of courage in the face of danger, loyalty in spite of persecution, determination undaunted by opposition, and faithfulness to God in the midst of heathen darkness. We submit biographical sketches of a few of the world's great missionary giants. May their tribe increase.

should question the judgment of Him who created him? "All things work together for good to them that love God,"and Robert Moffat found his strength for so severe a testing resting in just such a promise. He was not stronger than other men. Undoubtedly he must have faltered and fallen under the weight of it. Nevertheless he found his sufficiency in Jesus, his Lord and Saviour, who ever bore him up and sustained him. Moffat accepted this testing as from the hand of God, and instead of its embittering and hardening him, it humbled him before God as perhaps nothing else ever could have done. Aside from just such a testing it is likely that the testimony that fell from his lips would never have been given. "I made it a matter of prayer to God, and from the clearest dictation of His providence He bids me go alone; and He who appoints

crosses and disappointments also imparts resignation and grace sufficient unto the day." What a testimony to nis Lord and Saviour! Is it any wonder that God's special blessings followed him throughout his labors?

Oh that men today might get a vision of Jesus through the eyes of faith, as did Robert Moffat! That vision which sees Him leaving the glories of heavenly splendor; taking upon Himself the form of sinful man, treading this earth,—"a man of sorrows and acquainted with grief"; bearing the scoffing and reproaches of men; led to the cross as a lamb to the slaughter; lifted up, accursed and rejected! But He bare the sins of the world, dying in their stead!

At sight of such a one what is man that he should refuse Him? And, as Robert Moffat viewed his Lord dying for those poor lost souls in far-away Africa, what was he that he should refuse to carry the "good news?" Was it for him to count the cost, even to the giving up of the

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one whom he loved so dearly! The greatest that God asks of us fades to naught as we face *that* sacrifice,—Jesus, dying upon Calvary's Cross!

Have you, dear friend, considered the cost too great? Jesus did not! Oh, from this day may we look up, look away, considering Him, and from an honest and sincere heart thankfully say:

"Nothing held back from Thee, Jesus, I pray!
Take me and make me Thine, wholly, today;
Take Thou my service, though poor it may be,
Saviour, dear Saviour, I bring it to Thee."

Chundra Lela

The Woman Who Wouldn't Quit Telling about Jesus by MRS. CLIFTON L. FOWLER

HUNDRA LELA, one of the outstanding characters of the history of missions in India, was a child-widow. Indeed it was because of this fact that she began her search for God, and pardon for sin which had placed her in the most despised class in India.

Belonging to one branch of the priesthood, Chundra Lela at the age of seven was married in great pomp and splendor to a member of another branch of the priesthood. At the end of two years her husband was taken. She returned to her father, at whose feet she studied her own and the Sanskrit languages for four years, proving to be an unusually apt student. At the end of this period she was taken by her father on her first pilgrimage. While on this pilgrimage her father died, and for a second time death deprived her of her companion and she was left alone to seek the protection of strangers on her return to her distant home.

All the possessions of her husband had been left in her father's keeping and Chundra Lela knew not that she had been left much wealth until the time of her father's death, at which time he gave her keys to chests at home which contained gold and many garments, as well as the sacred books of the Hindus.

The four years of study with her father had awakened in Chundra Lela a desire for knowledge. She immediately, upon finding she was the possessor of the sacred books, began to delve into their contents. According to these writings, the sin which had caused her to become a child-widow would be forgiven if she would but worship at four sacred shrines, located at the four cardinal

points of India. Chundra Lela determined to face the suffering entailed and go in search of the pardon her heart craved.

Having decided at any cost to secure the fulfillment of the promise held out to her, Chundra Lela confided her plan to two trusty maid servants. She took gold and many packages of clothing from her chests. Quietly in the darkness of

Oh, that I had a martyr's heart, if not a martyr's death and a martyr's crown.

WILLIAM BURNS

night, accompanied by these two servants, she took her departure without a farewell to any of the loved ones, and her long, painful search for God began in earnest.

Words are inadequate to describe the horrors of these pilgrimages. She traveled weary miles over ice and snow-covered precipitous mountain paths with her feet bare. When she could no longer endure the suffering, she took worn clothing from her bundles to wrap her feet, continuing her journey undaunted. Reaching the shrine at the top of the mountain, she remained there to worship five weary months. At last, feeling that God could expect no more of her, she started again for the plans.

Soon after her descent from the mountain shrine, death a third time robbed her, both of her servants dying of cholera. Chundra Lela had visited all four of the shrines necessary to receive pardon and peace, but her heart was still heavy. All the suffering from weary miles traveled, all the gifts to the priests, all the bathing in sacred rivers,—all this had brought no relief to her sinburdened soul. Seven years she had spent in these pilgrimages. She knew not what to do next.

However, she again determined to continue her search after God. This time she decided to spend three years in bodily torture. The human mind can scarcely believe the horrible things enjoined in these sacred books. Among the tortures Chundra Lela imposed upon herself because of sacred teachings was to paint her face red and white, smear her beautiful hair with cow-dung and twist it in horrible fashion on top of her head, sit in the burning sun in the day time with five fires kept burning all around her, at night stand on one foot with the other

drawn up to her body, or sit in a pool of water up to her neck counting her beads. After she found Jesus, in telling the missionary of these nights of torture, she said, "Mem, nobody knows how long those nights were, nor how I suffered before morning. All this I endured to find God."

These are some of the things which prepared Chundra Lela for a prominent place in the

history of Indian missions. These are some of the things which made the peace of God so welcome that after once experiencing that her burden of sin was gone, she had but one desire and that to tell others of the God who gave pardon as a free gift to those who would simply trust in the shed blood of His Son.

Having lost faith in the priests and sacred books because of chicanery practiced by the former and no peace of soul in obeying the precepts of the latter, she set sail for Calcutta. There she bought a pony and traveled to Midnapore forty miles away. Reaching the banks of the Ganges, she cut off her hair, throwing it into the river as an offering. "There," she said, "I have done and suffered all that could be required of mortal, by God or man, and yet without avail."

God has graciously promised that He will get His truth to any soul who is willing to receive it. Not until Chundra Lela had seen the fallacy of the teaching of false gods was there a chance for the gospel of His grace. It was not long after she had renounced her idols and the sacred writings she took up her abode near an American mission. Through one of the missionaries she first heard of Jesus. She was given a Bible, which she read with avidity. It took but a short time for this hungry soul to find that Jesus had through His death provided the pardon and peace for which she had sought and suffered so'long.

Surely no one will wonder, after reading of the suffering endured by Chundra Lela in her search after God, that she, as soon as she found peace through Jesus, began teaching others of Him. None will wonder that when threatened for reading the Bible to the native women she should answer, "Jesus is God. If I die for Him, I will be saved; I am not afraid."

Chundra Lela had been amazingly devout in her search after a strange god. When she found the true God, even Jesus, it is not amazing that she should have become just as devout. She went to many of the places where she had worshipped idols and sat all day long telling the pilgrims of Jesus and His love.

On one occasion starting on a mission tour without money, Dr. Phillips, the missionary, objected. He suggested she take a bag of books to sell to supply her needs. She consented. Reaching a crowded bazaar she sold a few books, but soon became so interested in preaching she forgot her books and they were soon stolen. Upon her return to the mission, she returned the empty bag to Dr. Phillips, saying, "Sahib, I cannot attend to worldly business. My only business is to preach the Gospel."

While on a pilgrimage lasting several years, traversing the same territory covered in her search for peace through Hinduism, she sat for a month preaching to the thousands who passed through Alla-habad. The priests became enraged because she exposed their deceptions. They hired a mob to stone her. When the leader came near she asked him in a quiet and fearless voice why they stoned a friend, the one who was warning them of danger ahead. When they took up stones she said, "Throw them if you will, but you will hurt yourselves instead of me. I do not wish God to punish you." These kind but fearless words caused the mob to scatter without the throwing of one stone.

After this pilgrimage was completed she returned to

her old home. Here she found her brother very ill. She ministered to him day after day, telling him of Jesus. At last he asked if she she thought Jesus would receive him. When assured that He would, he, too, renounced heathenism and became a Christian. He lingered but a few days, and again death claimed the one dear to Chundra Lela, but this time the sorrow was mellowed by the joy that he had gone to be with the Lord.

This woman who had been the priestess in the king's family went to kings with the Gospel; she who had taught men to become Hindu priests taught the same men that Jesus was the true and living God.

When near seventy years of age, after carrying the Gospel message far and near, the missionaries told her they were going to build her a house for her own home for the remainder of her life. She expostulated; it would take time from her preaching to care for it and money for its upkeep. However, the missionaries were not to be

moved. Chundra Lela's faithful service of more than thirty years called for care in her declining days. They led her to the spot they had chosen, a quiet place in a grove, away from the crowds. "What," said Chundra Lela, "away off in this field? Oh, no; if you will build me a house, build it on the roadside—close up—so that when I am too old and weak to walk I may crawl up to the door and preach to the people as they pass by." And they granted her request. "And now I can preach as long as I live," was the happy reply of Chundra Lela. Thus the woman who had so faithfully served the false gods in her early life when she found the true God was unwilling to be placed in any position where she could not talk of Him whose love had provided pardon and peace for her

Can it be that Christian men and women will stay comfortably at home and leave these souls to perish? Can it be that faith has no longer the power to constrain to sacrifice for His sake who gave His life for the world's redemption?

J. Hudson Taylor

Ann Hasseltine Judson

The Woman Who Defied a Savage King. by MAURICE G. DAMETZ

Y prayer is, that the Lord my God may be

glorified in me, whether it be

by life or by death, and that

He will, should we fall, vouch-

safe to raise up and send forth

other laborers into the harvest.

that His name may be mag-

nified in the salvation of mul-

titudes from among the inhab-

itants of this pagan land." 🧀

COMMANDER ALLEN GARDINER

Written shortly before he gave his life for South American Missions.

OPULAR history has its heroines. Many pages in our books of history are given over to the accounts of Joan of Arc, the liberator of France; Charlotte Corday, the martyr of the reign of terror; Molly Pitcher, the heroine of the American revolution; and Edith Cavell, the popular martyr of the world war. These accounts of heroism are all stirring, but history has never recorded, nor has poetry ever portrayed such heroism as that exhibited in Ann Hasseltine Judson, the pioneer woman missionary.

She was a queenly soul,—the flower of New England womanhood. In the dawn of the nineteenth century she was the most popular young woman in all New England; famed for her gaiety, sprightliness in conversation, comeliness of countenance; the acknowledged ornament in every circle where she moved. These qualities combined

with her devotion to the Lord Jesus, have caused some to speak of her as "The Woman of the

Century."

God led Adoniram Judson to ask Nancy Hasseltine to be his wife. Judson was to be the first missionary from America, and he had picked "far-off India" as his Miss Hasseltine faced a question that no other American woman had faced up to that time. Should she leave her loved ones and go to a distant land on such a mission, probably never to return? Should she do that which many of her friends considered a waste of life? Regardless of unsympathetic friends, she did that which only few would dare to do, she determined to give up all her comforts, enjoyments, and face the dangers

and hardships of missionary life. Her heart was fixed. God had revealed His will, and she was determined to do it no matter what might be the outcome. On February 5th, 1812, she gave her hand and her heart in marriage to the missionary, Adoniram Judson, and on the 19th they sailed for India. Henceforth was to be exhibited that heroism and fidelity unparalleled in the annals

of missionary history.

Self-exile was the choice of Ann Hasseltine Judson. For months the Judsons were seeking the field of labor which God had for them. India had no place for them. The British East India Company, an early mercantile monopoly, feared that the entrance of the Gospel would interfere with their exploiting and grafting enterprises, and hence, gave the Judsons no welcome. They found a temporary refuge in Ceylon, and later in the Isle of France. In these places they watched for every opportunity to serve the needs of the people about them; at the same time waiting upon God for guidance as to where they would labor permanently. During this period of waiting the way was opened to go to the wild, barbaric, despotic country of Burma. They chose Burma. It was a heroic decision, indeed! In July, 1813, they landed in Rangoon. What a contrast between Rangoon and the beautiful New England home! Here, everything was unsightly, filthy, barbaric and primitive. Here, Ann Hasseltine Judson at the age of twenty-five was "buried alive" among pagans, in an outlandish country, where darkness covered the land and gross darkness the people. Here, she marked out for herself a pathway, absolutely untrodden before; shedding upon it an imperishable lustre.

In the shadow of the golden shrine of Buddha, the old Rangoon pagoda, a mission was established. It was located in the midst of robbers and dangers undreamed of. A mission school was established in the same place. A friendship began to exist between the Judsons and the

viceroy of the city. The true tes-

timony was being honored. At this place they were willing to spend and be spent until the first convert, which was six years after the arrival in Burma.

The scene changes. At the invitation of the king, they move to Ava, the capitol of the empire. Eighteen converts were left behind at Rangoon. Shortly after the move was made war broke out between Great Britain and Burma. Suspicion rested upon all foreigners and they were imprisoned, among their number was Mr. Judson. The friendship between them and the king was broken. Mrs. Judson was left alone to fight her way. By the king's order their property was confiscated, and their home was turned into a prison-

house, Mrs. Judson herself being the prisoner. As was always the case, Mrs. Judson showed her inventiveness and heroism. First, she gave presents to propitiate her captors, and secured her own freedom. Then, she thought out every conceivable way to obtain favor for her husband from the under officials. In doing so she took her life in her own hands, for she defied the savage king. She was always keyed for action. She did not care about her own life if only her husband could be relieved. She showed consummate tact and inventiveness; unflinching courage and heroic resolution in caring for her husband, in finding means to visit him and prepare food for him, and in her efforts to liberate him from prison. She was finally rewarded in her efforts and Mr. Judson was set free; though doubtless her death was a result of her unceasing care for him.

One life was given for another. What a yielded life that was! Such a consistency was stamped upon Ann Judson's life that we cannot point to one wrong decision in her career, her marvellous yieldedness to God being the reason. What a contrast between Mrs. Judson who dared to go to pagan Burma, and Mrs. Carey who, unyielded and unwilling, refused until the last moment to accompany her husband to India. When Mr. Judson died it was his joy to know that there were 63 churches and 7,000 Christians in Burma. This, and the future fruitage in Burma was due largely to the yieldedness of one soul.

Dear reader, have you given your life to Jesus for service? If you have, are you willing to traverse seas and go to the remotest corner of the earth for Him? Are

you willing to endure hardships equal to those that Ann Judson endured? Would you defy a savage king in order that the Gospel might be furthered? Are you willing to be the object of pity and scorn for His sake? The catalogue of God's heroic men and women is short. The name of Ann Hasseltine Judson is written indelibly in the brief list. Will your record be on high as one of God's heroic ones? God calls to those who will dare, "I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

William Carey

The Man Who Was Called to India by a Geography by JESSE ROY JONES

ILLIAM Carey was born in the village of Paulerspury, in Northhamptonshire, Aug. 17, 1761. During the first fourteen years of his life he had many advantages of a religious nature, but was wholly ignorant of God's plan of salvation through faith in Jesus Christ. At the age of fourteen he was apprenticed to Clarke Nichols, of Hackleton, a shoemaker. It was during these days of apprenticeship that Mr. Carey really found pardon and salvation in the crucified Saviour, through the means of a conversation with the clerk of a parish who had drunk deep of the opinions of Law. From this time on he became deeply interested in the things of God and His Word, and began to preach in the neighboring villages. He offered himself as a member to the church at Olney; was received, and was appointed to the ministry. The events in his life from that time on were many, varied, and intensely interesting. There are three things, however, which are of special importance to us, and which reveal the secret back of the life that was so marvelously used of God in bringing the Gospel to the heathen of far-off India.

The first thing that challenges our admiration in this life was the character of the man. It is said of him by his relatives and all those who came in close contact with him that whatever he began he finished; difficulties never seemed to discourage his mind. The conviction that it was his duty to go and preach the Gospel to the heathen unless an absolute physical impossibility should present itself was, in his judgment, as imperative as that of discipleship itself. One can scarcely appreciate what that really meant unless he knows something of the difficulties to which Dr. Carey was subjected. All of his early life and ministry was filled with perplexity after perplexity, to say nothing of the hardships of his missionary experiences. Perhaps the greatest testing he had to face was the fact that when he had everything packed up to make the missionary voyage his wife could not be induced to go with him. This proved to be a keen trial to him. For him to go and leave her would be to throw himself open to the most violent kind of criticism, not only from the worldly people, but from many religious people as well. He determined, however, to go, trusting that she might be persuaded to follow him after he had established his work on the field. God graciously worked it out so that Mrs. Carey finally consented to go with her husband on the initial trip. Thus all reproaches on that score were prevented. Truly such determination and steadfastness are worthy of our admiration and emulation. Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." Surely it can be said of William Carey, "He left all to follow Jesus."

The second thing that attracts our attention to the life of Carey is the means God used to direct his mind toward the foreign mission field. Reading Cooks' Voyages was really the first thing that engaged his mind to think of missions. It might be well to include here that although denied the privilege of a thorough education, he devoted much of his time to reading. He chose to read books on science and history,—particularly voyages. Part of his time during his early ministry in England was devoted to teaching. And it was while instructing his pupils in geography that his attention was drawn by a transition, easy enough to such a mind, from the physical to the religious condition of the tribes inhabiting the regions which passed successively under review. The burden of the awful condition of the heathen nations increased and soon became the all-absorbing theme of his life. His sister said that she never remembered of his praying without making special petition for the heathen lands. Mr. Fuller, with whom Carey became intimately acquainted, tells how, while he was at Moulton, the congregation being small and poor, Mr. Carey was compelled to follow his business (shoemaking) in order to assist in supporting his family. And one day, upon entering his room where he employed himself at his business, Mr. Fuller saw hanging up against the wall a very large map, consisting of several sheets of paper pasted together by Carey himself, on which he had drawn with a pen a place for every nation in the known world, and entered into it whatever he met with in reading relative to its population, religion, etc. This map represented his prayer burden which was never lifted from his heart, even in his work in his shop.

Dear reader, would you like to know the religious condition of the world? You might try Carey's method of geography and Bible study. Look first at a map of the world and then turn to I John 5:19, which says, "The whole world lieth in wickedness." May God help us to have the same burning zeal for world-wide missions that Carey had.

Dr. Carey's love for and implicit faith in the Bible, God's Holy Word, and his willingness to follow its teachings are together the third thing which made his life as

a servant of God so attractive and useful. A section of a letter written to his father upon receiving his appointment to go to Bengal, in the East Indies, as a missionary to the Hindus, reveals the simplicity of his faith in the Bible and the steadfastness of his conviction to do the will of God. In this letter he said, "The importance of spending our time for God alone is the principal theme of the Gospel. 'I beseech you, brethren,' says Paul, 'by the mercies of God, that you present your bodies a living sacrifice,—holy, and acceptable, which is your reasonable service.' To be devoted, like a sacrifice, to holy uses, is the great business of a Christian, pursuant to these requisitions. I consider myself so devoted to the service of God alone, and now I am to realize my professions ***. I hope, dear father, you may be enabled to surrender me up to the Lord for the most arduous, honorable, and important work that ever any of the sons of men were called to engage in."

Dear Christian reader, have you ever considered whether or not the Lord wanted you in His service? Are you looking for a call? You may not be a William Carey, but the same Bible and the same Romans 12:1 apply to you as applied to William Carey. Are you willing to "present your body a living sacrifice" unto the service of God on the same basis as that on which William Carey

rested his devotion to the service of God?

The Biblical Warrant for Missions Continued from page 48

From these passages we learn that the kingdom age will be an age when the ultimate purpose of all missionary activity shall be realized. This is shown by the following

facts

- The knowledge of the glory of the Lord shall cover the whole earth.
- The law of God shall be written in the hearts and minds of His people.
- 3. All Israel from the least to the greatest shall know the Lord.

4. Sorrow and sighing shall be no more.

Just as God was the Messenger to that first pair in the dispensation of Conscience, so shall Jesus be the Messenger to all the earth in the Dispensation of the Kingdom. He is the One who shall spread the knowledge of His own glory over the whole earth. He is the One who shall write the law in the hearts and minds of His people. He is the One who shall make Himself known to all Israel from the least to the greatest. And He is the One who shall make all sorrow and sighing flee away. All this is fully borne out in Psa. 22:22-23, "I will declare thy name unto'my brethren; in the midst of the congregation will I praise thee. Ye that fear the Lord, praise Him; all ye seed of Jacob, glorify Him; and fear Him, all ye, the seed of Israel." His testimony shall be universal, and all shall know the Lord, the King of Glory, reigns in Zion.

Chundra Lela

Continued from page 51

soul. "How could she help but love Him when He loved her so?" How could she be quiet when he had suffered for her? Would to God many thousands of the young people of this and other lands might get such a glimpse of Him as to make them such ones as was Chundra Lela,—those who could not stop talking about Jesus.

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- IV. THE TIME.
- "In the midst of the years."
- V. THE BLESSING.
 - "In the midst of the years make known."
 - "In wrath remember mercy."

R. S. B.

Christ the Corner Stone

- I. OF GOD'S CHOOSING. I Pet. 2:4.
- II. OF GOD'S APPROVING.
 Matt. 3:17.
- III. OF GOD'S TRYING. lsa. 28:16.
- IV. OF GOD'S LAYING. I Cor. 3:11.

Keith L. Brooks

In His Hand

The Place of

- I. SECURITY.
- John 10:28-29.
- II. SERVICE.
 Acts 11:21; 12:19.
- III. SUPPLY.

Ps. 104:28.

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An Appeal for a Consecrated Life

Romans 12:1

- I. THE MANNER OF THE APPEAL. "I beseech."
- II. THE DIRECTION OF THE APPEAL—"You brethren."
- III. THE GROUND OF THE APPEAL—"By the mercies of God."
- IV. THE MEANING OF THE APPEAL—
 "Present your bodies."
- V. THE SANITY OF THE APPEAL—
 "Your reasonable service."

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- I. ITS BEGINNING. John 8:36. Rev. 21:6.
- II. ITS BASIS.

 John 8:32.

 Jas. 1:25.
- III. ITS BLESSEDNESS.
 Rom. 6:18.
 Rom. 8:2.
 I Cor. 9:19.
- IV. ITS BEAUTY. II Cor. 3:17.
- V. ITS BOUNDARIES. I Pet. 2:16. I Cor. 8:9. Gal. 5:13.
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Book Reviews

by THE EDITORS

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This booklet is most welcome.

The present horrid confusion of religions is largely attributable to the failure of men to recognize certain fundamental principles of interpretation which God in His infinite wisdom has imbedded in the Book. Just as there are indispensable rules in the study of geometry, so there are indispensable rules in the study of the sacred text. Failure to recognize and apply these laws can result in naught but religious chaos and spiritual confusion.

In this brief treatise Mr. Todd has brought some of these principles before us. They demonstrate the fact that the Bible is not a Book of enigmas, but a glorious, self-interpreting revelation. The style is simple and lucid. We regret that there is not more discussion given to the principles presented, but the booklet will fill a long-felt need in your Bible study. Let everybody extit.

body get it.

"Principles of Interpretation" by James H. Todd, 7½x5 inches, paper cover, Bible Institute Colportage Assn., Chicago. Price 30c net.

W. A. M.

THE AUTHENTICITY OF THE HOLY SCRIPTURES

Every defense of the Holy Scriptures is to be gratefully welcomed in these days of wide-spread skepticism. This book is especially timely because it meets the need for a brief and popular presentation of the grounds of faith in the full inspiration of the Scriptures. The work evidences much careful preparation. It is in no wise an exhaustive treatise of the subject, but it gives sufficient of the evidence in the realms of history, science and experience to warrant the conclusions which are drawn and to urge the reader on to further study of the grand theme of Divine Inspiration.

"The Authenticity of the Holy Scriptures." by H. E. Dana, Southwestern Baptist Theological Seminary. 93 pages. 5½ x7¾ inches. Cloth cover. George II. Doran Company, New York. \$1.00 net. L J. F.

JERRY McAULEY An Apostle to the Lost

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Whole Bible Sunday School Lesson Course

Exposition by H. A. WILSON

Lesson 9

Sunday, December 2, 1923

A BRIDE FOR ISAAC

Genesis 24 Golden Text, Gen. 24:53

In the story of Abraham getting a wife for Isaac we have a beautiful little romance of oriental life which is full of spiritual significance. It is interesting for the glimpse afforded in it into the customs which prevailed in Abraham's time. But God's Spirit never includes anything in the Scripture simply for its literary or historical value. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3: 16). The Scripture under consideration is no exception to this. In it we find a delightfully clear type of God's purpose and method in procuring a bride for His Son, Jesus. There has been much discussion as to whether the Church or Israel is the hride of Christ. Many reputable Bible teachers, whose ministry God has greatly blessed, hold that the Church is the bride of Christ and that this story typifies the calling out of the Church by the Holy Spirit during this dispensation. To us, however, it seems quite clear that the bride of Christ is Israel. The clearest passage on this subject to be found in all God's Word is that in Revelation 21:9-27. In this passage the angel definitely te'ls John that he is going to show him the bride, the Lamb's wife. He then shows him a great city which is called the New Jerusalem. As we know, Jerusalem is the central city of Israel's affection and hope and this connection clearly points to her. But in order that there may be no mistake about it the city is said to have upon its twelve gates the names of the twelve tribes of the children of Israel. From this it seems plain that the bride of Christ is God's people Israel. The same thought is borne out by many passages in the Old Testament, and by others in the New. Thus the message of the type furnished in Genesis 24 is that of God's method of preparing Israel to be the bride of Christ.

I. THE COMMISSIONED SERVANT

The first thing which comes before us in this chapter is the servant whom the father commissions to get a bride for his son. Many references are made in the Word of God to the children of Israel as the servants of God, but when we consider that this servant was commissioned to prepare the bride, and that in the fulfillment of this type Israel is to he prepared as the hride of Christ we can easily see that this servant must represent someone other than the nation Israel at large. God's use of symbols is always consistent, however, so we may well expect to find this servant related to Israel in some way. And so we do. In the Great Tribulation, which is the time when God resumes His dealings with Israel immediately preceding His kingdom, Israel is divided into three groups. There is first the unbelieving group of Jews. There is also the great number of believers who constitute the bride as we shall see later. And there is an elect remnant composed of 144,000 who are sealed for special service—12,000 from each of the twelve tribes of Israel. Isa. 34:21; Isa. 49:3; Rev. 7:1-8; Rev. 3:9; Rom. 2:28-29; Matt. 25:1-13.

These 144,000 sealed Jews are God's messengers to the nation Israel, and indeed to the whole world, during the Great Tribulation, thus they are His servants, specially chosen to prepare the bride for the Bridegroom. In confirmation of the suggestion that these 144,000 tribulational messengers are the ones typified in the servant God definitely calls them the "servants of God," and speaks of their sealing in Rev. 7:3. The results of their service we shall see later, but we must note a clear indication of the character of their service in Rev. 12:17. There they are called the "remnant" of the woman's (Isael's) seed and it is said that to them is committed "the testimony of Jesus Christ."

II. THE POTENT TESTIMONY

Abraham's servant testified with power concerning his master and concerning of God's dealing with him. This testimony was fruitful, for it resulted in the willingness of Rebekah to go with him as the bride of Isaac, and it convinced her mother and brother of the desirableness of the union and made them willing that she should go. So in the Great Tribulation the elect remnant will give their testimony concerning Jesus Christ, the Bridegroom, and their testimony will prove most potent (Rev. 12:17).

In this connection it is worthy of notice that the servant spoke of the blessings which God gave to Abraham and Isaac in fulfillment of His kingdom promise, concerning which we have already studied (Gen 12:1-2, Gen. 24:35-36). So, too, the testimony of the "remnant" will be a testimony concerning God's kingdom promise and his faithfulness in fulfilling it in Christ. We read of this testimony in Matt. 24:14 in which it is said that before the end of the age the "gospel of the Kingdom shall be preached in all the world for a witness to all nations." The "remnant" te.tifies that God's promise has been performed unto His Son, the "Seed of Abraham" and that Israel, through faith in Him may be partakers in the fulfillment of the promise.

HI. THE WILLING BRIDE

As the servant found Rebekah willing to accompany him in order that she might become the bride of Isaac, so the Tribula-

tional "remnant" will find Israel willing to believe and to become the bride of Christ. With those who are of Israel after the flesh many from "all nations and kindreds and peoples and tongues" will believe the testimony of the remnant, and thus the marriage supper will be furnished with guests. This happy result of the Tribulational testimony is clearly stated in Revelation 7:9 where the converts are described as a great multitude whom no man could number. Let it not be thought strange that others than Jews accept the testimony of the Tribulational witnesses, for this testimony is to be "to every nation" (Matt. 24:14). The promise to Abraham included the blessing of "all the families of the earth" (Gen. 12:1-3). And Jesus stated that in the Kingdom many Gentiles shall come "from the east and from the west," and shall "sit down with Ahraham and Isaac and Jacob" and with them shall enjoy the blessings of the Kingdom. But unbelieving Jews, "children of the Kingdom" because they are after the flesh children of Abraham to whom the promises were made, shall be cast out into outer darkness (Matt. 8:11-12). During this dispensation God has carried a message to the Gentiles, but when a man believes in Jesus he is "neither Jew nor Gentile," but a member of the Body of Christ (Gal. 3:27-28). In the Great Tribulation God will continue His dealing with the Gentiles and many, helieving in Christ, will he united with Israel in the joys of the Kingdom. God's people Israel will then be willing to receive Him Whom they rejected, and thus will become His bride (Psa. 110:3; Rev. 19:7-9; Isa. 53 (Israel's Kingdom confession); Matt. 23:37-39).

IV. THE HAPPY MARRIAGE

As there was joy in the marriage of Isaac and Rebekah, so there will be a happy marriage in the time of Christ's coming and Kingdom. It will be the marriage of Christ and His bride. It is a wonderful picture. In a Scriptural marriage there is a perfect union between a man and his bride. They are no longer two, but become one. In the flesh it is a union which in God's providence should last as long as life itself (Rom 7:1-3). And so it will be with the union between Christ and His bride. That union shall endure throughout eternity, for it is a redeemed bride to whom as the gift of His love God has given eternal life, and it is a Bridegroom Who "was dead and is alive forevermore." "Christ, being raised from the dead dieth no more" (Rom. 6:9). That happy marriage will be one which shall last forever and the joys of which shall never end. The fresh joy and tender love of courtship shall characterize the relation between Christ and His bride throughout

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eternity. And if we may examine the delicate imagery of the marriage relationship a little further we will discover that in the union of marriage the body of a man is united with his bride. It is in the marriage of the Lamb that the Church, which is His body, and Israel, who is His bride, shall be made one. Though the Church which is Christ's body is never mentioned nor revealed in Jewish writings, still the Church shall be there in that time of blessing, for when Christ is united with His bride, His body,—the Church,—will share in that union. Then there shall be no more two bodies, but one. We sha!l all be one in Christ, for He shall "gather together in one all things in Christ." Eph. 1:10; Rev. 21:9-17; I Cor. 12:27; Rev. 19:7-9.

Some have difficulty in the fact that the bride of Christ is said to be a virgin when Israel is definitely said, in the Old Testament, to be the adulterous wife of Jehovah. The explanation of this difficulty lies in the fulness of God's restoration of His people. It is true that Israel was the Old Testament wife of Jehovah. And it is also true that the Jehovah of the Old Testament is the Jesus of the New. It is true that Israel sinned grievously as an adulterous

wife in departing from God to serve idols. But when God restores His people He makes them as though they had never sinned. With Israel, that wicked and sinful nation, God wonderfully reveals this fulness of His grace, for He places her again as a virgin bride, having forgiven and blotted out all her transgressions (Isa. 44:22). It is as though she had never sinned against Him, so complete is her restoration. She is restored to the freshness of her virginity. It is significant in this connection that when God speaks of Israel's restoration after her sin He positively says that she shall be set as a virgin again. Jer. 31:1; Isa. 62:5.

Some object that in interpreting this story as we have done we are robbing ourselves of its blessing. To this we must respond, "Not at all." There is a glorious and wonderful application of the story and its typical truths to our lives. God has sent His Spirit into the world to convict the world of sin, righteousness and judgment, and to witness concerning His Son (Jno. 16:7-11; 15:26). The Holy Spirit has borne witness to our souls through the pages of God's Word, and through the lips of His servants, concerning the grace

of God and His desire to give us eternal life. Hearing His testimony our hearts have responded in eager faith, and we have received Jesus as our Saviour. Immediately upon our receiving Him God declares that our souls are wedded to Him forever (Rom. 7:4). We have eternal life and shall, throughout eternity, share in the joy of our Lord Jesus. What God teaches concerning Israel as a nation He also teaches concerning the soul of the individual believer in Christ, thus Israel's blessing is a type to us of our own personal experiences and blessings. Herein lies the explanation of most of the passages which are understood to teach that the Church is the bride of Christ. Those prssages refer not to the Church as a body, but to the individual believers in Christ and to the relation of their souls as individuals to Christ. The soul of the Christian is married to Jesus Christ, but dis-pensationally Israel is His bride. Thank God for the great love with which He has loved us, and for the clarity with which He has revealed this love to us. Let us as souls wedded to Christ render to H'm the love and obedience which a husband rightfully expects from a faithful wife. Rom. 7:1-4; II Cor. 11:2.

Lesson 10

Sunday, December 9, 1923

THE STOLEN BLESSING

Genesis 27 and 28 Golden Text, Gen. 27:28, 29

When we come to that part of the story of Jacob which is recorded in Genesis 27 and 28 we find that it can be summed up under three headings. The first is "The faith of Isaac." The second is "The faith-lessness of Jacob." And the third is "The faithfulness of God." These three things stand out pre-eminently as a striking and wonderful revelation of God's grace.

I. THE FAITH OF ISAAC

Though Isaac was only a poor, weak man he was a man of faith. We read concerning his faith in Hebrews 11:20, "By faith Isaac blessed Jacob and Esau concerning things to come." Isaac had received the promises which God had given to Abraham and he believed that God would faithfully perform that which He had promised. But the weakness of Isaac is clearly seen in this chapter, for though God had said concerning Jacob and E:au that Jacob, the younger, was to be the heir of the promise (Gen. 26:23) still in the weakness of his flesh Isaac sought to make Esau the heir. He loved Esau and wanted him to have the joy and blessing of becoming recipient of God's promised blessings, so when he was old in years and it was time, according to the customs of his people, for him to bless the one who was to be the heir it was Esau whom he sought to bless. Poor, blind, old man! He had seen God's faithfulness in fulfilling His promises and had heard His promise concerning Jacob, and yet he thought he could reverse it by the patriarchal blessing. In this Isaac is a reminder to us of our own weakness and faithlessness. How often we do seek to place our own poor desires before God's supreme purposes! How often we seek to hinder His gracious intentions by our own weak and puny wills! Psa. 78:8; Matt. 23:37.

However in spite of his weakness there is something grand about the faith of that

old man. After the blessing had been bestowed upon Jacob, though he had intended it for Esau, Isaac evident'y realized that God had overruled his purpose and brought the matter out as He intended. He was able to look above the sordid deception which Jacob and his mother had practised, and to recognize the hand of God. And rising in the dignity of faith he exclaimed, "Yea! he shall be blessed!" Later when Jacob was leaving home to go to the country of his parents' kinfolks Isaac's faith was again seen in a wonderful light, for in blessing Jacob he recognized him as the heir of the promise given to Abraham. In this way he confirmed God's choice of the heir and entered into His will. We, like Isaac, are weak in faith and many times we stagger at the promises and purposes of God, but let us learn like him to rise above the disappointments which we may suffer, to rise above the circumstances with which we are surrounded, and to put the seal of our faith upon His Word and Will. May He teach us the faith of Is ac -a faith which, though it may stagger for a time, yet finally does put God's will above its own petty desire. Job. 13:15; Gal. 2:20; Eph. 6:16.

II. JACOB'S FAITHLESSNESS

Jacob too believed God but his faith is less in evidence, and his weakness is more prominent than is the case with Isaac. Jacob's faithlessness may be seen in several things. He was the recipient of God's promise that the blessing should be his. When Isaac was weak in faith and sought to bestow upon Esau the blessing which was intended for him, Jacob became a willing party to the deception propo ed by his mother in order to secure it for himself. He played a mean and lying trick upon his father and did not even hesitate in his lie to make God a party to it, saying that it was God Who had brought the

meat so quickly to him. Poor Jacob! God had given him a certain promise, but he could not trust God to fulfill it. He must resort to wicked human expedients in order to bring to pass the promise of God. Like Jacob, many Christian people are prone to feel that their own efforts can accompli h God's promises much better than God Himself. They have His certain guarantee of eternal life through faith in Christ (Jno. 5:24; Jno. 3:16; Eph. 2:8-9), but being weak in faith they feel that they must "hold out steadfast unto the end" to get what God has declared is His gift (Rom. 6:23). They have God's promise that He will provide for their needs (Phil. 4:19), but in the pinch of seeming necessity they cannot wait patiently for the salvation and provision of the Lord but must resort to many unscriptural things in order to meet their own need. Churches cannot trust God to lay it upon the hearts of His people to supply the needs of the work by voluntary offerings, but must resort to such unscriptural methods of raising money as church "Bazaars," "Oyster Suppers," "Ice Cream Socials," "Drives," etc. II Cor.

But Jacob's faithlessness was manifested in still other ways. When it seemed that he was in danger because of his brother's anger he fled like a craven coward. He could not trust God to protect him and to fulfil His promise in this as well as in other things. Then when God revealed Himself to him at Bethel, Jacob was fearful and could not rise in faith to receive the promise God had given, but tried to bargain with Him, saying "If you will," when God had said "I will." O Christians! why should we tremble in the presence of our God when He has guaranteed that we have eternal life through fa'th in His Son, and when He has so richly revealed His love toward us? Why should we doubt His word when He has spoken

so clearly? Can we not rise in faith to the testimony given in Romans 8:28, "We know that all things work together for good to them that love God, to them who are the called according to His purpose"? Can we not heed the injunction given in Phil. 4:6-7, and "be anxious for nothing" but "in everything by prayer and supplication with thanksgiving" make our requests known to Him, and thus permit His peace to flow through our souls and to protect them from the petty and insignificant fears which otherwise we must suffer? Surely God is worthy of our fullest truit and confidence. Isa. 26:3.

III. THE FAITHFULNESS OF GOD

The faithfulness of God in His dealing with Jacob stands out in glorious contrast weak in faith and sought to change God's purposes, still God overruled and in spite of Jacob's sinful deception the b'essing came upon him. In His appearing to Jacob, God did not make any conditions in His promise to him but made its fulfillment purely a matter of His faithfulress. Notice how clear His words are (Gen 21:13-15) "-- To thee will I give "I am with thee, and will keep thee; -and will hring thee again;" "I will not leave thee till I have done that which I have spoken to thee." Who was Jacob that he should receive such promises as these? Nothing! He was utter'y un-worthy. But his faithlessness could not cause God's faithfulness to fail, and how it magnified His grace!

So, Christians, no more can our faithlessness cause God's faithfulness to fail. We may, like Jacob, endure chastening. We may, like him, tremble in the presence of God and feel that it is dreadful instead of enjoying the rich blessings which should be ours in His fellowship. We may live for years on the low plane on which Jacob lived in Haran, without any fellowship whatever with God and without any keen consciousness of His presence with u . We may even doubt His Word. But there is a glorious and wonderful day coming when we shall stand in the presence of God and looking back through the ye rs of our weakness and sinfulness and wavwardness we will see that God's faithfulness failed not. All the years of our life He is with us, protecting us and leading us and blessing us in ways which we know not. "He is faithful that promised." Psa. 89:33-34; Isa. 49:7; Heb. 10:23.

Sunday, December 16, 1923

to Jacob's faithlessness. Though Isaac was

Lesson 11

JACOB'S EXPERIENCE AT HARAN

Genesis 29 to 31 Golden Text, Gen. 31.13

As we follow the story of Jacob's experiences we are made to realize that he not only presents a wonderful picture of the faithfulness of God to His unworthy children-believers in Jesus Chri.t-but he also presents a type of God's faithfulness in dealing with His people, Israel. The chapters which tell us of Jacob's experience at Haran show us three aspects of God's dealing with him. God permitted him to enter into servitude, but in the midst of it all He caused Jacob to multiply both in his home and in his possessions, and He most clearly protected him from harm. In his servitude, his multiplication and his preservation Jacob pictures both the experiences of the believer's soul and the experiences of the nation Israel.

I. JACOB'S SERVITUDE

Undoubtedly Jacob's servitude was a chastening from God. There was no need for him to enter into the place of a menial in the home of another as he did. His presence there was the direct result of his sin of unbelief in his father's house. On account of it God permitted him to suffer the period of servitude which was his in the house of Laban, through it all seeking to draw him into submissiveness to His will and thus into fellowship with Himself. It is thus that God has dealt with His people Israel. Again and again they have sinned against Him. They have proved themselves total'y unworthy of His kindness and mercy. They have turned away from Him to the sinful worshipping of other gods and to the sinful practices of the nations round about them. God has permitted them to be led away captive again and again on acount of their sin. The first captivity recorded is that of the Egyptian bondage. How Israel groaned under the lash of the slave driver in Egypt (Ex. 2:23-25). But in spite of the fact that through the bondage God showed them great mercy and protected them, when the children of Israel finally were led out from Egypt by Moses, God's instrument of deliverance for them, we find that even then they were strangely recreant and again and again after their deliverance they lusted for the flesh pots of Egypt and murmured against God. During their sojourn in the promised land in the days of the judges, a period of four hundred

and fifty years, we are told of no le s than six periods of captivity and servitude under the yoke of their enemies. These six periods total ninety-three years, and were periods of God's chastening because of their sins (Jud. 3:7-8, 12-14; 4:1-3; 6:1-6; 13:1). Then the Babylonian captivity is a monument to God's anger against the sins of His people. And the present dispersion is an eloquent witness to their faithlessness and to the consequent necessity for God to chasten them. Yes, Jacob's faithlessness was manifested in his posterity in a pitiful measure. Deut. 28:22-68; Jer. 44:1-6.

H. JACOB'S MULTIPLICATION

But in spite of the necessity for chastening and even in the midst of it God did bless Jacob wonderfully. In the time of his servitude He gave to Jacob twelve sons, from whom sprang the twelve tribes of Israel, and He blessed him with many flocks and herds. All of this blessing was purely of God's grace and was given in spite of many unworthy things in Jacob's life. Even Jacob's sin in marrying two wives, and in taking their handmaids to be his concubines could not frustrate God's promise to multiply his seed. And the scheming, despicable artifice to which he resorted in order to secure great herds for himself could not defeat God's purpose to bless Jacob with many material blessings. The explanation for the multiplication of Jacob's herds lies not in the method by which he attempted to increase them at the expense of Laban, but rather in the truth which was expressed to him in a dream (Gen. 31:10-13). It was not Jacob's craftiness which secured for him so great possessions but it was the power of God. And let it not be thought that God was approving Jacob's crookedness in his dealing with Laban, rather He was overruling it and working to bless Jacob in spite of it.

Likewise God has continually blessed Israel in spite of her faithlessness. In the midst of her captivities God has caused Israel to multply and has increased her possessions in a most remarkable way. And though even today Israel is a scattered nation-dispersed among the nations of the earth for the last nineteen hundred yearsstill the extent of their prosperity is a source of amazement to all thinking men. In her captivity Israel has been increased and blessed until it can be truly said that the Jews hold the wealth of the world. During the world war both sides were compelled to borrow great sums of money from the Jews. Much of the money raised in the United States during the Liberty Loan drives came from the coffers of the Jews. And only within the last month the material prosperity of the Jews became so marked in Berlin that the German people stormed the Jewish quarter and took by force the goods and the wealth of the Jews. It is no accident that God's people have been so blessed even in the midst of their dispersion. God is blessing them in spite of their wickedness and unbelief, and in spite of the fact that He has been compelled to chasten them for their sin. Psa. 106:8-10; Psa. 106:40-46.

III. JACOB'S PROTECTION

But just as remarkable as was God's blessing of Jacob in multiplying him was the manner in which He protected him. When Jacob fled from before Esau God restrained him from following after him and taking vengeance. When he fled from Laban there was much in his act on which cannot be defended, but when Laban followed after Jacob in his anger God appeared to him and warned him that he must not harm him. God protected Jacob in spite of his unworthiness. The same thing may be seen, too, in His causing Jacob to find grace in the eyes of Esau (Chap. 33) when he met him, and it may be seen in His protecting Jacob from the wrath of the Hivites after the terrible massacre of the men of Shechem at the hands of Jacob's sons (Chap. 34). God proved Himself faithful in fulfilling His promise to be with Jacob and to bring him again safely to his own land.

In like manner He deals with Israel. His people have suffered as no other nation ever suffered at the hands of their enemies. Again and again they have been massacred. It is said that at one time Spain slew a million Jews. The story of their suffering has filled the pages of our newspapers even during the last ten years. As we are reading these pages many thousands of Jews have been expelled from Roumania, and are wandering homeless over fields and mountains, with feeble children and worn out women. Many of them are dropping dead from exposure and starvation. Every country has refused them shelter. Oh! how our hearts should bleed as we consider the unspeakable suffering of Israel. What nation has suffered as she has and still survived? But in spite of the fact that Israel has been scattered and

has suffered unspeakably for nearly two thousand years, and in spite of the fact that literally millions of Jews have perished in the persecutions which have come upon them, still God has preserved them, and He has pledged Himself to preserve them until He shall bring Israel again safely into her own land. He will establish her there as the head of the nations of the earth, and will make her a joy and rejoicing in the earth. God's grace toward His people abounds beyond human knowledge, yea, beyond the possibility of human comprehension. Ezek. 20:17; Neh. 9:31; Psa. 89:33-36; Amos 9:8-15; Isa. 65:18; Ezek. 37:11-14, 21-28.

Lesson 12

Sunday, December 23, 1923

JACOB THE SUPPLANTER

Genesis 32 and 33 Golden Text, Gen. 32:30

Much more might be said about the picture which Jacob presents of God's dealing with His people Israel during the different dispensations, but perhaps the most valuable truths for us to study are those which are seen in the application of the lessons presented in his life to our own personal Christian experiences. Jacob was a man with whom God dealt. And as He dealt with Jacob, so He deals with us. In studying Jacob's life we are helped to understand our own experiences and we are instructed as to God's purpose in dealing with us as He does.

I. JACOB'S GUILTY CONSCIENCE

Though God wonderfully blessed and preserved Jacob, still he suffered the torment of a guilty conscience because of his sin. As he drew near to his own country he sent a messenger to his brother, Esau, appealing for his favor. Hearing that Esau was coming to meet him with a large force of retainers, Jacoh's heart failed him for fear. He remembered his sin against his brother, and his conscience tormented him with guilty fears. -So, too, Christians who sin suffer many pangs on account of it. Their sin has not made them lose their salvation, for the basis of that is the faithfulness of God. It is true that God has given them a perfect standing before Himself and that in His eyes they cannot change that perfect standing,-they are eternally perfect and righteous. It is true that when a sin has been confessed God's Word declares that it is washed away in the blood of Christ and that it is removed from His child as far as the east is from the west, never to be remembered any more. But although God has forgotten our sins, many times it is hard for us to forget them. And after we have sinned we suffer pangs of conscience and regrets even though we know our sins are forgiven. We experience sorrowful results of our sins in this life, even though in our standing before God they are forgiven and shall never be brought against us. Surely the Christian should eagerly desire and pray that God may give victory over sin and that He may thus deliver from the torments of a guilty conscience. I Jno. 4:18; Acts 21:16; Rom. 13:5; HCor. 1:12; Heb. 10:22.

H. JACOB'S FEAR-BORN PRAYER

In another respect Jacob reminds us of ourselves to our shame. When he got into a tight place Jacob prayed. His life had been a prayerless life for a long time, but now he was in a bad fix and he prayed. And what a prayer he prayed. The poor man was in a frenzy of fear. As he prayed he confessed his fear of his brother and asked for God's protection. There is much that is commendable in the prayer of Jacob. He here manifested the first scin-

tilla of faith which we can detect in his life, for he reminded God of His promises to him and claimed them as the basis of his prayer. He did confess his unworthiness and surely he needed to do this. This, too, was a scriptural thing for him to do. He did turn to God for help in a time of need, and in this did exactly what any believer should do. Let us read this prayer with a heart open to the good qualities which are in it and let us learn from it. I Jno. 1:9; Jer. 33:3.

But in the fact that Jacob prayed only in a time of need we cannot but feel that he did a shameful thing. How prone we are to call upon God only in a time of trouble. Perhaps some sickness has come, and death is staring us in the face, or it may be that some loved one is critically ill and we fear we are about to lose him. Perhaps we are reaping the fruit of our own sinfulness in the lives of our children and our hearts are distressed on their account. Perhaps we are facing financial ruin. In such times how quickly we begin to pray, and how earnestly we do pray. So long as everything goes smoothly in our lives we are content to "paddle our own canoe" but when trouble comes we are ready to call upon God, Whom till then we have forgotten. Fearing that our unworthiness will hinder His answer how earnest we are in confessing our sins, and how fervent we are in our avowals of intentions to change our manner of living. No it is not wrong for us to pray in the time of trouble. It is the thing we should do. It is not wrong for us to claim the promises of God and to confess our unworthiness. But how pitiful is the prayer life of the man who fails to call upon God until he is in some great need. How unsatisfactory such a prayer life is. How much better it is for us to be constantly in prayer. Then when the time of need comes we can turn to God, not in a frenzy of fear, but in the quiet confidence of one who has walked and talked with Him and who knows His power and willingness to help in the time of need. If Jacob's prayer life hefore this time had been what it should have been perhaps he would not have feared so exceedingly. His prayer is typical of the prayers which many Christians offer under just such circumstances. Phil. 4:6-7; I Thess. 5:17; Col. 4:2.

III. JACOB'S FLESHLY EXPEDIENT

With such a poor weak prayer life as Jacob had before this time it is little avonder that even after he had prayed he could not trust God to answer his prayer and to protect him but must resort to the fleshly expedient of sending a gift to Esan, hoping thus to buy his favor. He trusted his gift to appease Esau rather than trusting God to do it in answer to his prayer. This

is clearly shown in his instructions to the messengers whom he sent with his herds and flocks (13-20). How like all of us that is. In a time of necessity and distress we turn to God and call upon Him for help, pleading His promises. Then we continue to worry about the outcome and seek in some way to do ourselves the thing which we have asked God to do for us. That is the logical outcome of a prayerless and faithless life. It is hard for one to live in entire independence from God, and in utter indifference to His claims upon the life for many years, and then in the hour of need to develop suddenly a strong faith which will enable him to rely implicitly upon God and to wait patiently and confidently to see His salvation. One who habitually leaves God out and lives a self-centered life gets the habit of faithlessness, and it is a hahit which is hard to overcome. Let us learn to walk so constantly in close fellowship with God that when the time of need comes we may be able to commit the need to Him and then to trust Him to do the thing which is: needed, doing ourselves only such things as He clearly leads us to do, and not resorting to the expedients of the flesh. Jas. 4:2-3; Psa. 56:1-4, 11.

IV. JACOB'S EFFECTUAL CHASTENING

In the same evening Jacob had a revelatory experience, for God met him and wrestled with him all night. Notice that it was not Jacob wrestling with God. This is not an example of Jacob's power in prayer. It is an example of God's dealing: with His children, seeking to subdue their stubborn wills and to bring them to a place where He can bless them. Finally, in Hisstruggle with Jacoh, God was compelled to cease His gentler efforts to prevail, and to use more severe measures. With chastening hand He touched Jacob in the hollow of his thigh and crippled him. This chastening broke Jacob's spirit and he cried out in a sudden hurst of faith, "I will not let thee go until thou bless me." Then, upon being asked his name, Jacob replied in true humility, confessing himself a "Supplanter." ("Jacob" means "supplanter.") God now had him where He could bless him. His will was submi sive, and his heart was howed in shame. Thereupon God showed His approval by chang-ing his name to "Israel" which means "A Prince with God." It is only when the believer is yielded to God, and when in true humility he is willing to confess his unworthiness that he can have any power with God. God seeks to bring us to this place, gently at first, but when necessary even through what seems to be harsh chastening, for He wants to bless us as He can do only when He finds in us a willing 6 heart and a yielded will. Heb. 12:5-11; II Cor. 4:7; II Cor. 12:9.

V. JACOB'S GRACIOUS RECEPTION

What a rich blessing followed this experience with God. When Jacob met Esau he found his heart melted and tender toward him, and he received a warm and gracious welcome. Jacob's prayer had not been in vain, though it was so weak and poor, and though his faith had been so small. God had mellowed Esau's heart, and had caused him to receive his brother graciously. It is significant that Esau seems to have been in too much of a hurry to stop to hear Jacob's conciliatory mes-sages, or to consider his gifts, for he asked the meaning of them when he met Jacob. Surely such haste arose from a blazing anger, but somewhere on the way God had met him and had done what Jacob's fleshly efforts could not have done. What a lesson in trust this should be. How poor and weak our expedients appear when we consider the power and grace of God. We can trust Him to work all things together for good to them that love Him. God knows and cares about the needs of His people. Rom. 8:28; Psa. 37:1-5, 39-40.

VI. JACOB'S CONTINUED

WEAKNESS

Even after such wonderful experiences as Jacob had enjoyed at Peniel, and in the meeting with his brother Esau, still he was a week man and needed to learn many lessons. His weakness may be seen in his stopping at Succoth, which was far short of God's place for him, that is, Bethel. In stopping there he failed to keep his word to Esau, for he had told him that he would

meet him in Seir. Again his weakness appears in the fear which Jacob suffered on account of the inhabitants of the land after the massacre of the Hivites (Chap. 34). No matter how many wonderful experiences of fellowship with God and of His blessing upon our lives we may enjoy, no Christian ever gets to the place where there are not many more lessons for him to learn. There is always a continued need for dependence upon God for fresh manifestations of His grace and of His power in delivering us from the enemies of our soul. No matter how much we may grow in grace we are still weak and we should realize that our strength is not in ourselves nor in our former experiences but that it comes from God. Psa. 46:1; Psa. 105:4; Psa. 68:35; Phil. 3:13-16.

Sunday, December 30, 1923

Lesson 13

JOSEPH HATED AND REJECTED

Genesis 37, 39 and 40 Golden Text, Gen. 39:21

The story of Joseph's life is one of the clearest and most delightful types of Jesus which the Old Testament furni hes us. An extended analogy may be drawn between Joseph and the Lord Jesus Christ, every additional point of which makes more clear that in the details which are recorded of Joseph's life God is pointing forward to His Son. Dean Fowler has discussed this wonderful analogy under his discussion of the Analogy Principle, the ninth study in the Eighteen Principles of Divine Revelation. This helpful study appears in the Love number—the October 1923 number—of Grace and Truth. This will be found very helpful in the study of today's lesson. For the purpose of this discussion we must confine ourselves to only a few points of analogy which are presented in chapters 37; 39, and 40.

I. JOSEPH'S HONORED POSITION

Joseph had a position of especial horour with his father. He was beloved above all of his brethren and was given a coat of many colors which was an emblem of authority and a sign that Joseph was the neir of the father. In this he is typical of the position which Jesus had with God he Father before He came to earth. In John 1:1 we read, "In the beginning was he Word and the Word was with God and the Word was God." In Phil. 2:6 we read that Jesus, before His humiliation was "in the form of God" and equal with God. Jesus speaks of that time and tells is that He was glorified with the Father 'before the world was' (Jno. 17:5). Con-ider too the revelation of Jesus' preminence given to us in the first chapter f Hebrews where God shows that He is he center of His own affection and the bject of heavenly worship. The mind annot conceive the glory which Jesus had efore He came to earth in the incarnation, or all that the Old Testament reveals oncerning God before that time is true of he Son and is a revelation of Him. It is n the Son that the Father has manife ted Himself. Joseph's position of honour and uthority with his father reminds us of lesus' pre-incarnation glory. It was a lory that exceeded that of any of God's reatures, for He is the appointed heir of God. Isa. 6; Jno. 12:41.

II. JOSEPH'S PROPHETIC DREAMS

Joseph had two dreams in which God revealed to him the honour which was to come to him. Through these dreams God sought to teach him, and his parents and brethren, but the father rebuked Joseph, and the brethren hated him. These prophetic dreams suggest the fact that before God manifested His Son in the humiliation of His earthly life, and many years before His glory was to be revealed, God prophesied concerning both. The Spirit, through the Old Testament prophets te tified beforehand the sufferings of Christ and the glory which should follow (I Pet. 1:11). The Old Testament is full of prophecies concerning the coming of Christ, His birth of a virgin in Bethlehem of Judah; His earthly ministry; His sacrificial death; His resurrection from the dead; the manner of His second coming; and the glory of His kingdom. One who has studied the matter carefully says that "of the Old Testament prophecies three hundred and thirty-three are expressly cited in the New Testament as predictions fulfilled in Christ, or previsions applied to Him." (A. T. Pierson, "Many Infallible Proofs.") This does not take into account the great number of types, pointing forward to the Lord Jesus Christ which are furnished in the Old Testament, and of which the very story which we are studying is an example. Yes, as Joseph's future glory was foretold in his prophetic dreams, so Jesus' coming and Kingdom are foretold in the sacred Scriptures. Him give all the prophets witness" (Acts 10:43). Jno. 1:45.

III. JOSEPH'S VISIT TO HIS BRETHREN

Joseph was sent by his father to visit his brethren, and to see after their welfare. This seems to be a very commonplace incident, and so it is. But God does not waste words and this simple, matter-of-fact narrative is recorded by the Holy Spirit because in it there is a suggestion of an event in the existence of our Lord Jesus Christ which is of vital import to us. Jesus was sent, by the Father, to earth for the welfare of mankind. He left Heaven's brightness—divested Himself of the glory which He had with the Father before the foundation of the world and humbled Himself to take upon Him the form of a man. When Jesus was born of

the virgin Mary in Bethlehem God tells us that the Scripture was fulfilled which prophesied the coming of One born of a virgin Who should be called "Emmanuel," "God with us" (Matt. 1:22-23). Je us came to earth to visit men and to care for their souls' welfare. Thus Joseph's visit to his brethren finds in Jesus' incarnation its glorious counterpart. And if we may revert to an incident which is not furnished in the chapter under consideration we will see another beautiful suggestion of Jesus' incarnation. We are told in Gen. 30:22 of the birth of Joseph. It was a special manifestation of God's power and grace, as was the birth of Jesus, though not the same in nature. Iesus was born of a virgin, whereas Joseph came by natural generation, though through a special manifestation of God's power. Jno. 3:16; Phil. 2:5-11.

IV. JOSEPH'S BETRAYAL INTO EGYPT

When Joseph visited his brethren they rejected him. . They manifested their hatred which had sprung up in their hearts because of the honour which the father had given to him. First they put him in a pit, intending to kill him, and later sold him into the hands of some Ishmaelites who in turn sold him into bondage in Egypt. This rejection which Joseph suffered at the hands of his brethren is a picture of the rejection Jesus suffered at the hands of God's people Israel. "He came unto His own, and His own received Him not" (Jno. 1:11). The leaders of the people stirred them up to hatred and violence. They rejected their Lord and delivered Him over to the Gentiles for judgment, clamoring for His blood. Thus Jesus was sold by His brethren into the hands of His enemies. Matt. 26:14-16; Mark 15: 8-14.

V. JOSEPH'S PURITY OF CHARACTER

While he was a servant in Egypt God greatly blessed Joseph and kept him victorious through most severe temptation. He was made the overseer in the house of Potiphar, an officer of Pharaoh's court, who trusted him implicitly. While serving in this position Joseph was tempted by Potiphar's wife who sought to lead

Joseph into terrible sin with her. But fearing God, Joseph refused all the entreaties of this unfaithful wife, and manifested a purity of character and life which is most remarkable. We cannot help but greatly admire Joseph because of his moral uprightness and because of his fear of God. In this characteristic of his life Joseph presents a wonderfully helpful picture of the purity and holiness of our Lord Jesus Christ. He was holy and pure and spotless in thought, word and deed. Even His enemies who deny His deity admit that He was a good man, overlooking the fact that their denial of His deity brands Him as a liar, and cheat, and impostor. Jesus was God manifested in the flesh and He manifested to us the holiness of God. Heb. 7:26; II Cor. 5:21; I Pet. 1:19.

VI. JOSEPH'S IMPRISONMENT

The wicked woman who sought to entrap him into sin was angered by the purity and holiness of Joseph and falsely accused him. On account of this he was

thrown into prison. Likewise Jesus' enemies were angered by His constant holiness and by the scathing rebuke which their sins suffered in His holy presence and teaching. They delivered Him to death. The imprisonment of Joseph is a very delicate picture of the death of the Lord Jesu. Scripture teaches us that when Jesus died upon the Cross He visited the prison house of the dead. He descended into Hades,into the lower parts of the earth-and when He ascended He led with Him the host of captive souls who in life had believed God's Word and accepted His promises. These saved souls until then were held captive in that temporary detention place, but in the resurrection of Jesus they were taken into the presence of God. Perhaps this is the suggestion in the fact that the butler of Pharaoh was liberated in accordance with Joseph's interpretation of his dream. If so it is most interesting to note that the baker was hanged, also in accordance with his interpretation of a dream, for Hades was, before the ascension of Jesus Christ, the temporary detention place of both the righteous and the wicked dead. The righteous dead were liberated in the resurrection of Jesus, but the wicked dead are still kept in Hades, awaiting the day of Judgment. Acts 2:31; Eph. 4:8-10; Luke 16:19-31; Rev. 20:13. ("Hades" is in the New Testament translated Hell.)

VII. JOSEPH'S WISDOM

In the interpretation of the dreams of the butler and baker Joseph manifested a supernatural wisdom. Such, too, was the wisdom which characterized Jesus' e rthly life. At the age of twelve He astonished the learned men in the temple by His wisdom (Lu. 3:46-47). Throughout His life Jesus manifested the same remarkable wisdom and truly His was a supernatural wisdom, for it was the wisdom of God. To Jesus the secrets of men's hearts are as an open book, and He needs not that any shall testify what is in men. Jno. 2:2,-25; Matt. 13:54; Col. 2:3.

Sunday, January 6, 1923

Lesson 14

PHARAOH'S DREAM

Genesis 41 and 42 Golden Text, Gen. 41:39, 40

We have already seen and we shall see further in future lessons that Joseph is a wonderful picture of Christ. But for this lesson it will be profitable for us to study this picture from a more intensely personal point of view. Let us consider how Joseph, in his relation to Pharaoh, reveals what Christ means to those who believe in H'm. This is set forth most wonderfully in the two chapters which are the subject of our study. In the picture, Joseph still represents Christ, and Pharaoh represents the soul which accepts Him. There is an especially helpful meaning in the blessings which Pharaoh enjoyed through his reception of Joseph.

I. THE PERPLEXITY OF THE RULER

Pharaoh was a man greatly perplexed. He had a twofold dream, the meaning of which he could not understand. He called for the wise men of his realm and asked them to explain his dreams to him, but they could not. In vain he sought for any help in understanding the things which perplexed him, and troubled him, until Joseph was brought in. So it is with the natural man. He does not,-yea he cannot in his own strength,-receive the things of the Spirit of God. They are foolishness to him. And without them life and its most vital problems are a great enigma to him. In vain he seeks the advice and instruction of men, even though these men be very wise from a worldly point of view. Their advice can only confuse him more, or if it quiets the questions of his heart, it gives him only a false confidence. There is no help for men's spiritual problems and perplexities until Jesus comes into their lives. But then the preplexities and problems are cleared up. I Cor. 2:14; I Cor. 1:19-21.

II. THE WITNESS OF THE BUTLER

Pheraoh was brought in touch with Joseph through the testimony of his butler. This shows us how God works to bring

the believer into touch with the Lord Jesus. It is by means of the testimony of those who have themselves been blessed through His ministration. The Word of God tells us that "faith cometh hy hearing and hearing by the Word of God" (Rom. 10:17). God uses the testimony of human witnesses to bring men to the knowledge of Jesus Christ His Son, the One Who is able to clear up all the problems and to supply all the needs of the human hearts. It is His Word on the lips of His children which introduces us to Jesus. The butler had himself had such an experience as that which Pharaoh was now going through. He had dreamed a dream and his own soul had been perplexed. He had wished to know what his dream meant. Joseph had ministered to his need and had interpreted his dream for him. Now Pharaoh had the same need, and the butler remembered his own experience and testified of what Joseph had done for him. So, too, we who know the Lord Jesus and who have enjoyed the presence and blessing which comes to a soul which is in touch with Him and whose problems have been settled by Him should tell others, who have the same needs as we, of what He has done for us, and of what He can do for them. Surely no one is better fitted to testify as to the power of Jesus than the one who has enjoyed the blessings which come through His manifestation of that power. I Cor. 2:1-5; Matt. 4:19; Jno. 1:40-49; Psa. 107:2; Rev. 22:17.

III. THE REVELATION OF THE SECRET

As Joseph stood in the presence of Pharaoh he was used of God to reveal the secret things which had troubled Pharaoh. Through him a flood of light was shed upon the things which had been dark to that poor perplexed ruler. And so it is with the soul who comes in touch with Jesus, "God, Who commanded the light to shine out of the darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (11 Cor. 4:6). When the

Lord Jesus comes into the life of a man through that man's faith in Him He enlightens the darkness of the soul. He solves the problems and answers the questions of a lifetime. A young man once came to D. L. Moody and said, "Mr. Moody, if you will answer my questions I will become a Christian." Moody said, "Young man, I haven't time to talk with you just now, but if you will accept Jesus Christ as your Saviour tonight I will promise you that I will answer your questions to your entire satisfaction tomorrow night." The young man accepted the The young man accepted the Saviour that night, but he did not come again the next night, nor the next, nor even the next. Two weeks went by and still he had not shown up. One day Moody met the young man on the street and said to him, "Young man, why did you not come back and let me answer vour questions?" To this question the young man replied, "Why, Mr. Moody, that night after I had accepted Christ as my Saviour I tried to think of my questions, and I could not think of one. They were all answered when I trusted Him." Yes, Jesus deserves the name which Pharaoh gave to Joseph, "Zaph-nath-pa-a-ne-ah," "Revealers of secrets."

IV. THE ENTHRONEMENT OF THE SERVANT

When Joseph had interpreted Pharaoh's dreams Pharaoh made him ruler over the Kingdom. He paid him an unprecedented and unparalleled honour in the position which he gave him. So, too, the Christian who has been blessed by coming to know Jesus Christ in faith—the one whose soul is saved and whose greatest spiritual problem, the problem of his soul's salvation, is settled forever-should enthrone Jesus Christ as the Ruler of the heart and life. The soul is sovereign in the conduct of the life of a man. God has so ordained. But when Jesus has shown us mercy and has saved our souls God appeals to us to enthrone Ilim by yielding our lives to Him. "I heseech you therefore, brethren, by the mercies of God that ye present your bodies

living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1-2). In view of the amazing grace of our God, and in view of the wonderful mercies shown to us in Christ we should give Him the supreme place in our lives, and should cause all of our ambitions, our desires, our thoughts, words, and deeds to bow down and do Him reverence. Rom. 6:13; Rom. 7:4.

V. THE BLESSING OF THE REALM

When Pharaoh had enthroned Joseph, his kingdom was greatly blessed. For seven years there was remarkable prosperity in the land, and when the seven years of plenty had ended and the seven vears of famine had begun there was plenty of corn in Pharaoh's storehouses to supply all the needs of the kingdom. So, when the believer yields himself to the Lord Jesus Christ and makes Him the ruler over the life he finds his daily experience is full of rich and wonderful blessings. There is food for every need, and even in a time when spiritual famine prevails all around still the soul is kept by the power of God in close communion with His Son feeding upon the rich and blessed provision which He has made for us. Jesus voiced this great truth when He said "I am the bread of life. He that cometh to me shall never hunger and he that believeth on me shall never thir t" (Ino. 6:35). In this statement Jesus Looked on even beyond the present needs and told of the marvellous way in which He has provided for the needs of the future. There is coming a day when all men will realize their need of a Saviour, but for many it will he too late. In that day they will be compelled to drink the bitter cup of God's indignation. Thank God, in that day there will be no condemnation for the believer. He has eternal life and shall never perish. He shall never hunger or thirst again, for his needs are supplied. He has eternal satisfaction and happiness. The Hes ings which we enjoy in this life through yieldedness to our Lord are only foretastes of the feast of fellowship which He has provided for is in eternity. Rom. 8:1; Jno. 5:24; Rom. 12:1-2; Prov. 3:5-6; Psa. 1:1-3.

VI. THE EXTENSION OF THE BLESSING

But not only was Pharaoh and his own kingdom greatly blessed in Joseph's subremacy, he also became through Joseph's ministration a great blessing to others in he rest of the world, Joseph's family among them. The blessing which Pharaoh and his realm enjoyed was extended to far way lands. When a soul has trusted Jesus is Saviour and has yielded the life to Him he will not only enjoy God's blessings himelf but in God's hands he will be made he instrument of hlessing to others. Jesus, n speaking of the yielded Christian, and of the Holy Spirit's work in his life, said, 'He that believeth on me, as the Scripture nath said, out of his belly shall flow rivers f living water" (Jno. 7:38). Through the ife of the yielded Christian God pours ivers of blessing into the lives of all round. The blessings which are ours in he yielded life may be, and will be as ve continue yielded, extended to others hrough our testimony. Matt. 4:19; Prov.



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An Outlet for a Missionary Spirit

Perhaps as you have read in the pages of this issue of the Magazine the fascinating facts of missionary endeavor and of the full devotion to God which many of His children have given to Him, there has come into your heart something of the missionary spirit and you have longed to be, in some way, a more effective messenger of the Cross. Although God may not have led you into "the regions beyond," He surely has a definite part for you to play in carrying the Gospel into those neglected portions of the earth where "Christ is not named." It may be that you have not yet fully realized that

A soul saved,

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A believer led into yieldedness to God,

A Christian awakened to the apostacy of our day and filled with a determination to be faithful, at any cost, to our God and to His Word,

directly affects the progress of missions. The advance of the lines of missionary activity awaits a revival of the Church of Jesus Christ in the home land. It must be a revival of earnest Bible study; a revival of the art of soul-winning; a revival of a martyr-like faithfulness to the fundamentals of the Christian faith.

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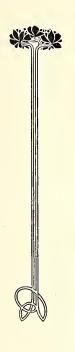
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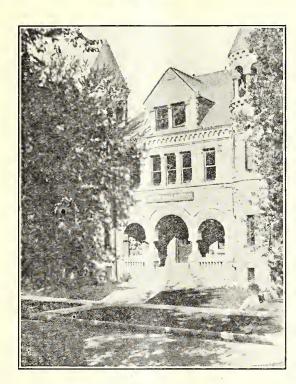
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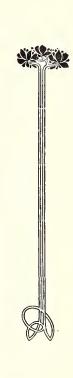
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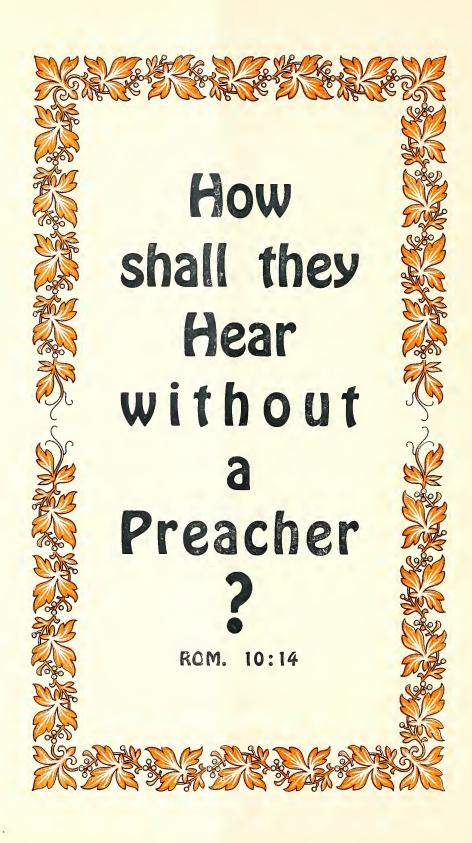
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We believe:

- 1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Ino. 4:24.
- 2. In the verbal inspiration and plenary authority of hoth Old and New Testaments. II Tim. 3:16-17.
- 3. In the personality of Satan. Job 1:6-7.
- 4. In the depravity and lost condition of all men by nature. Rom. 3:19.
- 5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
- 6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
- 7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
- 8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
- 9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
- 10. In the eternal security of all believers. Jno. 10:28-29.
- 11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
- 12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
- 13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
- 14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
- 15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

The Date-Setting Mania

HE setting of dates for the Second Coming of the Lord has become a veritable obsession among those who delve into the apocalyptic passages of Scripture. Date-setting is prompted by one of the most morbid of human frailties,-curiosity. It has absolutely no scriptural warrant. Date-setting is a drawback to the cause of Jesus Christ.

Thousands of earnest souls have been led to a fanatical attitude toward the Blessed Hope of the Lord's Return by datesetting theories. Timorous ones have been filled with fear and the more gullible have been induced to sell or give away their earthly possessions thinking they would have no further need for Unbelievers have been given ground for scoffing and

sneering because the Lord failed to put in an appearance on the date set, and the glorious truth that Jesus is coming back again has been cast into disrepute by this insane practice of trying to fix the date. It is greatly to be desired that the testimony of God's Word might be rescued from the injurious influence of the date-

The child of God is shown the scriptural attitude on this theme by the example of the Thessalonian believers. This example is set forth twice over in the first chapter of First Thessalonians and is particularly declared to be the subject of Paul's constant thanksgiving. Observe that the two Thessalonian passages are most illuminating illustrations of the Three-Fold Principle of Divine Revela-

I THESS. 1:2-3 "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing

- (1) WORK OF FAITH
- (2) LABOR OF LOVE, and
- (3) PATIENCE OF HOPE.

I THESS. 1:9-10

"For they themselves show of us what manner of entering in we had unto you, and

- (I) YE TURNED TO GOD FROM IDOLS
- (2) TO SERVE THE LIV-
- ING AND TRUE GOD, and
 (3) TO WAIT FOR HIS
 SON FROM HEAVEN.

From these two passages it becomes evident that the Thessalonians' "work of faith" was in turning to God from idols; that their "labor of love" was in serving the living and true God; and that their "patience of hope" was in waiting for His Son from heaven. Concerning this threefold condition of the Thessalonian believers Paul enthu-

The Date-setting number of "Grace and Truth" is the antidote to a spiritual disease which is exceedingly dangerous, astonishingly widespread and apparently contagious. May God raise up a host of fearless soldiers of faith who shall believe and teach the truth of "the blessed hope" of the Lord's return, but who shall not succumb to the date-setting fever. &

siastically declares, "We give thanks to God always for you." This attitude of "patience" and "waiting" for the Second Coming, when coupled with "faith" and "serving" bears the endorsement of the Holy Spirit. The Bible testimony does not encourage the cheap nor the crass.

"Of that day and hour knoweth no man." The present need is a balanced testimony which repudiates the determining of times and seasons, and at the same time magnifies the wonder and glory and certainty of the Blessed Hope. Let us beware of thinking above what is written.

The date-setter is a pest.

A Prayer Burden

A LTHOUGH there has been given in the columns

of the Magazine no further statement concerning our need of a linotype than that which appeared some months ago, the Lord has quietly burdened some of His children to add to the amount which we had in hand at that time. Offerings have recently come in which have been specially designated to meet this need, and although small, they have been used of God to encourage our hearts and to strengthen our confidence in the One Whose faithfulness fails not. The amount which we have on hand at this writing is \$103.50, and while this sum seems almost insignificant in comparison to the minimum need of \$3,000, we believe that in the Lord's own time He will supply the full amount required.

We bring the need to you again, dear "Grace and Truth" family, as a definite prayer burden. We bring it to you in order that you may join with us in bearing the need to the Throne of Grace. We bring it to you at this time because of the pressure under which we now labor, and because we believe that the time has come for us to extend our borders and to enter upon a larger field of usefulness in spreading the knowledge of His Word. It has pleased the Lord, thus far, to richly bless the testimony to hangry hearts, delivering many from the delusions of this awful hour of confusion and awakening others to new faithfulness to our God. We believe that coming days hold even greater needs than we now know for a written testimony which is faithful in every respect to the Word of God and which is clear and definite in its teaching. On every hand we have received assurance that the testimony is worthy of a much wider circulation. The growth of the School in its work of training young men and young women for the carrying of the Gospel to the neglected fields of this world is dependent, to a large extent, upon a wider testimony through the columns of the Magazine. And then we believe that God would have us answer the continuous appeals for tracts, pamphlets and books of an instructive and corrective nature. But we cannot go forward without additional equipment. We wait, as we believe God would have us wait, until the need is supplied for an advance.

The method by which the need will be supplied is not in itself mysterious. We are simply claiming Phil. 4:19: "But my God shall supply all your need according to His riches in glory by Christ Jesus." And as the needs of the Apostle who penned these words were supplied through the gifts of God's people, so we are expecting that the same Lord will today touch the hearts of His children that our needs for additional equipment shall be fully met.

We call upon every one who receives the testimony to let this need be known unto God "by prayer, and supplication with thanksgiving." If He answers by burdening you to give to meet the need, whether you are able to give largely or only the widow's mite, we ask you to respond. To Him will we give all praise and honor.

What Has Modernism Wrought?

"BY their fruits ye shall know them," is just as true today as it was the day it fell from the Saviour's lips. Modernism has been diligently at work on Christianity long enough to apply this test of the Saviour. What is the fruit that modernism is producing today?

Modernism has produced a breakdown in faith in God's Book. It first invaded the state schools, universities and normals. Alas, the great institutions of higher learning established by the Church were almost as quick to capitulate as the schools that were fostered by the State. These early victories were harbingers of the wide scope of influence which was soon to come to modernism. Today there are very few accredited colleges in the United States that are not modernistic in teaching. Not satisfied in saturating college training with its Bible-denying subtleties, modernism has throttled the high schools and grade schools into line. Present-day text books, dictated by the immensely rich modernistic machine, reek with an infldelity which would have gladdened the heart of a Tom Paine. As a last fell swoop upon the strongholds of the old reliable faith, modernism has succeeded in impregnating the Sunday School literature put out by the great denominational publishing houses with its perversions, its questions and its infidelities. And what is the result of this capitalistically subsidized propaganda? The utter shipwreck of the faith of thousands of young men and women. Believing fathers are plunged into horror at the spiritual condition of sons just returned from college. Upon leaving home the boy had a simple, happy testimony of faith in Jesus as Saviour. Upon returning he boasts that he is a free-thinker and brazenly airs his irreligion and skepticism. Modernism must acknowledge her children. She is the mother of the gigantic presentday Godless brood of rationalists, materialists, socialists and Bolshevists.

Modernism is responsible, not only for today's widespread unbeilef in Christ, but for the world-wide collapse

of morals. Indeed the disappearance of moral standards is inevitable when the foundations of faith in the Infinite God are swept away. When modernism tampered with God's Book, the sanctity of every home was invaded, and the purity of every life was jeopardized. When faith in Christ, God's bleeding substitute for sinful man, is gone, the safe-guard of every life, every hearthstone, and every nation is gone. The result is that all social workers and police authorities are reporting a tidal wave of crime such as our nation has never seen before. On every hand students of sociology are groping for the solution of this appalling condition. Investigations are legion. Reports are multiloquent. But results are negative. We unhesitatingly charge modernism with the responsibility for this condition. The movie in the church, the church dance, the play and pageant to interest the young people,—all these abominations carried on in defiance to God's Book are the logical fruitage of modernism. Skepticism toward the Bible is modernism's faith. General looseness toward the restraints of God's Word is modernism's practice.

Furthermore, modernism is the traitor in the camp whose presence has precipitated the terrific ecclesiastical war which now rages. What is the cause of Episcopalian clergymen lunging at one another in wordy combat? Modernism. Why is a leading preacher of the old-fashioned gospel hissed from the platform in the national convention of the once loyal Baptists? Modernism. Why is the general assembly of the Presbyterian denomination passing through the galling experience of having its doctrinal declarations ridiculed and its orders ignored? Modern'sm. Who must bear the blame for the sounds of battle which arise among the members of the Body of Christ? Although modernism, with characteristic cowardice, has sought to shunt the blame to the shoulders of those who have remained true to the Gospel, the effort has been in vain. Modernism stands condemned by her own offspring.

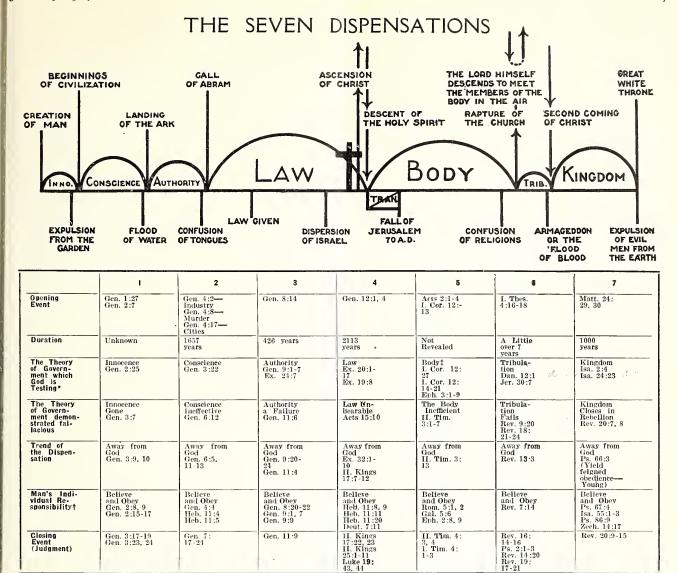
We lay this indictment at the door of modernism. Modernism has produced skepticism instead of fairh; looseness of life instead of morality; and has brought hart-breaking warfare into the Church of Jesus Christ. With aching heart because of the drift of the age, but with faith-filled hope leaping within the breast, we can but cry out,

DOWN WITH MODERNISM!

Fixing the Date of the Lord's Return.

THERE is an important consideration which no Christion should overlook, namely, that the position of the Church today, in relation to our Lord's coming, is exactly the same as that in which He Himself left the Apostle John more than 1800 years ago (John 21:22). The Lord had revealed to Peter by what death he should glorify God; and seeing John, He asked, "Lord, and what shall this man do?" To which the Lord replied, "If I will that he tarry till I come, what is that to thee?" thus leaving it in sublime uncertainty whether John would die or be among those that should be living at His coming.

In like manner the Apostle Paul twice expresses the same uncertainty respecting himself (I Thes. 4:15 and 17): "We that are alive and remain"; and (I Cor. 15:51): "We shall not all sleep"; although it was shown



*The dispensations are seven periods of time during which God tests out seven of man's theories of government. The test is always made under conditions which are Ideal for the theory being tested, but the result of each test is to show the valuelessness of man's governmental theories. A scripturally efficient government is one which is made to the Lord in wholesale matthial fashion. None of man's theories lead to such a government. Even the Kingdom which is made and the same in every age,—believe for salvation and obey for rewards.

1 The Transition Period, which occurred at the beginning of the Body Dispensation is covered by the Book of Acts. It is a period of the passing out of the old and the coming in of the new.

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to him later that he should put off his tabernacle.

The hope of John and Paul is our hope. I do not say it is our faith; but it is our hope that we may not have to pass through death, but may be among those who are alive and remaining when our loved Lord shall come. But let us not forget that if we are expecting our Lord day by day, so were the Christians of apostolic times; and if we have Scripture to warrant and encourage such expectation, so had they; and if it is now possible that our Lord may come for us at any time, so far as revelation is affected, it was possible in the first century.

And this being the case, year-day theories, as applied to the present dispensation (also the traditional theory of the 6,000 years of the world's history), are untenable; and there can be no basis whatever for calculation. The present interval of the breaking off of the olive branch and the grafting in of the wild olive is an interval of unknown length, and does not count in the prophetic calendar.

But while, from a doctrinal point of view, we stand in the same position as the early Christians, we should

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also remember that, as a matter of fact, we are 1800 years nearer to our Lord's return than they were; and if we observe the signs of the times we cannot fail to see many and clear indications that we are on the eve of a dispensational change.

Therefore, while repudiating calculations and the fixing of dates, it is our high privilege as well as our duty to stand on our watchtower and expect daily to see our Lord as He is-and be like Him.

And every man that hath this hope set on him purifieth himself even as He is pure.

Charles Clay.

The Normal Attitude Toward Second Coming Truth

by L. J. FOWLER

NO dangers beset the path of every Christian-modernism and fanaticism. One denies the faith, the other perverts it. One seeks to remove the foundations of the life, the other endeavors to destroy the equilibrium of the soul. The forces are real. They are Satanactuated, and direct their attack with special fierceness against the child of God. The soul is between Scylla and Charybdis, and many there are who are being dashed on the rocks of infidelity, while others are being swept into the whirlpools of confused teaching.

One realm in which these dangers are especially manifested is in the truth of the Second Coming of Jesus Christ. On the one hand there is a faction within our churches which spurns the idea of our Lord's return. It condemns the truth as crass and materialistic.

It is modernism, and modernism is simply postmillennialism in its maturity. Some would be wont to take issue with this allegation, but a careful study of church history will reveal the accuracy of the observation. Postmillennialism started out by calling the church the kingdom, postponing the return of our Lord until by its own efforts there should be brought in an age of peace and righteous-So vitally did this contradict the Scriptures and do away with the full inspiration of certain passages that it was not long before men were teaching that the Bible as a whole was only a man-made book. Thus postmillennialism becomes linked to modernism by cause and effect, the two going hand in hand in their efforts to silence the truth of the Second Coming of the Lord. Many children of the King are being led to renounce the truth of the Second Coming through the teachings of modernism and postmillennialism and are thus taught, against the command of God, to take from that which is written. On the other hand, fanaticism has so taken hold upon great communities of Christians that many have been torn from their moorings of sound doctrine and are being tossed to and fro upon the turbulent sea of man-made theories. It is the spirit of irreverence to the Word of God. It is the spirit which is willing to go beyond what is written. It is the spirit which places the imaginations of the human mind above the direct statements of Scripture. One of its manifestations is found in the date-setting craze. Paul warne'd Timothy against those "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." And we have in our day many who desire to be known as Bible teachers who fulfill to a nicety the Apostle's description. These, by their fanat-

When considering the truth of Christ's Second Coming, we should bear constantly in mind that we are looking not primarily for an event but for a Person, our Lord Jesus Christ. In this helpful article Fowler calls attention to the need of maintaining this attitude of loving expectancy.

icism, their perversions of the Scriptures, their unwillingness to rightly divide the Word of Truth have done quite as much harm to the doctrine of the Second Coming as has modernism and postmillennialism.

In the face of such dangers as these, what is the normal, the balanced attitude of the Christian toward the truth of the Lord's return?

FIRST of all, the attitude of the Christian toward Second Coming truth should be marked by absolute confidence that the Scriptures are inspired of God and that in them God has said what He means and means what He says. Our space does not permit an entrance into the subject of the divine inspiration of the Scriptures, nevertheless it is well for us to observe that the Bible does not claim thought inspiration merely,

but insists that its very words are given by God. The Lord said to Jeremiah, "Behold I have put my words in thy mouth." The Prophet was not simply given the thoughts of God and left to clothe them with words which he might choose, however wonderful that would have been, but he was given the very words of God. Jesus Himself in His intercessory prayer, recorded in the seventeenth chapter of John, said that He expressed more than the Father's thoughts, for, said He, "I have given them the words which Thou gavest Me." Therefore, to believe that the Bible is true is to believe that it is verbally inspired. And if it is verbally inspired of God, then the abundance of references to a particular doctrine in the Scriptures has absolutely nothing to do with its truth. If God in His Word makes one plain declaration of a doctrine, then that is sufficient to establish it. The frequency with which God mentions a particular truth may have something to do with the importance He attaches to it, but it cannot in any wise affect its truth. Suppose that Congress should pass an anti-lynching law. Would not that one law be sufficient to convey to the citizens of the country the mind of Congress on the subject and demand recognition by every federal court? But if at each meeting of Congress during the coming years they would again deal by legislative enactment with the subject of lynching, we would rightfully conclude that there was a great evil menacing our country and that our legislative department was fully cognizant of its importance.

Now let us apply these simple truths to the question under discussion. Does the Bible anywhere plainly teach that Jesus will come to earth the second time in the same

form in which He went away? Remember, all we need is one clear passage if the Bible is really true. Let us take Acts: 9-11. It reads:

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel: which also scid, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

If this passage is simply taken at its face value then we have abundant evidence that Jesus w ll come the second time. In fact, the arguments that Christ came at Pentecost, and at the fall of Jerusalem, and that He comes at conversion and at death to fulfill His promise to the disciples, seem like the babble of an infant in face of such a passage as we have quoted. Apply the declarations of the angels to the four proposed fulfillments of Christ's cor ing and the arguments become reductio ad absurdum. God knows that at best justice is only approximated in the courts of the land, but if the men on the bench would treat with as little consideration the plain statements of the statutes as some men do a "Thus saith the Lord' concerning the Second Coming of Christ our country would hasten to a collapse which would startle the world. But the Second Coming of Christ is not only stated plainly in the Scriptures, it is reiterated again and again. It is the culminating event in every promise to Israel, woven into every type, the goal of each parable taught by Jesus, and the alone hope of the Church. Dr. I. M. Haldeman, the veteran defender of the truth of the Second Coming has clearly stated the case in these words: "It is a fact wholly beyond dispute that of all the wondrous things in this book written in letters of light, resplendent with the glory of

God and resonant with the divine music, not one of them, not the fiat creation of the world, the stupendous fall of man, the birth of Chr'st, His death and resurrection, none of these immense facts occupies the space or receives such mention as the SECOND COMING."

Since God in His Word has so plain'y and so repeatedly declared that Jesus will come the second time, assuring us both of its truth and of its importance, there is nothing for the child of God to do but to receive, in simple faith, this Infinite declaration. Even though the truth seem contrary to his own mental bent and entirely different than he would expect God to plan for the human race, yet if he would maintain a normal attitude toward his Bible he must receive it with the confidence of a child.

SECOND, the attitude of the Christian toward Second Coming truth should be marked by a determination not to go beyond what is written. The adversary of our souls is not content unless he provides a pitfall for every path which we must tread in our Christian growth. If we have come to that place in our Christian life where we have great confidence in the integrity of the Scriptures, then he seeks to lead us into some false interpretation of the Word or

some unbalanced attitude toward its truths. In the matter of the Lord's return, many earnest souls have gone awry in their thinking and fallen into the error of datesetting. One is sometimes startled by a new name which is added to this list of fanatics. God grant us balance in Christian living and testimony.

The craze of date-setting is simply the manifestation of that tendency within the human heart to desire a secret knowledge. By nature we are filled with curiosity. We want to know something that our friends do not know. Sprague has well expressed the inclination of the human mind in these words:

"The enquiring spirit will not be controll'd, We would make certain all, and all behold."

Even the Prophet Daniel, after receiving some of the most marvelous revelations of coming events to be found in the Word of God, let his curiosity be manifested. He asked, "O my Lord, what shall be the end of these things"? And the disciples came to Jesus on the Mount of Olive and begged, "Tell us when shall these things be?" Mark tells us that it was Peter, James, John and Andrew who came to Him *privalely* and made the inquiry. They were looking for closet secrets. They wanted to know something which they could tell to their friends and hear them exclaim: "My, how wise they are! What wonderful revelations have been given to them!" It was simply spiritual pride. Paul was in serious danger of contracting the disease because of the "abundance of revelations" which were given to him and God had to give him a thorn in the flesh, lest he be exalted above measure. When one considers the number today who are afflicted with this malady, the soul is made to wonder why God does not use more thorns. The inquiring spirit which wants to know the date of the Lord's return is simply a manifes-

tation of the human within us, curiosity, "That low vice," as Byron calls it.

The answer which Jesus gave to the disciples is most illuminating concerning the proper attitude toward Second Coming Truth. They had asked Him about the signs and about the date of His Second Coming. Jesus responded by giving to them many signs which should mark the days which immediately precede His return, but specially warned them against seeking the time. He tells them that His coming shall be marked by political upheavals, by disturbances in nature, by racial hatred and ty religious conflict. Wonderful signs these are, and even in our day we are able to catch a glimpse of the shadows of coming events. We see the rehearsals of the mighty events of tribulational days, not the events themselves, for the Church will be caught up to meet the Lord before the days spoken of by Jesus shall be fulfilled. But concerning the *time*, Jesus is very definite in His statements. He says, "But of that day and that hour knoweth no man"; and "Ye know not when the time is" (Mark 13:32). "These are the signs," He says to His disciples, "but it is not given unto you to know the date." O that men might be saved from the craze of date-setting by a simple determination to follow the words of Jesus. God calls upon us to look about



THE FREN-ZY OF THE SET-DATE TERS CAN-NOT DIM THE GLORY OFTHIS CARDINAL TRUTH.--JESUS IS COMING AGAIN! & & C. L. F.



us and mark the signs which point to the near approach of the coming of the Lord, and then to curb our curiosity concerning the day and hour. He is coming—let us believe it. But let us learn to stop where Jesus did. Let us not go beyond what is written.

"HIRD, the attitude of the Christian toward Second coming truth should be marked by a love for the coming One. Our God is calling upon us for a living, a vital, an earnest faith in the truths of His Word. He is not seeking mere doctrinaires. Orthodoxy is not sufficient. A church may be filled with men and women whose orthodoxy is unassailable and at the same time be in need of the undertaker. The reason why many of our churches have drifted so far afield today is because the faith which they profess has ceased to be a vital thing in the lives of their members. The appeal of the Book is for men and women with martyrs' hearts; whose souls are torn when the Son of God is defamed, the virgin birth denied, the Cross spurned, the resurrection explained away, and the coming again of our Lord mocked; who would gladly yield up all that this life holds, its dearest and best, even life itself, rather than renounce the faith or give support to the enemy.

Some very definite instructions are given in the Word in order that we might maintain the proper attitude toward the truth of the Second Coming. Jesus told His disciples to "watch and pray." The Holy Spirit, speaking through the Apostle Paul, tells Titus that he should be "looking for (or expecting) the Blessed Hope." The Thessalonian believers were commended because they had learned how to "wait for His Son from heaven." And in the Apocalypse John the Revelator is taught to cry with a full heart, "Even so come Lord Jesus." But one of the most expressive terms used by the Holy Spirit is given to us in II Tim. 4:8:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: and not to me only, but unto all them also that *love His appearing*."

How few indeed there are of us who have really learned to "love His appearing." Even though we have glad'y accepted the truth of our Lord's return, to most of the it has been a dead doctrine. Instead, it should be a hope which is throbbing with life.

Coming! the King is coming! In glorious display; Oh teach me how to love Him, And long for Him each day.

It is the despised and rejected One, the thorn-crowned Saviour, the crucified and risen I ord Whom we are to see. In glory He comes, first to rapture us and those who have died in Christ into His presence, and then to bring us again with Him to establish His Kingdom, the Kingdom that shall have no end. The haughty shall be cast down and the lowly shall be exalted. Peace and righteousness shall prevail. Sorrow and sighing shall flee away, and the knowledge of the Lord shall cover the earth as the waters cover the sea. Such an event should fill

my whole horizon, and my soul should go out in yearning love toward Him Who is to come.

God in His Word has given us many pictures through which He seeks to provoke us unto love for the appearing of our Lord. In the Eighteenth Psalm we find Israel set forth in the days of the Great Tribulation, her enemies are surrounding her, and she is pressed upon every side. The "Time of Jacob's trouble" is at its zenith. Judgments of indescribable horror are being poured out upon the earth. The Antichrist, the arch-deceiver of the world, has set himself up as God, opposing the God of Israel and persecuting His people. The sorrows of death have compassed them about. In that awful hour of darkness and despair, Israel has her heart fixed on the coming of the Lord, and her soul is lifted up to say, "I will love Thee, O my Lord." Israel, the bride, is looking for her absent lover, and in spite of oppression she is able to rejoice because the One Whom she loves is coming.

Again, in that matchless song given to us by the Holy Spirit through Solomon, the same picture is presented. The Shulamite woman has been seized by the king's soldiers and brought into the gorgeous tents of Solomon. She is in the midst of the riches which have caused the fame of Solomon to spread throughout the whole world. Surrounding her are the most exquisite furnishings, women bedecked with jewels and costly array,—every beauty which would appeal to a woman of Oriental taste. The women of the harem seek to comfort her, and Solomon, now living a life of voluptuousness, makes love to her. But she sees none of the elegance of the place. The voices that would woo her into this world of vain pleasures fall on deaf ears. She is thinking of her absent lover, her shepherd boy, and she cries out:

"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon."

She loves an absent one. So intense is her love that all of the appeals of the world find no response in her soul.

What pictures these are and what truths are revealed concerning the proper attitude toward the coming again of my Lord! He is my absent lover. I am to love Him. I am to yearn to see His face. I am to long for the moment when I shall look upon those wounds which throughout all eternity will be heaven's reminder that I am with Him because He suffered in my stead. When the soul seems pressed beyond measure and trouble is on every hand; when the world would draw me into its vanities; when the conflicting voices of this age would bring confusion to my mind,—in the midst of every problem of life may I learn to lift my soul in love to the coming One, and be at peace.

Believe the promises of God concerning the coming again of Jesus my Lord? Yes, gladly. Refuse to set the date of my Lord's return? Indeed, I will be content to stop where Jesus did in His revelation of the truth. Love the coming One, the glorious appearing of our great God, even Jesus Christ? Truly, Lord, I would.



"That Blessed Hope"

Titus 2:13

by A. J. GORDON

T is worthy of remark, that the Spirit of God never enters upon any lengthened proof of the doctrine of the Lord's coming. He assumes it to be the proper, settled, well-defined hope of the Church of God, and uses it accordingly, on all occasions. Thus, in the second chapter of Titus, we find this "blessed hope" introduced in connection with the most commonplace relations and

duties of domestic life; for example, as servants "not answering again; not purloining."

Now, it is very needful to observe this. It teaches us that the coming of the Lord is not a matter of mere speculation for the learned, but that it is a "blessed hope," to animate the heart of a poor servant, amid the wear and tear, the weariness and drudgery, of daily life. Such an one, by "not purloining and not answering again," can, in his measure, "adorn the doctrine of God our Saviour," just as much as an apostle. And at the same time he can cherish "that blessed hope of the glorious appearing of the great God and our Saviour, Jesus Christ." How blessedly simple is this! A servant might feel disposed to ask, "What can I do for the Lord? How can I adorn his doctrine, or promote his cause?" The Holy Ghost opens a most definite, simple, happy sphere for such an one, by teaching him, not to purloin, and not to answer again.

But some may say, "Would not common honesty keep a person from 'purloining?' and would not a moral sense of propriety keep one from 'answering again?'" Very likely; but nature's common honesty and moral sense cannot be trusted. "They that are in the flesh cannot please God." In order to please God, we must be partakers of the divine nature, and walk in the energy thereof. This divine nature we get by "believing on the name of the only-begotten Son of God"; and we walk in the energy of this nature "by faith." In this way, every little thing we do is fruit to God—everything is fragrant with the grace of Christ, and ascends as a sweet odor to the throne of God. An apostle, traveling in the energy of the Spirit, from nation to nation, in apostolic zeal and power, planting and watering churches, and a servant at his daily t il. can each, in his own sphere, "adorn the doctrine of God our Saviour," and can each cherish the "blessed hope" as that which precisely meets the need and the longing desire of his soul.

How gracious of our God to give us such a hone! How happy to know that it is not for death and judgment we are taught to wait, but for that very One "Who loved us and washed us from our sins in His own blood"

Date-setting and other fanatical ideas concerning the Second Coming have caused many to swing to the equally unscriptural extreme of denying the doctrine entirely. Let us not let either date-setting or unbelief rob us of "that blessed hope," which, as Gordon here points out, is "The polar star in the horizon of the Church."

— the One Who thought of us before all worlds, visited us in due time, suffered for us on the tree, that He might exalt us to the very highest place of dignity and glory, in companionship with Himself.

There are only four passages, properly speaking, in the New Testament, which refer to the condition of the soul while absent from the body. I shall quote them for my

reader. The first is Luke 23:43, "And Jesus said unto him, Verily, I say unto thee, Today shalt thou be with me in paradise." Blessed exchange! The cross of a malefactor exchanged for the bright paradise of God—a world of woe for a world of bliss!

The second is Acts 7:59. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.' Here again, we have a blessed exchange. Who can utter or conceive the joy of a spirit passing from the presence of cruel murderers, with their gnashing of teeth and stoning with stones, into the presence of Him Who stood with open arms to receive the soul of His servant?

The third is II Cor. 5:8. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." The unclothed or separate state, is not the object of hope; although surely it is a happy transition from a body of sin and death—"a vile body, a crumbling tabernacle, into the region of unhindered spiritual communion. "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (vs. 4). The unclothed state, though one of unhindered communion, is not one of perfect bliss. The saint will not be perfect until "mortality is swallowed up of life," and that will be on the morning of "the first resurrection," when he will be conformed, in body, soul, and spirit, to the image of his Lord. See Phil. 3:21; I John 3:2.

The fourth and last passage is Philippians 1:23. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." Here it is distinctly stated, that it "is far better," to be away from this scene of conflict, trial, and sorrow. But the apostle does not say that it is the best thing. It is good to be here, while the Lord will have it so. It is better to be with Christ, when our work is done. But the best thing of all will be, when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up

tentinued on page -6

The History of Date-setting

by H. A. WILSON

The setting of dates for Christ's Second Coming is distinctly the creature of the protestant reformation, though ideas characteristic of date-setting appear in germinal form before that. The early church fathers believed implicitly and preached vigorously the Second Coming of Christ, but they made no attempt to fix the date. A careful search of their writings fails to reveal even the slightest tendency in this direction. This happy faith persisted with much force until the council of Nice in 325 A. D., where faith in Christ's return was affirmed.

However, opponents of the doctrine had already arisen, and in a few years the Catholic church had completely repudiated the doctrine and branded it heresy. From that day to this the Roman church has been the enemy of the

teaching that Christ is coming back again. But, though she rejected the doctrine of Christ's return, Rome gives us one of the first examples of date-setting. In 950 A. D. the church taught that the world would be destroyed in 1000 A. D. In the intervening years a great numter of rich land owners were persuaded to convey their property to the church in order to receive pardon for their sins. In this way it is said that the Roman church came into possession of about half of the lands of Europe.

Throughout the dark ages love for the hope of the Second Coming persisted in the hearts of humble bands of believers, despised and scattered by persecution. Among these the most prominent were the Waldensians. The evidence indicates that they eagerly looked for Christ's speedy return, and

preached it faithfully, but apparently they did not engage in date-setting. However, one thing which has characterized date-setting almost universally seems to have first appeared among these people. This is the teaching that the Pope is Antichrist and that Rome is Babylon. Peter Waldo, who died in 1179 was very vigorous in teaching this and in appealing to God's people to "come out of Babylon." About the same time a number of Roman Catholic bishops and reformers made the same accusation against the Pope.

MARTIN LUTHER seems to have been responsible for the introduction of another characteristic of date-setting in his teaching that the "number of the beast" in Revelation 13:18 referred prophetically to the duration of the power of the Pope, whom he believed to be the Anti-

christ. One writer said of him:

"He interpreted the number of the beast as denoting six hundred and sixty-six years for the period of Papal temporal dominion. According to him that period commenced under Hildebrand in A. D. 1013."

The same method has been employed by many date-setters since that time, the most notable being the writer from whom we have just quoted, James Albert Bengel of Germany.

Just when date-setters began to use the theory that the "days" in Daniel and the Revelation stood for years, and that the different periods of days stood for prophetic periods in history, is not certain. As early as 1571 we find one writer, David Chytraeus, a German expositor, setting the years 1672 and 1866 as the dates for the Lord's

return, basing h's conculsions on the 1260 days of Revelation 11 and 12. From that time to this, date-setters have almost without exception based their theories upon the "2300 days," the "1260 days," the "1290 days," the "1335 days," the "2520 days" or the "time, times, and half a time," of Daniel and the Revelation, assuming that these days stand for years, and they have discovered the event which began the period and can calculate when it will end.

FROM the time of Luther until the Nineteenth century, date-setting does not seem to have received much attention nor to have been very popular, though there were a few writers even in that time who engaged in it. Chytraeus we have already noted. David Pareus was another German who wrote in 1608, and who fixed the year 1866 for Christ's return.

Thomas Scott, an Englishman, writing in 1747, also set 1866 as the date. James Albert Bengel, a German, writing in 1724, fixed on the year 1836, and John Wesley, the founder of Methodism followed his teaching and set 1836 as the time of the end. These few names are the most notable in the period intervening between the dawn of the protestant reformation — the Sixteenth century, and the time when date-setting received its chief impetus in the beginning of the Nineteenth century.

THE first movement of any great proportions was the Albury Conference in England. This conference met at Albury Park, the estate of Henry Drummond, an English statesman and an active participator in the Irvingite movement. Meetings were held annually from 1825 to 1830. Among those who attended these conferences were nineteen Church of England clergymen, one English Moravian, two Dissenting ministers, four Established Church

Who started the fad?

O doubt you have often wondered where the craze of date-setting got its start, and whether it has been used by Satan to any extent in turning souls from the truth. In this valuable outline of the history of the subject you will find your questions carefully answered. Every Christian ought to be conversant with these facts.

of Scotland ministers, fifteen English laymen and one Scotch Presbyterian. A complete list of the members of this conference will be found in the table appended to this article. This conference set the year 1847 as the date for the Lord's return.

An interesting incident is recorded in connection with this conference by Edward Miller, from whose book, "The History and Doctrines of Irvingism," the information concerning this conference has been obtained.

"While they were in session the news of the death of the Duke of Reichstadt, the son of the first Napoleon, reached them. 'That cannot be true,' said one of them,

springing from his seat, 'for it would overturn this whole interpretation. The young Napoleon had been taken for the beast of the Apocalypse."

In spite of this significant occurrence, however, the conference persisted in its date-setting, but the confidence of many began to wane. The following year witnessed a marked decrease in interest and the movement soon lost most of its force.

THE next movement followed close upon the heels of the Albury Conference. We refer to the Millerite excitement which swept through the eastern part of the United States from 1836 to 1844 and the effects of which we can still see. This inovement was without question the most important in the history of date-setting and, though it has been much discussed, our generation is not familiar with it. Consequently it merits the most full and careful consideration which it is possible for us to give it in the limits of this discussion.

William Miller was a Vermont farmer. In 1816 he was converted in Low Hampton, N. Y. Before his conversion he had been a Deist, but afterward he

seemed to be very much in earnest in his Christian life and study of God's Word. During his days of unbelief he had argued much about the contradictions in the Bible, and after his conversion his former companions taunted him with his own arguments. He felt that if the Bible was (as he now believed) the Word of God, it must be harmonious and consistent in all its parts. He therefore undertook to harmonize its apparent contradictions at least to his own satisfaction. He began to study the Word simply with the help of a concordance. As any man will, who follows this method, Miller learned much truth and found in his study that it was necessary to make use of some well defined rules of interpretation. These rules

he has listed, and one who reads them realizes at once that they are founded upon sound principles of Bible interpretation.

Had Miller followed out consistently the principles which he discovered embedded in the Word of God, and which he stated in his fourteen "Rules of Interpretation," he would never have gone into the unfortunate and disastrous date-setting which has made his name notorious. He has said of the results of his study:

"I was fully satisfied that the Bible is its own interpreter. I found by comparison of Scripture with history that all the prophecies so far as they have been ful-

filled had been literally fulfilled; that all the various figures, metaphors, parables, similitudes, etc., of the Bible were either explained in their immediate connection or the terms in which they were expressed were defined in other portions of the Word; and when thus explained are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths."

It would be hard to find a clearer statement of what all real Bible students recognize as a fundamental principle in Bible study, viz., that "The Bible is its own interpreter." The soundness of this method can be easily appreciated by anyone who has used it in his own study. Consistently followed out it would ke p Miller or anyone else from the date-setting fanaticism.

Another sound principle which Miller discovered and stated in those early days was this:

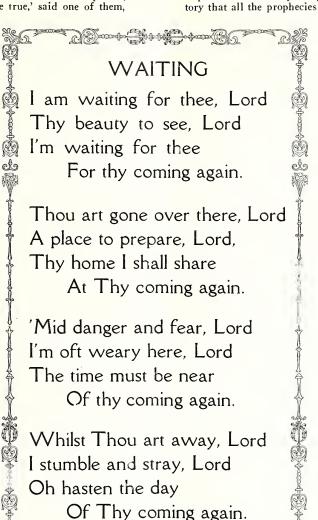
"If a word makes good sense as it stands and does no violence to the simple laws of nature it is to be understood literally; if not, figuratively."

It is self-evident that the application of this rule in the interpretation of the "days" which became the basis for Miller's date-setting would

have kept him from any such thing. Unfortunately he did not consistently observe these principles which should have been a veritable safe-guard against the fanaticism into which he subsequently went and into which he drew many thousands of earnest Christian men and women.

Perhaps it will not be amiss to say right here that one of the things which gave Miller's movement such tremendous power was the really sound principles of Bible interpretation which were mixed with his date-setting fancies. How unfortunate it was that he did not confine himself to his teaching and use of them and leave out the other things.

As Miller studied the doctrine of Christ's Second



Many are trying by calculations from data given in Daniel to fix the exact date of our Lord's return. but all such calculations are utterly unreliable. 🚜 🥦



TORREY



Coming he conceived the notion that the "days" spoken of in Daniel and the Revelation stood for years, and that the different periods of "days" were really periods of years in human history. How he got this impression we do not know, and it is really of no importance, but it was this notion that led to date-setting. It is obvious that in this he departed from his rule which stated that when the literal sense of a word makes good sense it is to be taken literally.

The fruit of this idea was that Miller concluded he could locate the beginning of these different periods of "days" and from them calculate the end. He thus decided that they would end in 1843 and that the Second Coming of Christ would take place at that time. After several years of meditation upon this subject he was invited to preach in neighboring churches. This was in 1831, and from that time calls came thick and fast. Wherever he went Miller was asked to preach on the Second Coming of Christ, and everywhere he presented the year-day theory and set the date for Christ's return in the year 1843. His lectures were printed in 1836 and distributed. In this way they received much wider attention than they could otherwise possibly have received.

One of these printed copies of M.ller's lectures fell into the hands of a Methodist preacher, named Josiah Litch. By reading it he was convinced that the conclusions set forth therein were true and he began preaching and writing on the same subject. He printed several works advocating Miller's views, and in one of these he calculated that the power of the Turks would be broken August 11th, 1840. This prophecy was based upon a strained interpretation of Revelation 9:1-15. Events which occurred in the Ottoman empire about that time were taken to be a literal fulfillment of this prediction and much excitement prevailed among those who had learned of Miller's prophecies. While not connected with the prophecies that Christ would return in 1843 this was taken as proof of the accuracy of the system of interpretation by which that date was fixed and added fuel to the flame. Many were convinced by this apparent fulfillment of one prediction that all such predictions were sound, and that Christ would return as prophesied.

From that time the movement swept like wildfire throughout New England and the eastern part of the United States. Its power was felt even in England and many European countries. No one knows how many were swept into it. One writer on the subject names one hundred and thirty preachers who were won over to Miller's vews and who either actively participated in spreading them, or gave their support to the movement. Many per.odicals began to appear advocating these teachings. At least fifteen magazines were started and thousands of books were printed, and carried everywhere the announcement that Christ was coming in 1843. Chief among these magazines were "The Signs of the Times," and "The Midnight Cry." Many denominational papers gave favorable notice to the movement, twelve of them being named by one historian. All protestant denominations were affected by the excitement, and ministers from each took part in proclaiming 1843 as the date when Christ

Much excitement and fanaticism prevailed during that year, and one day after another was fixed upon as the probable day for the Second Coming. Miller for some time held aloof from fixing the exact day, but finally stated that he believed that the event would occur between March 21, 1843, and March 21, 1844. Though many dates were set during that time and each passed without the expected return of Christ, every disappointment only deepened the interest and added to the confidence in the hearts of men that the next would surely bring the end. Excitement and fanaticism were at fever heat by the 21st of March, 1844, for that was the last date possible if Miller's calculations were correct. During the days preceding that time business was practically at a standstill. Stores closed, farms were not tilled or planted, and the people gathered in churches for prayer Many stories are told of people preparing ascension robes, and going out to the tops of mountains to wait for Christ's Second Coming. The persistence and character of these stories seem to indicate that they are founded in fact, but it is hard to discover what really did occur. It is emphatically denied by many who were leadcrs in this movement, and who claim to have made careful investigation, that such things occurred. However the 21st of March passed, leaving only disappointment and chagrin in its wake. Miller acknowledged himself in error and made public confession. In this he surely acted much more honestly than many who have set dates for the Second Coming and then have claimed that they were correct in the date but mistaken in the event, as do the Seventh Day Adventists. His action is surely to be commended above that of those who fix the date and when the time passes without their predictions being fulfilled declare that their predictions have been misunderstood, that they were prophesying something which really did occur at that time instead of what they were understood to have prophesied, as for example the action of the Russellites.

The following year witnessed a rekindling of the excitement in an intensified form. A preacher named S. S. Snow, who had been a disciple of Miller the preceding year, claimed to have discovered an error of one year in Miller's calculations and fixed positively upon October 22, 1844, as the day for Christ's return. The people who had been so sorely disappointed on March 21st seized upon this explanation for their disappointment, and became, if anything, more fanatical about that time than they had

been about the former date. Miller, himself, accepted Snow's correction and confidently looked for the Second Coming on the day set. But that day passed as had the others without Christ having appeared.

AFTER that time date-setting seemed to lose its popularity in the Millerite movement. Frequently some one would announce that he had discovered the true date, and for a time would have some followers, but each succeeding prophet received less attention than his predecessors, until finally the movement practically died. Those who had been active in it turned their attention to teaching soul sleeping, and annihilation, still teaching, however, the soon coming of Christ. They strove earnestly to maintain the interest which had been created, but factions arose and little by little the movement split up and its force was dissipated. The most notable survival today is the "Seventh Day Adventist" movement. This originated with a little group of fanatics who, after 1844 had passed, declared on the ground of "visions" received by one Ellen G. Harmon (later Mrs. Ellen G. White, leader of the Seventh Day Adventist movement) that they had not been mistaken in the date, but had mistaken the nature of the event which took place on that date. They taught, and still teach, that in 1844 Christ left the mercy scat where He had been interceding, and went into an "inner sanctuary" in heaven to institute an "investigative judgment." This judgment concluded He will place all the sins of the saints upon the devil, and then He will come back again.

A SUGGESTION of a movement in 1897, which seems to have attracted considerable attention, appears in an old copy of "The Prophetic News," published by Rev. Michael Baxter and dated March 1897. Perhaps the reader can best judge of that movement from an exact quotation of the heading which appears at the head of an article on the first page of this publication. Here it is:

"THE WONDERFUL ASCENSION OF 144,000 LIVING CHRISTIANS, MOST LIKELY ON THURS-DAY, MARCH 12, 1903, to be observed Six years beforehand by anticipative anniversary meetings all day both on March 12 (Friday), in Bow and Bromley Institute, over Bow Railway Station, Bow Road, East London; and March 14 (Sunday), in the Town Hall, Stratford, and March 7, in Presbyterian Church, Church Street, Brighton-each day, Morning, Afternoon, and Evening, at 11 a. m., and 3 p. m., and 7 p. m. to 9:30 p. m."

The article which follows states that the meetings will be addressed by several ministers.

OR a number of years after this, date-setting slumbered, only to be awakened by the first gun of the World War in 1914. Since that time many have fixed the date for the Lord's return, among them being Wm. E. Blackstone, whose book, "Jesus Is Coming," has been a source of great blessing to many in studying the doctrine of Christ's Second Coming, being considered one of the best ever published on the subject. Another whose ministry has been greatly blessed of God in the past, and whose tract, "The Bible and Science," has been greatly used to fix faith in the Word of God, is I. R. Dean. Another whom we note is a disciple of H. Grattan Guiness, who was one of the most able and brilliant and devoted ministers of the past generation, but who unfortunately was ensnared in date-setting fanaticism, and who has led many astray on that account. This disciple's name is Harold Norris. It is a source of no little grief to those who know Blackstone, and Dean, and Guiness that such men as they should have become mixed up in this most unfortunate date-setting craze. It has wrought much harm in the work of the Gospel, and it has done much to bring the truth of Christ's Second Coming into disrepute. Such men as these, by the very fact that their work in many other respects has been sound and fruitful, become the most dangerous of date-setters, for the very soundness of their other work will lead many into their error, and the truth which they have preached is bound, as in the case of Miller, to become associated, in the minds of those who oppose fanaticism, with their date-

Another writer, who perhaps has done more than any one else in the present generation to revive interest in date-setting, is C. J. Baker, of Kansas City, Mo. His booklet, "The Coming of the Lord Draweth Nigh," has run through at least five editions and has been distributed by the thousands. Mr. Baker's booklet, like the datesetting publications of Blackstone and Dean, is one of the most subtle which has ever been sent out in that it professes not to be dogmatic as to the date. Baker fixes upon a movable date which he says may occur in any one of the years beginning 1915, but which must be at a certain time in each year. He sets 1915, 1916 and 1917 as the most likely dates for the rapture of the Church, and 1922, 1923, 1924 as the most likely for the revelation of Christ from heaven. The very indefiniteness of this kind of publication makes it hard to meet, and thus while definitely producing belief in date-setting in the minds of its readers, still it is vague enough to deceive many who would see its fallacy if it were more definite. Blackstone's datesetting article was published in the "Sunday School recently, and from the editorial note which accompanied it, it seems that this very indefiniteness was the thing which, coupled with Blackstone's reputation for sound teaching, admitted it to one of the most sane and conservative Christian publications in the world. This alone is sufficient to reveal the subtlety of such writings, and it serves to deepen the sorrow of those who love the truth of the Lord's coming and who feel keen regret that



the days primitive Christianity it would have been deemed a kind MASSILLON of apostasy not to sigh for the return of the Lord." *

W. A. Baker

such able men should be swept into anything which will produce prejudice against that truth.

Believing that it will be of interest and value to our readers we give as complete a list of the names of date-setters and of the dates set as could be obtained by careful investigation of all available material on the subject. Of these some might deny that they are setting dates for Christ's return, but inasmuch as they do set dates for the termination of the "Times of the Gentiles," which will end with Christ's Second Coming it is evident that to all practical intents and purposes they do set dates for the Second Coming.

Appendix

Approximate Date of Operation Country Date Set Albury Conference 1825-30 England 1847 G. Beckett W. Bryan H. T. Burder T. W. Cole W. Dodsworth W. Dow C. Hawtrey J. Hawtrey E. Irving H. B. Maclean H. McNeile W. Marsh Dr. Okely H. J. Owen G. W. Phillips Mr. Probyn J. Simons R. Story G. Haldane Stewart J. Stratton E. Vaughan J. Wolff R. Wolff R. Wolff, Jr. Lord Mandeville J. J. Strutt J. Bayford T. Borthwick W. Cunningham T. W. Chevalier H. Drummond J. H. Frere G. Gambier A. Haldane W. Leach Lieut. Malden S. Perceval E. Simon Mr. Staples R. Sumner Tudor I. White D. Wilson J. M. 1921 Australia 1929-30 C. J. Baker *1915, 1916, 1917, etc. America 1914

England

Approximate Date of						
Name	Operation	Country	Date Set			
Richard Bard	1873	America	1990			
M. Baxter	1866	England	*1924 or 1926			
			1929 or 1931			
M. Baxter	1897	England	*1903			
Jas. A. Bengel	1724	Germany	1836			
F. H. Berrick		England	1854			
Edw. Bickersteth	1836	England	1868			
Wm. E. Blackstone	1921	America	1933			
Alfred Bryant	*********	America	1866			
J. C. Bywater		America	1850			
Jonathan Cummings	1844	America	1854			
Wm. Cunninghame		England	1843, 1867			
David Chytraeus	1571	Germany	1672, 1866			
I. R. Dean	1918	Canada	1928			
J. B. Dimbleby	1897	England	1898			
Geo. Stanley Faber		England	1866			
H. Grattan Guiness	1878	Engl a n d	1919			
Matt. Habershone			1843			
Wm. Hales			1880			
Irvingites	1830	England	1835, 1845, 1855, 1865			
			1875, 1838, 1866, etc.			
David McGregor		America	1843-47			
Wm. Miller	1836	America	1843, 1844			
Mede	**********		1716			
Harold Norris	1914	England	1922-23			
David Pareus	1608	Germany	1866			
Wm. W. Pym	1835	England	1847			
Jessie Sage Robertson	1921	America	1923-24			
Alexander Ross	1898	America	1898			
"Pastor" C. T. Russell	1904	America	1914			
Frederic Sander	1829	Germany	1847			
Thomas Scott	1747	England	1866			
R. C. Shimeall	1842	America	1847, 1868			
S. S. Snow	1843	America	1844			
Wm. C. Thurman		America	1868			
John Wesley	1754	England	1836			
			coming to catch up the			
Church, according to I Thes. 4:15-18, which must be distinguished						
from His Second Coming proper, and which is so distinguished						
by these writers.						

"That Blessed Hope"

Continued from page 71

together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I Thess. 4:16, 17).

This is "that blessed hope" which glitters like a precious gem on the pages of the New Testament; and which God the Holy Ghost has set as the polar star in the Church's horizon, of which she should never lose sight, which should give tone and character to all her ways down here.

Alas! that the Church should have so lost the sense of "that blessed hope." Alas! that she should have put the coming of death instead of the coming of the heavenly Bridegroom. May the Lord revive, in the midst of His people, this purifying and comforting hope. May He make ready, and call forth a band of faithful ones who, with hearts established in that "grace" which hath appeared to all, shall yearningly cry, "COME, LORD JESUS; COME QUICKLY!"

I Strange it is that we have reached an age where it is counted an eccentricity to "love His appearing" and a theological error to cry with the best-loved disciple, "Even so, come, Lord Jesus." - A. J. Gordon

1922, 1923, 1924, etc.

1878

When Will Jesus Come Again?

by WM. AVERY McCLURE

HE Old Testament is rich with prophec.es concerning the first and second comings of Jesus Christ to this old earth. The first coming in the shame and humiliation of the incarnation is plainly predicted, and so is the second coming in the glory and splendor of heavenly power to establish a reign of righteousness in the earth that shall overcome all opposition. But these two events are frequently

set forth within the scope of a single verse, so that it appears to the casual student as though the first and second advents were to occur in rapid succession. The two events are included, as it were, in the same picture, but the perspective is not preserved for the reason that the prophetic writings are not intended to give the chronological order of the events foretold. The Kingdom reign, consequently, is pictured as being in immediate proximity to His appearance in the flesh. As a matter of fact, the two events are separated by at least two decades of centuries, and it is well for all students of God's Word to recognize this fact, thereby avoiding much confusion in interpretation.

In Isa. 53:5, 12 we find an illustration of this thing that the Holy Spirit has done. The two advents are thrown together within the single glance of the eye. "He was wounded for our transgressions, He was bruised for our iniquities; the chatisement of our peace was upon Him, and with His stripes we are healed." Clearly this has reference to the crucifixion which took place at the first advent. And the passage continues, "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong." This part of the prophecy has reference only to the second advent. It will be fulfilled in the coming Kingdom age.

Then again we find another illustration of this truth in Isa. 9:6, 7. "Unto us a Child is born, unto us a Son is given,"—Mary's Child and God's Son. This is a prediction of His first advent. And the passage goes on to say, "And the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon His Kingdom to order it, and to establish it with judgment and with justice, from henceforth even forever." Here is the prophecy that He shall reign, that He shall be the Governor and the Ruler. It refers plainly to the second advent, for everyone knows that these words could not have been fulfilled in the first advent. The government was not upon His shoulders when He was here and He was not called "the Everlasting Father and the Prince of Peace." Ah, no, He was dragged before the unrighteous governors

Here is the kind of answer to the date question which is sane, balanced, and delightfully scriptural. It means much to the proper growth of a Christian to get the Second Coming properly related to the events of prophecy. McClure has given the "Grace and Truth" fam-

ily a treat in this Bible study.

of this world and was finally condemned and crucified without cause.

Perhaps one of the most remarkable of many such passages is the call of the Holy Spirit in Zech 9:9-10. "Rejoice greatly, daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass,"—the first advent. Every word was

literally fulfilled when Jesus entered the city of Jerusalem. But the remainder of the passage has yet to see its fulfillment,—"And His dominion shall be from sea to sea, and from the river to the ends of the earth." So will it be when He comes again.*

Thus it is clear that the fulfillment of the first division of these prophecies has come to pass. There is no question about the first coming of the Son from heaven. Jesus Christ was born into this world. He became human, a child, a man, and lived here among us for the space of thirty-three years, and all civilized peoples by the exchange of gifts and good wishes on December 25, the supposed date of His birth, commemorate the beginning of the first advent. No one disputes the fact that Jesus lived and died. There may be disputes concerning details of His birth, life and death, but concerning His advent upon this earth there is no dispute.

But the second division of these glorious prophecies has not been fulfilled. Jesus has not yet returned to the earth bringing to pass the mighty things which the prophets have depicted. But just as surely as He came the first time, so will He come the second time, fulfilling every prophetic word and vindicating every declaration of the inspired Scriptures.

The anticipation of the second advent as a possible fact began on the day of our Lord's ascension. This event marked the termination of His first advent, and, of course, until that had come to an end, the second advent could not be thought of. In the mind of God there has ever been but one event calculated to meet the need of fallen man, and to be to him an object of radiant hope. That is the coming of His Son from heaven. Thus on the day that man fell, the Lord uttered the first promise, which turned the eyes of helpless humans down the centuries to that period when the Redeemer should come in the first advent. And then, on the day of His ascension to heaven, the Lord turned the eyes of His people down the centuries to the second advent, with the promise that He would come again, for "while they looked steadfastly

*The principle employed in the interpretation of these passages is known as "the Gap Principle." For full discussion see "Grace and Truth," August and September, 1923. toward heaven as He went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:10-11). So it is God's purpose to keep the eyes of His people on the coming of His Son from heaven. Through all the Old Testament the anticipation of His first advent was a cheering and an animating hope. Why should not the anticipation of the second advent in New Testament times be infinitely more so?

This doctrine of the second advent however, in spite of the boon it offers to the world in the suppression of evil, and the establishment of righteous government, is bitterly opposed by some. Merely to mention it is to provoke their wrath. Satan is the instigator of this evil, for opposition to any truth found in the Holy Book of God is nothing less than wicked. And God's people ought to understand that when their hearts are moved to oppose this or any other Scripture truth, for any reason whatever, they are merely antagonizing God's Holy Word at Satan's behest.

A more suave thing than this, however, has Satan done in his malicious attempt to discredit and destroy the truth. He has succeeded and is succeeding in leading some who love the truth of the Lord's coming into the pitiful error of setting the date for His appearing. Truly this class of "Second Adventists" have done and said many foolish and hurtful things, and in their ignorance they have outraged the truth of God and brought it into disrepute in the eyes of many. But be it remembered that the truth is just as sure and it stands just as securely today as though no foolish people had ever misinterpreted or misunderstood it. No doubt Satan laughs at the ease with which he enchants some of the saints in this faithwrecking delusion, but he can no more destroy the truth by his suavity and maliciousness than he can oust God from His heavenly throne.

The truth of God standeth sure. It is certain that Jesus will come in His second advent! But when? When will Jesus come again? When will He receive His Kingdom and take the reins of government into His hands? When will He sit upon the throne of David and rule with equity and justice? When will He be called "Wonderful," "Counsellor," "the Mighty God," "the Everlasting Father," "the Prince of Peace?" He fulfill all the mighty things spoken in the prophets and in the Psalms concerning Him? When? That is the question. And is it not the question which the disciples asked of Him when He was here? In Mark 13:4 the record is given, "Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?" Verses thirty-two and thirty-three of the same chapter give the reply to the question. Let all take heed unto these words. It is Jesus Christ who speaks! "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed and watch and pray: for ye know not when the time is." The question is answered,—none but the Father knows the hour. Man doesn't know. Angels do not know. Only the Father knows! This bit of information God the Father has reserved unto Himself. Who then is he who sets the time for the Lord's return?

No man knows the time. It is not given unto us to know when Jesus shall come so far as the day and hour are concerned, but the Holy Spirit has graciously revealed

some facts which disclose the time of the second advent as to its relative position in the chronological order of Scripture events. It is our purpose here to present some of these facts:

1. The Second Coming of the Lord cannot take place until after the Great Tribulation.

In proof of this we direct the reader's attention to II Thessalonians, second chapter. Here, as in many other passages, the Second Coming is called "the day of Christ." and Paul makes it radiantly clear to the Thessalonian believers that "that day cannot come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." This "man of sin" is none other than Antichrist, the arch-enemy of God and the fiendish hater of Jesus Christ. The time of his appearance is the Great Tribulation of which Jesus speaks in Matt. 24:21-24. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Since Antichrist appears in the Great Tribulaation, and Paul avers that the "day of Christ," the second advent, will not come until Antichrist is revealed, the conclusion is inescapable,—the Second Coming of the Lord cannot take place until after the Great Tribulation.

But there is further proof that this is true in the direct statement of Jesus Himself which we find in Matt. 24:29-30: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." The Second Coming, according to the words of Him Who is to come, will take place immediately after the Great Tribulation.

2. The Second Coming of the Lord must take place before the Millennium.

The period when Satan shall be bound and the Lord shall reign is commonly termed "the Millennium" because it is one thousand years in duration (See Rev. 20:2-3). When this event transpires, it has long been the faith of the orthodox Christians that such a reign of righteousness shall overspread the earth as has never before been known. And this faith has its foundation in the the predictions of the prophets that Christ shall visibly and personally reign. Those who hold this view are called premillenarians. There are some, however, who believe that Christ's coming will follow the Millennium, and they are called postmillenarians. Many good and scholarly men, it must be admitted, are on both sides, and the question will probably not be settled to the conviction of all until "the Lord Himself shall descend from heaven with a shout * * *" (II Thes. 4:16), when all will be premillenarians.

But we turn to the inspired Scriptures to present some

demonstrations of the statement we have made, viz., that the Second advent *must precede* the Millennium.

First, the Second Coming of the Lord will precede the Millennium because Christ's reign is a visible and personal reign on the earth (Acts 1:9-11). It is absurd and ridiculous to think of Christ's reign being invisible and impersonal, and it is contrary to Scripture teaching.

Second, the Second Coming of the Lord will precede the Millennium because there can be no Millennium until after the cessation of Christ's present sojourn in heaven. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of rest.tution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:19-21). The "times of restitution" follow the sending back of Jesus from heaven.

Third, the Second Coming of the Lord will precede the Millennium because God locates the Kingdom of Glory on earth after the dashing to pieces of the Gentile nations in Messianic judgment. Until then the Son sits on the Father's throne, "expecting." Ps. 2:8-9; 110:1-3; Heb. 9:13.

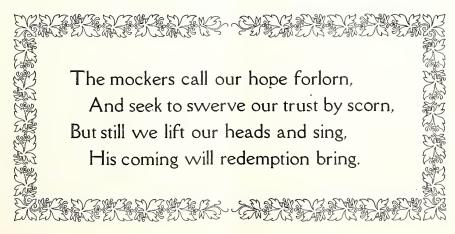
Fourth, the Second Coming of the Lord will precede the Millennium because there is one class of texts which inculcates the duty of watchfulness: "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch" (Mark 13:35-37). These are the words of Jesus. The question is what did He mean? He taught the duty of watchfulness, and based that duty upon the uncertainty of a future event, even His Second appearing. And the point which we take is this: If one knew that a thousand years must pass before Christ could come, it would be a mental impossibility for such an one to be on the watch for His coming. If one might be born and live an average life twenty times over before the Lord can come, the instruction to watch for that event is reduced to a manifest absurdity. It is conceded by all sensible people that the Millennium is not in progress. Therefore, it is to come and is to cover a period of ten centuries. How then is it possible for one who believes that Christ cannot come until the end of that period, to be on the watch for Him? It is simply impossible. His coming must be premillennial.

- 3. The Second Coming of the Lord will take place at the time of the Battle of Armageddon (Rev. 16:16; 19:11-21). Antichrist and his wicked army, gathered together in defiance of heaven, shall be destroyed by the brightness of the Lord's coming. "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming" (II Thes. 2:8). This is the climax and the consummation of Antichrist's rule, and the beginning of the Lord's Kingdom.
- 4. The Second Coming of the Lord takes place at the time of the binding of Satan.

The putting asunder of Antichrist and his henchmen is followed immediately by the event described in Rev. 20:1-3: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

The Antichrist is destroyed and Satan is bound at the appearing of Him Who bears the name, "King of Kings and Lord of Lords" (Rev. 19:16). This fact is further proof for the premillenial position, for Satan is bound at the beginning of the Millennial period, not the end. When the thousand years are finished he shall be loosed for a little season, but during the Millennium he is chained in captivity that the reign of the Lord be not disturbed by his diabolical activity. It is small wonder that John, the Revelator, foretelling the suppression and overthrow of these evil ones, at the Lord's Second Coming, breathed out the prayer in fervent entreaty, "Even so, come, Lord Jesus" (Rev. 22:20).

John's prayer has not been answered yet. When it will be answered none but the Father knows, but we have His promise that it will be, that Jesus will come with ten thousand of His Saints in triumph and victory over all His enemies. Then "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God" (Isa. 35:1-2).



The Year-Day Method of Interpretation

by THE EDITOR

Here is where the date-

setters make camp. But

any soul who will mas-

ter the truths set forth in

this study may be fully

protected against the er-

ror of fixing the time for

the Lord to come by

means of an unscriptur-

al usage of the Year-day

Method of Interpre-

tation. 🧀

HE year-day method of interpreting certain prophetic passages of Scripture has produced a veritable inundation of Second Coming date-fixing. Those who indulge in the gentle art of date-setting are, for the most part, a sincere crowd. But sincerity does not carry with it a guarantee of accuracy. However, two questions must be faced, first, has the year-day method of interpretation a scriptural basis? and second, if the year-day method has a scriptural basis, have the date-setters employed the method in an accurate and scriptural fashion?

WE turn to our first question,—Has the year-day methol of interpretation a scriptural basis?

To deny the existence of the year-day method of interpretation in the Bible is to exhibit ignorance of God's

The method is in the Book. Its application to some passages, however, may be justifiably questioned. Although there are certain Scripture portions upon which the year-day method rests, yet it is both interesting and significant that during the first fifteen hundred years of the Christian era not one interpreter appears who interpreted days to mean years. The early Church Fathers and their successors evidently did not regard the year-day method of interpretation with the same favor that some of the under-ripe theologians of a later day have bestowed upon it.

What is the year-day method of interpretation and what is its

biblical basis?

The year-day method of interpretation is a method set forth in the Scripture itself under which the days designated in Daniel and the Revelation are understood to be symbolic of years. "A day in the type stands for a year in the anti-type." Among the many who in the last several hundred years have recognized the scripturalness of this method of interpretation are John Wesley, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, H. Grattan Guinness and others.

The Biblical basis upon which this method rests is quite satisfiyng. Here is one of the passages:

"And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise" (Num. 14:33-34).

The ultimatum of God concerning the judgment which shall befall His people Israel cannot be questioned. The spies searched the land 40 days. It was an abomin-

able act of unfaith. God is wroth with them and declares that they shall, as a chastening for their unbelief, wander aimlessly in the desert for 40 years,—a year for a day. The judgment of God did not fail. In this particular instance, the year-day system was self-evidently active. Ezekiel gives two illuminating examples of the year-day method of interpretation:

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year" (Ezek. 4:4-6).

Here we have two more specific instances where God Himself employed the year-day system in connection with prophetic utterance. It is deserving of special note that the prophecies in which this method of interpretation appears are prophecies which refer exclusively to God's people Israel. Furthermore, the periods covered in these prophecies are distinctively Israelitish periods.

Having seen the scriptural demonstration of the existence of the year-day system of interpretation, we turn to the study of five passages or passage-groups which are manifestly of importance to this line of investigation. The first which we look into is the familiar prophecy of the 70 weeks:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the streets shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood. and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9:24-27).

It is G. H. Pember who declares that instead of this passage being translated "seventy weeks" it should be trans-

lated "seventy sevens." We fully disagree. Pember's suggested change only serves to obscure the meaning. The King James version correctly renders it "seventy weeks." The word in question is the Hebrew word shabua. It occurs twenty times in the Bible and in every one of its other occurrences it means an ordinary week of seven days. Neither the meaning of the word nor its Scripture usage offers the least reason for changing the translation. The prophecy simply states that seventy weeks, or 490 days, have been alloted or determined upon Israel, and that this period shall be for the working out of certain divine purposes which are world wide in their scope. The magnitude and character of these purposes and the fact that the context of the prophecy has to do with a period of seventy YEARS, has led the Bible students of the world to a practical unity of conviction that Daniel's seventy weeks is a prophecy concerning a period of 490 years,—a year for a day. It is another striking example of the year-day system of prophetic teaching.

This prophecy of the seventy weeks, to which we shall now refer as the prophecy of the 490 years, is an interesting example of the Gap Principle. The prophetic period covered begins with "the going forth of the commandment to restore and to build Jerusalem." This commandment, or decree, went forth in the 20th year of Artaxerxes. The period ends with the "sealing up of vision and prophecy." Such language could be used of nothing less than the climacteric events which shall cluster about that supreme consummation toward which all prophecy looks,—the Second Coming of the Lord. Hence we find the prophecy presenting this astonishing proposition to us,—that from the 20th year of Artaxerxes to the events which stand connected with the Second Coming is 490 years. We know that there are many more years than 490 stretching between the two events named, hence we see that the passage is instantly clarified by recognizing the activity of the Gap Principle. It is like a freight train which has been found to be exactly one-half mile long, but its engine is in Philadelphia and its caboose is in Newark, New Jersey. Ah, you say, there is a big break in that train some where! Just so we see the scriptural and sensible conclusion that there is a big break some where in Daniel's prophecy of the 490 years. The location of the break is not difficult to determine. The prophecy declares that from the going forth of the command-ment to restore and build Jerusalem unto "the Messiah (the Anointed One) the Prince" shall be "seven weeks and three score and two weeks." The two extremes of a specified period are named. The Holy Spirit actually names two events, both future at the time the prophecy was given, and then predicts the time which shall elapse between. The two events are Artaxerxes' decree in his 20th year, and the Triumphal Entry of Jesus into Jerusalem. This last event is the only one in the Saviour's entire earth experience which answers to the prophetic words,—the Messiah (the Anointed One) the Prince! The period predicted to transpire between these two events is 69 weeks, which is 483 days. Apply the yearday method and the prophecy predicts 483 years as the time which stretches between two well known historical events. Sir Robert Anderson² has demonstrated beyond contradiction that this prediction was fulfilled TO THE DAY! Prophecy was the mould into which God poured the history. But there still remains unfulfilled one week. Also we have already seen, the end of that unfulfilled week will stand connected with the Second Advent. Hence the 70th week is yet future. The 70th week is the week of the covenant with the Antichrist. Israel makes a covenant with the prince that shall come for "one week." The duration of the covenant, under the ordinary meaning of the word, would be seven days. But we apply the year-day method because we were compelled to apply it to the first 69 weeks of this prophecy, and find that the time of the covenant is 7 years. The location of the "break in the train" is made evident. The break or "gap" extends from the Triumphal Entry to the future covenant of Israel with the Antichrist. The gap of this passage is already nearly 1900 years long.

A second group of passages bearing on this point is found in the Apocalypse. The future seven year period of Israel's covenant with Antichrist is the special subject of the entire book of Revelation. Daniel tells us the seven year period is divided in half by the perfidy and treachery of the covenant making and breaking King, hence we shall expect to find the Revelation recognizing this splitting of the covenant period into two sections of three and a half years each. And this is exactly what occurs. Revelation 11:2 speaks of 42 months. There are 42 months in three and one-half Revelation 11:3 speaks of 1260 days. There are exactly 1260 days in three and one-half years figuring the months at 30 days each. Revelation 12:14 speaks of "a time, times and half a time" corresponding to the $3\frac{1}{2}$ years. Thus we find that in prophetic writings the word "time" is used in an exceedingly technical sense which makes it synonymous with the word "year," so that the expression "time, times and half a time" becomes "a year, years and a half a year." From this it becomes clear that the entire period of the seven year covenant is a period of seven times, or 84 months or 2520 days. God has given us, in The Revelation, abundant light on this coming period of tribulation and sorrow.

The third group of passages calling for consideration in this discussion is in the 4th of Daniel. It is a group in which the period of seven times or seven years is set forth. We quote:

"And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him" (Dan. 4:23).

"That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whosoever he will" (Dan. 4:25).

"And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan 4:32).

Here we see Nebuchadnezzar, the Gentile ruler, condemned because of his pride to "seven times" or "seven years" of beastliness. It is but a type of the "seven times"

¹See "The Eighteen Principles of Divine Revelation" by the same author: "Grace and Truth," Page 297, August, 1923; and Page 325, September, 1923, contain discussions of the Can Principle

The readers of "Grace and Truth" would do well to read Sir Robert Anderson's book "The Coming Prince," in which this subject is fully discussed.—Editor.

or "seven years" of beastly manifestation which shall occur in the Great Tribulation. The Antichrist is depicted in the Revelation as the Beast. Nebuchadnezzar thus becomes a type of the future Beast.

In addition to these passages in Daniel, Moses has a significant prophecy in the twenty-sixth of Leviticus, which is given a four-fold emphasis, thus showing that it stands as a prediction of special importance in the mind of God. Repetition in God's Word is invariably heavenly underscoring. This is the fourth group of related passages:

"And if ye will not yet for all this hearken unto me, then I will punish you seven times (years) for your sins" (Lev. 26:18).

"And if ye walk contrary unto me, and wi'l not hearken unto me; I will bring seven times (years) more plagues upon you according to your sins' (Lev. 26:21).

"Then will I also walk contrary unto you, and vill punish you yet seven times (years) for your sins" (Lev. 26:24).

"Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times (years) for your sins" (Lev. 26:28).

This prophecy is a warning to Israel to the effect that their national sin will lead to seven years of chastening. This is simply a prophecy of the Tribulation. This prediction refers to the same period as the seven years of "beastly" manifestation. There is one more group of passages speaking of days, which claims our attention. These "day" passages have been so handled by the date-setters that they have helped much in adding to the confusion which has arisen on this subject. This group is also found in Daniel.

"And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Dan. 12:11).

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8:13-1).

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12).

The special act of blasphemy of the Antichrist during the Great Tribulation will be the setting up in the Holy Place of the Temple of the "abomination which make h desolate." The "abomination" will be an image of himself and will be caused to speak. The nations of the world will be deceived by this miracle and will turn the'r faith and worship toward the devil. Faithful Israel, hiding in the wilderness will have one outstanding desire during this phase of the Tribulation. That desire will be to see the "cleansing of the sanctuary," the tearing down and casting out of the idol. The passages just quoted relate to this awful sin of the Antichrist. Daniel 12:11 teaches that the time that the abomination shall actually stand in the sanctuary will be 1290 days. These days are a part of the 70th week. Daniel 8:13-14 gives the whole time covered by two things,—the "daily sacrifice" which the faithful of Israel will re-establish plus the period of the "abomination which maketh desolate" which in this verse is called the "trangression of desolation." This period of the daily sacrifice plus the period in which the "abomination" stands in the sanctuary is declared to be 2300 days. The 2300 days end with the event Israel yearns The 2300 days end with the event Israel yearns for, the breaking down of Antichrist's idol and the cleansing of the sanctuary. Daniel 12:12 covers the identical ground covered by 12:11 and adds that there is great blessing in store for him who endures just 45 days longer, that is to the end of the 1335 days. The presumption is that the Second Coming occurs at the end of the 1335 days. Thus we find that this entire group of "day" passages are predictive of that awful and unspeakable s n, the sin unto death, which shall be upon the earth in the last part of the tribulational period.

There five groups of passages which we have studied are at once seen to refer to one and the same prophetic period.

Let us summarize these five groups and observe the remarkable agreement which becomes evident in passages which have hitherto seemed so exceedingly mysterious.

- 1. The seventieth "week" is an example of the year-day system of prophecy. According to the bare statement it is a "week" or a period of seven days. Applying the year-day method of interpretation it becomes a prediction that seven years (a year for a day) shall make up the period of Israel's covenant with the Antichrist which is none other than the period called THE TRIBULATION. When the year-day method is applied to this "week" it becomes 2520 days long.
- 2. The 42 months of Revelation 11, the 1260 days of Revelation 11, and the "time, times and half a time" of Revelation 12 are references to the last half of the "seven years" which make up the week. They cover the time of special sin and blasphemy during the Antichrist's reign in TIIE TRIBULATION.

3. The "seven times" of Daniel 4 is a type-prophecy setting forth the duration of the ascendancy of the Antichrist, that one who shall be the BEAST of THE TRIBULATION.

- 4. The "seven times" of Leviticus 26 is a prediction setting forth the duration of the chastening which shall befall Israel in THE TRIBULATION.
- 5. The 1290 days of Daniel 12:11, the 2300 days of Daniel 8:13-14 and the 1335 days of Daniel 12:12 set forth specific prophecy concerning the "abomination of desolation," a horrible sin which shall be perpetrated by the Antichrist in THE TRIBULATION.

This summary reveals some interesting facts,—the "seven times" of Leviticus 26; the "seven times" of Daniel 4; the "70th week" of Daniel 9; the time periods of Revelation 11 and 12, and the 1290 days, 2300 days and the 1335 days of Revelation 8 and 12, all refer to exactly the same prophetic period. It is a period which is yet future. It is a period which is 2520 days long. And it is a period to which the year-day method of interpretation has already been applied.

We have faced and answered from God's Word the first one of the two questions which we set out to investigate. The question was, Has the year-day method of interpretation a scriptural basis? The answer of God's Word is inescapable. *It has*.

E proceed to the discussion of our second question,—Have the date-setters employed the year-day method of interpretation in an accurate and scriptural fashion?

All date-setters have employed similar methods in arriving at their conclusions. They say the 2520 days represent the period of Gentile supremacy. They recognize that the other periods, 1260 days, the 1290 days, the 1335 days, the 2300 days, all overlap and set forth fractional sections of the same period as that covered by the 2520 days. But they add,—We must apply the year-

day method of interpretation. Thus the 2520 days become 2520 years; the 1290 days, 1290 years; the 1335 days, 1335 years and so on. It is at this point that their teaching departs from the Scripture and drifts into fanaticism. Their mistake is in applying the year-day method of interpretation to past ages where it does not apply.

We submit two reasons why we are compelled to repudiate the date-setters' use of the year-day method.

First, they apply the year-day method of interpretation to a period of time to which the year-day method has already been applied. The fact that it has been applied is clearly revealed in the prophecy of the 70 weeks or 490 days which are 490 years. It is the last one of the 70 weeks which becomes 2520 days when the year-day method of interpretation is applied. It has already been shown in this study that the 2520 days synchronize with the 1260 days, the 1290 days, the 1335 days, and the 2300 days. Hence every one of these "day" passages set forth periods to which the year-day method of interpretation has been fully and finally applied. To apply the year-day method a second time is preposterous, and he who is guilty of this jack-leg variety of biblical interpretation is thinking above that which is written.

Second, we reject the date-setters' use of the year-day method of interpretation because of a direct statement which the Holy Spirit has placed in Daniel 8:13-14. The ordinary Hebrew word for day is yom. This word is the one employed when the Spirit is unfolding the year-day system. As has been seen, in certain prophetic passages it has come to mean "year." In order to prevent a wrong understanding of the "day" passages we have been studying, God has given us by revelation an effective safeguard. In Daniel 8:14 the words are:

"And he said unto me, unto two thousand three hundred days (literally evening-mornings) then shall the sanctuary be cleansed."

God has killed the possibility of applying the year-day method of interpretation to this passage by calling the days "evening-mornings." The word employed is not vom, the common Hebrew word for "day," but erebboker a Hebrew compound which means a period of 24 hours and nothing else. God says the 2300 days arc 2300 evening-mornings,-2300 evenings and 2300 mornings. Such phraseology precludes the possibility of injecting the year-day idea. But we have previously shown that the 2300 day period covered the same days as were covered by the 2520 days, the 1260 days, etc. Since this is the case, the 2520 days are evenings-mornings and are not subject to the year-day method of interpretation. The same is true of the 1260 days, the 1290 days and the 1335 days. The method of the date-setter is instantly seen to be the product of either hasty or immature study. Certain prophetic days may become years, but no amount of imagination or stretching could make an "eveningmorning" more than 24 hours.

Our second question is answered. The date-setters use the year-day method unscripturally. The result is a fanatical tendency which brings the glorious truth of the Lord's return into constant disrepute. The method they employ is scriptural when left in its place, but when wrenched from its place becomes a swift weapon of destruction to themselves, to their followers, and to God's truth.

May God fix our hearts with ever increasing yearning upon the blessed Hope of the Son Who shall come from heaven, but may He ever hinder us from joining the jaded ranks of the date-setters.

The Eighteen Principles of Divine Revelation

Principle No. 10 — THE SYNTHETIC PRINCIPLE — by THE EDITOR

HE Word of God does not impercontain fection. Fault does not exist in the This fact does Bible. not only apply to the doctrinal content of the Old Book, but to the structure as well. God has given to men a flawless message,-flawless as to its spiritual revelation and

F any one wills to do His will," is God's unchanging condition to an entrance into the riches of His Word. Be a willing one, and thus enter into the joys and delights of the Synthetic Principle of God's Holy Book.

equally as flawless as to its literary formation.

Why should such a thought be difficult of acceptance? Why should we regard it as a strange thing that literary and structural perfection should exist in the Bible? Would not any other thought than this be insulting to God? Is God the Creator of the imperfect? Since the Bible came from God, does not that very fact carry with it the emphatic implication that the Bible is perfect? The

physical creation bears the mark of God's hand both in its wonder and its perfection. Science does not hesitate to aver the unfailing perfection of every blade of grass, every insect, every dewdrop. The visible earth contains a testimony to God in the symmetry, harmony, beauty and perfection of the physical

structure of every created thing. It is only to be expected that in agreement with this fact we should find an ever present perfection in the literary structure of the Bible.

The principle of divine revelation under which this literary structure of God's Word becomes manifest, we call the Synthetic Principle.

The definition of the Synthetic Principle is:

The Synthetic Principle is that Principle of Divine Revelation under which God so fully superintends the literary structure of the Bible that from Genesis to Revelation it is constructed in introversions or a ternations or combinations thereof.

This principle is proved by a direct statement in Ps. 19:7:

"The law of the Lord is PERFECT, converting the soul, the testimony of the Lord is sure, making wise the simple."

But some one may raise the objection, "This passage is speaking only of the spiritual teachings of God's Word. It means the message of the Bible is perfect. It does not means that its literary structure is perfect." To this we must reply, "There is nothing in the passage to warrant limiting the force of the words in any direction. It simply says 'The law of the Lord is perfect'!" The context shows that the word "law" is used in the 19th Psalm to answer to such expressions as "thy testimonies," "thy statutes," etc. Hence the thought of the passage is "The Word of the Lord is perfect." Since there is no restriction placed on this astounding statement, we can arrive at but one conclusion,—God is here teaching that His Word is perfect in every particular. When it teaches of doctrine, it is perfect. When it makes historical allusions, those allusions are all perfect. If the Word touches upon things scientific, then that scientific reference is unfailingly accurate. If the theme dwelt on is in the realm infinite, the declaration of the Word on that theme may be received with an unclouded faith, for the Word is perfect. And when we recall that God's Word is a written thing, a literary production, we are brought face to face with the fact that one of the most important spheres into which God's Word enters is the literary sphere. From the literary standpoint the Bible is perfect. Since God has not limited the application of the wonderful words of Ps. 19:7 we do not limit them. "The law of the Lord is perfect," —perfect as to doctrine in every realm where it touches, and perfect as to literary form.

This remarkable principle has not always been recognized by students of the Word. The present day recognition of the principle is not universal. Only those earnest seekers for God's truth whose hearts are most hungry, whose minds are most open, and whose souls are most willing, have caught a vision of the charm and blessing to be found in the study of the Synthetic Principle.

In the year 1778, Bishop Robert Lowth gave to the world his book on Isaiah. In this book he presents a discussion on the Hebrew poetry which shows that God was opening the eyes of this great man to the presence of the Synthetic Principle in the Word. However, Lowth died without realizing the full import of the line of investigation which he was following. In 1810 Bishop John Jebb, following along the trail which Lowth had started to blaze, for years diligently pushed his studies of the "parallelisms" and "alternations" and "introversions" in the literary structure of the Bible. But Jebb did not make great advance over the remarkable pioneer work which had been accomplished by Lowth. The soul-stirring struggle of Bishop Jebb as he searched for the underlying laws of the literary structure of the Bible is revealed to us in his private correspondence with Alexander Knox. In these letters, which cover a period of thirty years, and which are now more than one hundred years old,

these two great men exchanged the results of their deepest meditations as they groped in God's Book for the elusive key to the Bible's literary structure. Their letters shed a flood of light on the problem they were investigating and paved the way to the much more crystallized work of the Rev. Thomas Boys who published his "Key to the Book of Psalms" in the year 1825. In this book Boys departs from the circumscribed view held by Lowth and shows that God has built every Psalm on a clearly defined literary plan. The work of Boys opened the door to the astounding fact that there was, underlying all Scripture, a literary outline which was just as definitely inspired as the text itself. This great discovery in Bible study of course met with frenzied opposition. In these later years, however, some of the world's greatest Bible students have recognized, approved and employed the Synthetic Principle.

There are just two major forms which appear in the structures of the Bible passages. They are, as has been stated in the definition, alternations and introversions. These forms sometimes appear in most complex combinations and modifications but in this brief study we will only present some of the more simple examples.

ALTERNATION

HEN a group of subjects is presented in a specific order and is followed by the same or a related group of subjects, PRESENTED IN THE SAME ORDER, this literary formation is called an alternation.

Let us go to one of Bishop Jebb's letters to Alexander Knox for an illustration of the alternation. Jebb is speaking to Knox of his special study of literary form in the Bible,—1

"The New Testament is to be measured, weighed, evolved, by referring to the style of the Old Testament, as its prototype and standard. But the style of the Old Testament, we may fairly assume, was not understood, hefore the discoveries of Bishop Lowth; and it is my object merely to show, that the arrangement and distribution of sentences, exhibited by Bishop Lowth in the Old Testament, prevail, not less extensively, in the New; this is the head and front of my undertaking. * * * You may perhaps like to see a few specimens of my lately collected materials. I shall give then,—Matthew 23:16, 17.

- A. Woe unto you, ye blind guides, which say,
 - B. Whoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple he is a debtor!
- A. Ye fools and blind:
 - B. For whether is greater, the gold, or the temple that sanctifieth the gold?

Jebb's very method of arranging the passage in his letter to Knox shows up the alternation. Notice that A and A are set forth as answering to one another because in both of these members the Saviour speaks of the fact that the Pharisees are "blind":

- A. "Woe unto you, ye BLIND GUIDES."
- A. "Ye fools and BLIND."

Whereas in the remaining two members (B and B also answering to one another) the Saviour speaks of "the temple" and "Gold":

- B. "Whosoever shall swear by the TEMPLE it is nothing but whosoever shall swear by the GOLD of the temple, he is a debtor."
- B. "For whether is greater, the GOLD, or the TEMPLE that sanctifieth the GOLD?"

The Synthetic Principle has in these recent years been quite completely brought to light. But how refreshing it is to look backward upon the Holy Spirit's dealings with the Bible students of a century ago and behold with what gentleness He led those students to catch their first faltering glimpses of the alternation, which we now know is one of the basic forms of Biblical literary structure. These facts are indeed a striking illustration of the Progressive Revelation Principle, a principle which will yet be discussed in this series of studies.

Another simple example of the alternation is referred to by a much later writer, the Rev. Samuel G. Green.² One of the passages mentioned in this connection by this writer is Jno. 3:20-21. It is an alternation of two groups with three members in each group. We present it, arranged to exhibit the alternation,—

A. For every one that DOETH EVIL hateth the light,

B. 4. In his HAND are the deep places of the EARTH, the strength of the hills is his also.

C. 5. The SEA is His

C. He made IT

B. And his HANDS formed the DRY LAND.

A. 6. O, COME, LET US WORSHIP and bow down, let us kneel BEFORE THE LORD our maker.
 7. For HE IS OUR GOD and we are the people of His pasture.

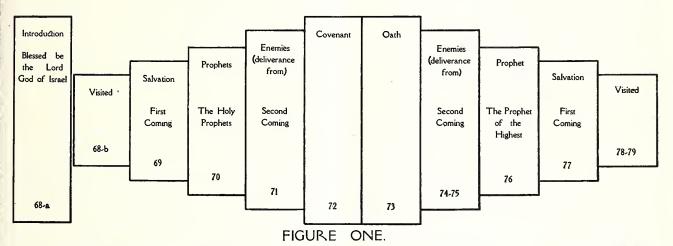
The remarkable beauty of this formation becomes most clear to the mind if A and A are read together, then B and B are brought together. Also observing the capitalized words will make more clear to the student the beauty, symmetry and perfection of the Psalm thus synthesized.

Perhaps the most easily detected Introversion in the Bible is the Prophecy of Zacharias in Luke 1:67-79⁵ This passage may be exhibited thus:

A. 68. Visited.

The Prophecy Of Zacharias

Luke 1:68-79



B. Neither COMETH to the LIGHT
C. Lest his DEEDS should be REPROVED.

A. But he that DOETH TRUTH

B. COMETH to the LIGHT

C. That his DEEDS may be MADE MANI-FEST that they are wrought in God.

These examples of the alternation are easily detected. As these literary beauties unfold before the child of God, the soul finds itself entering into a new appreciation and a new delight in the perfection of the Book of Books.

So much for the Alternation.

INTROVERSION

HEN a group of subjects is presented in a specific order, and is followed by the same or a related group of subjects PRESENTED IN THE OPPOSITE ORDER, this literary formation is called an *Introversion*.

We select from Rev. Thomas Boys' book on the Psalms a simple example of the introversion.³

A. 1. O, COME LET US SING4 unto the Lord, let us make a joyful noise to the Rock of our salvation. 2. Let us come BEFORE HIS PRESENCE with thanksgiving and make a joyful noise unto Him with psalms. 3. For the LORD IS A GREAT GOD, and a great King above all gods.

B. 69. Salvation.

C. 70. Prophets.

D. 71. Enemies.

E. 72. Covenant.

E. 73. Oath. D. 74, 75. Enemies.

C. 76. Prophet.

B. 77. Salvation.

A. 78-79. Visited.

Turn to the passage and read it with this outline before you. As the marvel of the literary structure of Scripture dawns upon you, the soul will worship God with deeper devotion, and a fuller confidence. We present this same passage in diagram on this page (See Figure 1). With the aid of these diagramatic presentations of synthetic outlines, the mind quickly grasps the wonderful formation which the Holy Spirit has placed within the passage and equally as quickly receives the truth which is being imparted. Wondrous Book indeed is the Book which God hath given.

THE SYNTHETIC PRINCIPLE ILLUSTRATED BY THE BOOK OF DANIEL

THE value and usefulness of the Synthetic Principle becomes evident when it is applied to the Books of the Bible. The literary form of each book has been produced by the Holy Spirit. The writers of the Bible were

Synthetic Outline Of The Book Of Daniel

Israel in Bondage	Nebuchad nezzar's Vision	The Fiery Furnace	The Pre-emi- nence and Fall of Babylon	The Lion's Den	Daniel's Visions	Israel in Trouble
The Great Tribulation in Type	Times of the Gentiles in Vision	The Great Tribulation in Type	Times of the Gentiles in Vision	The Great Tribulation in Type	Times of the Gentiles in Vision	The Great Tribulation in Type
Jesus The Bread and Water of Life I	Jesus The King 2	Jesus The Deliverer	Jesus The King	Jesus The Deliverer	Jesus The King 7-11	Jesus The Resur- rection and Life 12
		3	4.5	6	(

FIGURE TWO.

men of widely different training and origin. They were men of vastly differing outlooks upon life. Some were men so destitute of schooling that we of today would say they were "untrained men." Some were men of the highest training of their day. Within every book in the Bible is an absolutely perfect literary structure, based upon alternations and introversions. Did all these men go to the same school? No, that was impossible, for their lives were scattered over sixteen centuries. Besides, as we have said, some were without any schooling of any sort. Whence, then this astonishing ability to produce literary structures every one of which is a gem? Whence this amazing uniformity of literary formation in productions of men whose minds were by ture so widely divergent? There is but one answer to these queries. God Himself inspired the literary form as well as the doctrinal content of every book and chapter and line in the Bible.

The Old Testament book bearing the name of the Prophet Daniel is a striking example of the activity of the Synthetic Principle. The book is an introversion of seven members (See figure 2). The opening member is covered by chapter one, which sets forth Israel in Bondage. It is a time of severest trouble, during which a faithful remnant miraculously grow and get fat on a starvation diet. This chapter presents the nation of Israel in three divisions.

- (1) The nation at large, left, by Nebuchadnezzar, in the land.
- (2) The larger group of prisoners at Nebuchadnezzar's court. These were willing to eat the king's meat (representing the lost of Israel).
- (3) The smaller group of prisoners at Nebuchadnezzar's court. These were unwilling to eat the

king's meat (Daniel and his companions).

Thus this chapter becomes a clear type of Israel in the Great Tribulation, for in that future dispensation of Judgment Israel shall be in three divisions perfectly corresponding to the groups as set forth in this type. Turn to the 12th chapter of Daniel and there see the other extreme of the introversion. Chapter 12 answers to chapter 1. Again Israel is seen in a time of terrible trouble and again the Holy Spirit sets forth the nation as being divided into three divisions. The three divisions as set forth in Daniel 12 are:

- (1) The nation at large, being the group whose names are found written in the book,—they shall awake unto everlasting life.
- (2) The group whose names were not found written in the book, the lost of Israel,—these shall awake unto shame and everlasting contempt.
- (3) This group is a group of soul-winners, the Elect Remnant. They have turned many to righteousness and shall shine as the stars for ever and ever.

The startling correspondence between chapter I and chapter I2 is a revelation of the presence of the Synthetic Principle. It is the hand of God which has placed this wonderful method of literary formation in the Bible. And let it be observed, this literary form does not obscure the message, but is so employed by the Spirit that the message is made more plain. The chapters we have so briefly considered are a demonstration of this, for as we have been investigating the literary form we have been brought into direct contact with clear prophetic truth concerning Israel in the coming period of terrible tribulation.

The entire balance of the Book of Daniel is a further

illustration of this principle. Nebuchadnezzar's vision in chapter 2 answers to Daniel's visions in chapters 7 to 11. The two chapters of mighty faith-filled heroism answer to one another,—The Fiery Furnace incident of chapter 3, and the Lions' Den incident of chapter 6. The remarkable thing about these various sections is that each one, considered separately and distinctly, points to the dispensation of Israel's trouble when the Anti-Christ shall be manifested in all his blasphemous rage and fury upon the earth. The Fiery Furnace and Lions' Den are type prophecies showing that God shall protect His people and bring them through the coming tribulation more than conquerors. The central section of this beautiful introvers on is the Babylon section. It is a type prophecy that the evil influence of Babylon shall predominate in the com-

to Romans, let the reader follow the outline through, observing the irresistible force of Paul's argument as he proves that man has no hope whatever in his own righteousness, but that all the bliss of eternity is guaranteed in the righteousness of God which is offered to a sincursed race by grace through faith. The message of the first large section of the Roman Epistle is that God's own righteousness may actually be the possession of any man who accepts Jesus Christ as his personal Saviour. righteousness of God is a gift, not on the basis of deeds, and is the standing in heaven of every believer. Hence this section of Romans is designated the "standing" sec-

The pivot verse of the Book is Rom. 12:1. Paul's appeal is logical and clear. He says:

Synthetic Outline Of The Book Of Romans

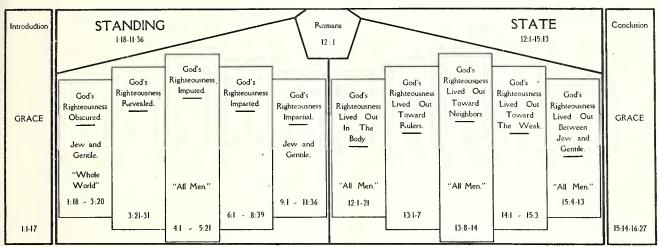


FIGURE THREE.

ing tribulation, but that the consummation of that future period of horrible trouble shall be the final fall of Babylon.

This mould, into which the Spirit of God has cast the book of Daniel, is of such beauty as to charm the heart of the student of Biblical literature, prove the accuracy and activity of the principle which we are studying, and bring new delight and joy to the heart of him who is a simple believer in the absolute reliability of the Bible.

THE SYNTHETIC PRINCIPLE ILLUSTRATED BY THE BOOK OF ROMANS

EVERY book in God's library of 66 books contains just such literary structure, but we can give in this short study only one more example. We will use Paul's Epistle to the Romans. The Book of Romans is built upon a most beautiful synthetic outline. Reduced to its last simplification the outline of Romans would appear thus:

A. Introduction, 1:1-17.

B. Standing, 1:18 to 11:36.

B. State, 12:1 to 15:13.

A. Conclusion, 15:14 to 16:27.

Referring to Figure 3 the reader can at once perceive that the "standing" and "state" sections have been expanded so as to exhibit to the eye the two five-fold subsidiary synthe thic outlines contained in this great book given to God's people through Paul.

This beautiful synthesis shows that "God's Righteousness" is the theme of the Roman letter. With Bible open

"I beseech you therefore brethren by the mercies of God (POINTING BACK TO THE 'STANDING' SECTION) that ye present your bodies a living sacrifice (POINTING FORWARD TO THE 'STATE' SECTION)."

Thus the main dividing point of this letter, regarded by many as the greatest specimen of logical exposition in the world, is plainly indicated so that the ordinary student can easily and quickly catch a glimpse of the drift of the whole Epistle.

The "state" section is a series of exhortations to believers to complete yieldedness and consecration, using the "standing" which God has given as the great incentive to such abandonment unto Him.

The Synthetic Principle opens to the diligent and prayerful student of God's Word a vista of blessing, happy discovery, and spiritual growth which cannot be guessed or dreamed by the finite mind.

Are there any who are ready to enter in and claim the blessing?

¹Thirty Years' Correspondence between Bishop Jebb and Alexander Knox, Vol. II, pages 54-56.

²Hand Book to the Grammar of the Greek Testament by Rev. Samuel G. Green, page 355.

³A Key to the Psalms by Rev. Thomas Boys, page 91.

³The arrangement of this Psalm is taken from the Rev. Boys. The capitals are the editor's, introduced to aid the eye in catching the correspondences which the Holy Spirit has placed in this Psalm.

⁵See Companion Bible, Vol. V, page 1434. Every student of the Bible should have a copy of the Companion Bible for constant reference. It is one of the greatest reference works ever published. It fully recognizes the Synthetic Principle. Copyright, 1924, Clifton L. Fowler.

Outlines for God's Workmen

Conducted by R. S. BEAL

The Way Of The Lord

I. A NARROW WAY.

Matt. 7:13-14.
II. A PEACEFUL WAY.

Rom. 3:17.
III. A RIGHTEOUS WAY.

II Peter 2:21. IV. A LIVING WAY.

> John 14:6. I John 5:12.

> > R. S. B.

Program The Peace

Ephesians 2:14

P—PEACE PURCHASED.

Col. 1:20.

E—PEACE ENTERING.

John 14:27.

A-PEACE ACTING.

Romans 5:1.

C—PEACE CHARMING.

Isaiah 26:3.

Psalm 119:165.

E-PEACE EXERCISED.

Romans 14:19. II Timothy 2:22.

I Thessalonians 5:13.

Colossians 3:15.

R. S. B.

Christ Our Surety

Hebrews 7:22.

I. THE SURE WORD OF THE SON.

John 4:14—Shall never thirst.

John 6:35-Shall never hunger.

John 6:37—Shall never be cast out. John 8:51—Shall never see death.

John 10:28-Shall never perish.

John 11:25-Shall never die.

II. THE SURE WORK OF THE SON.

Acts 13:39—Justified from all things. Titus 2:14—Redeemed from all iniquity. Rom. 8:1—Saved from all judgment.

III. THE SURE RIGHTEOUSNESS OF THE SON.

I Cor. 1:30—Made righteousness unto us. Rom. 10:4—End of the law for righteousness.

IV. THE SURE POSITION OF THE SON.

Phil. 2:9-10—Highly exalted. Eph. 2:5-6—Together with Him.

I John 4:17—As He is, so are we.
Rom. 8:17—Joint heirs.
V. THE SURE INTERCESSION OF THE SON.

Heb. 7:25—Save to unermost.

John 11:42—Always heard.
I John 2:7—Unfailing Advocate.
VI. THE SURE POWER OF THE SON.

II Tim. 1:12-Able to keep.

I Peter 1:5—Kept by the Power.

Matt. 28:18—All power invested in Him.

VII. THE SURE LOVE OF THE SON.

John 13: 1—Unto the end. Rom. 8:35—Who shall separate?

The Battle Of Armageddon

I. PREDICTED.

Jer. 25:29. Joel 3:9-13. II. POSSIBILITY.

Matt. 24:7, 8-Spirit of War.

III. PLACE.

Rev. 16:16.

Judges 5:19 II Kings 23:29 A Place.

Zech. 12:11

IV. CAUSES.

Rev. 12:7-12—Satan turned out.

Rev. 16:13, 14—Demoniacal Activity. Ps. 2:2-3—Man's Hatred of God.

Joel 2:3—Fruitfulness of Palestine.

V. FORCES.

Joel 2:3-10.

Joel 2:11.

Rev. 19:11-16. Isa. 63:3.

Isa. 28:21, 22.

VI. DESCRIPTION. Zech. 12:4-11.

Joel 3:15.

Rev. 12:19, 20. Ezek. 39:11-13.

Rev. 19:17-18.

Ps. 2:4.

VII. OUTCOME.

Ps. 24:7-10.

Num. 14:21.

R. S. B.

Revival Call

Ephesians 5:14.

I. THE CONDITION.

"Thou that sleepest."

II. THE CALL.
"Awake and Arise." III. THE CHANGE.

"Christ shall give thee light."

CONCLUSION.

Luke 22:46—Why sleep ye?

R. S. B.

The Old Man

Ephesians ::22.

I. HE IS A CORRUPT OLD MAN. Eph. 4:22.

John 2:24, 25.

Col. 3:9.

II. HE IS A BUSY OLD MAN.

Gal. 5:19-21. HI. HE IS AN UNPROFITABLE OLD MAN. John 6:63.

Rom 7:13. IV. HE IS AN IGNORANT OLD MAN.

I Cor. 2:14.

Rom. 8:7-8.

V. HE IS A DEATH DEALING OLD MAN.

Rom. 7:13. VI. HE IS A DEFFATED OLD MAN.

Rom. 6:6.

Rom. 6:14.

1:

D.B.I. at Home and Abroad

by JESSE ROY JONES

A two-day Bible conference was held in Idaho Springs, Colo., December 18 and 19, under the auspices of the Denver B'ble Institute Bible Conference Committee. Dean Fowler and Rev. Harold A. Wilson were the conference speakers, and Mr. and Mrs. J. R. Jones were in charge of the music. Three meetings were held, and the Lord's blessing upon the Word as it went forth was very marked, in spite of numerous difficulties which developed as soon as the meetings had begun. Dean Fowler spoke the first night on "The Grace of God." The following afternoon Brother Wilson gave a message on the inspiration of the Bible. The closing session of the conference was addressed by Dean Fowler, his subject being "The Second Coming of the Lord." Testimonies from the Idaho Springs folk indicated that the meetings had been used of the Lord to awaken deep yearning to know more of the old Book. One person came to Dean Fowler after his message on the Second Coming and asked, "Why don't our preachers give us these truths?"

Pray that God will open up new fields for D. B. I. Conference work.

On the evening of November 29, 1923, a special service of praise and thanksgiving was held at the D. B. I. Auditorium, in which all of the missions which are conducted under the auspices of the School were represented by their pastors, all of whom are either workers or students in the day school. The meeting proved to be one of unusual interest and inspiration as one by one the mission pastors were called upon by Dean Fowler to lay before the people the burden of the work which they represented,—the problems to be met, the testings gone through, and the blessings which God had been sending during the past year. The missions represented and their pastors who were present were as follows:

Overland Gospel Mission, John Losh, pastor.

Marshall Gospel Mission, Wm. Avery McClure, pastor.

Colorado Boulevard Mission, Maurice G. Dametz, pastor.

Avoca Valley Mission, Leslie Megargee,

Adams City Mission, John W. Bailey,

pastor. Hill Top Mission, J. Theodore Good-

man, pastor.

May God send us more men and open up new doors that this list of faithful ones may be increased.

Arthur J. Bowen, Field Secretary for the South Africa General Mission, brought a helpful missionary message to the student body of the Denver Bible Institute at the Inspirational Period Saturday, December 1st. We were all convinced that Brother Bowen is a man of God and has a genuine zeal for the cause of Christ in the foreign fields, especially where the Gospel has never been preached before. A number of the students joined the band of

Home Helpers for the purpose of special intercession for the work of the Souh Africa General Mission. Let us all be more faithful in our prayer responsibility to all true missionaries of the Cross.

Brother Roy Boese, second year student at D. B. I., has been appointed local secretary for the South Africa General Mission.

We are happy to report from a letter received just recently that Mr. and Mrs. Ogilvie (class '20) have arrived safely in Liverpool en route to Miango, Africa. Both Brother and Sister Ogilvie state that they are rejoicing in their hearts in the fact that they are actually on their way back again to see the black faces and to minister to the souls of the people whom they have come to love so deeply. We also rejoice with the Ogilvies in their joy; for we recognize that while it was good for them to have been with us for a season of fellowship and rest, yet there is no joy that can come to the Christian which is quite so complete as the joy of being in the will of God and knowing that he is in the place of service where God would have him.

The Ogilvies request our special prayer as they go back to their field. May God burden you to join with us in this ministry of intercession.

Mr. and Mrs. John Basil Long, who were with us early in the Fall and who sang for us at one of our Inspirational periods, send in the following report concerning their recent work:

"Mr. John Basil Long and wife with Evangelist Robert Carson have just closed a glorious revival in Horton, Kansas, in a union meeting of the Methodist, Baptist, Christian and Presbyterian churches where many precious souls were born into the Kingdom; 165 new members were added to the churches. Mr. and Mrs. Long had charge of the children's meeting every afternoon with a membership of 200."

"The Longs in Gospel Songs" have their next meeting in Trenton, N. J., starting December 30.

OUD ROME STILL THE SAME

With a thick vereer of magnificent cathedrals, classical music, and wealthy institutions, Romanism manages to hoodwink the people of North America. But in Central and South America we see, underneath the polished surface, the same old Rome that brought on the horrors of the Inquisition. Below is a quotation from a letter written by Karl D. Hummel, missionery at the Managua station of the Central American Mission, and for some months a member of the "Grace and Truth" family, through the gift of the D. B. I. Student Body.

"Persecutions continue in Nicaragua. A few weeks are in a little town some five miles from Managua a Baptist worker was carried off bodily. A fanatical mob of 60

or 70 had gathered outside the little chapel, evidently with the idea of breaking up the meeting that was being led by a visiting worker. As the worker stepped out of the chapel to quiet the crowd they grabbed him and half carrying and half dragging his body they went off down the street showing their Roman Catholic love by kicking and beating him with their fists, clubs, etc. After going some distance some of the group suggested that they kill him there and when he asked them what they had against him they answered by striking him on the mouth. In the end they stood him up and while one braced his head from one side, another struck him on the other with a bar of iron. The worker lost consciousness and the fanatics carried the body down by the railroad track, leaving it there for dead.

"God saw fit to spare the life and the worker is back in the little town every Sunday and Thursday preaching the Gospel of the Love of God. The local authorities have done nothing to puni h the guilty parties, but God says, 'Vengeance is mine, I will repay.' Just two days ago the leader of the mob, who had continued threatening to take the life of the worker, died a terrible death from lock-jaw, and two others who had a leading part in it are also at the point of death."

BEGIN THE NEW YEAR -- FOR CHRIST!

Many Christians overlook the many wonderful opportunities for the distribution of sound Gospel leaflets. But, begin the New Year using Gospel leaflets - - for Christ!

The power of sound Gospel leaflets, prayerfully distributed can never be estimated. Only God knows how many have been led to Christ thru them. Think of the value of a soul and - use Gospel leaflets - - for Christ!

"Unto Him Who Loved Me" has been called "a heart-searching tract." It is especially good for careless or indifferent Christians. "The Colonel's Word Will Stand" is splendid for the unsaved. Send now for some of these (and samples of others) to use - - for Christ!

All are free for prayerful distribuion. They are supported by the voluntary gifts of those who feel led to aid this work. Ask the Lord how much He would have you give.

ELMER C. PFEIFFER 408 Lorraine Ave., Baltimore, Md.

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Whole Bible Sunday School Lesson Course

Exposition by H. A. WILSON

Lesson 15

Sunday, January 13, 1924

THE FAMINE

Gen. 43 to 45 Golden Text, Gen. 45:13

As we have seen in former lessons, all three aspects of the Gospel of Jesus Christ are pictured in the life of Joseph. The Gospel as defined in I. Cor. 15 consists of three facts. The first is that Christ died for our sins according to the Scripture. The second is that Christ rose from the dead according to the Scripture, and the third is that Christ is coming again to receive us unto Himself, also according to the Scripture. Jesus' death is pictured in the treatment which Joseph received at the hands of his brethren, and in his bondage and imprisonment in Egypt. Jesus' resurrection is pictured in Joseph's exaltation from the prison to the throne, and in this is seen also a picture of Jesus' second coming, for He will come in majesty to sit upon the throne of David. We have already studied somewhat of the first two aspects of this picture. Let us now study more particularly concerning the picture which Joseph's reign presents of Jesus' majesty.

1. A DISPENSATION OF FAMINE

The chapters which we study today (43-45) show us the children of Israel suffering from famine. For two years the famine has held the land in its grim clutches and it will last for five years more. Already the people have felt the pinch of hunger, and now the little store of food which was obtained in a former visit to Egypt is exhausted and they are facing starvation unless some relief be forth-

coming.

This crying need of the children of Israel is typical of the great need which will be theirs in the Great Tribulation. The Great Tribulation is the age which immediately follows the close of this age in which we live. It is described in many passages in the Word of God and is called in at least one of them, "The time of Jacob's trouble" (Jer. 30:7). During that period a devil dominated man shall assume the reins of government in the earth, and shall receive power over all the nations (Rev. 13:7). That man, Antichrist, at first seems peaceable toward Israel, and makes a covenant with the people for seven years. Under this covenant Israel resumes her temple worship and sacrifices, but in the middle of the seven years Antichrist breaks his covenant and persecutes her. Part of that persecution is an order which that wicked one promulga es throughout the earth that all men must bow down and worship him. He also issues orders that all who do worship him shall receive a mark upon their right hands or foreheads as a seal that they are worshipping him. A law is made and enforced to the effect that no man may buy or sell, save he has this mark. Israel will

refuse to worship the Antichrist, and in consequence she will incur his wrath. She will be persecuted most terribly and because she will not worship she will be in danger of starving unless in some way God intervenes to save her. This time of Great Tribulation is seven years in length, which is suggested by the fact that the famine in the days of Joseph was seven years in its duration. The terrible necessity of Joseph's brethren is typical of the more terrible necessity of the children of Israel in the Great Tribulation. They will then need food and will need it badly. Dan. 9:27; Rev. 13:1-18; Rev. 12:13-17.

II. AN EXHIBITION OF GRACE

When Joseph's brethren care to him for food he gave it to them freely. He did not receive their money, but returned it to them. In this he typifies the grace which our Ford Jesus Christ manifests toward Israel in the days of the Great Tribulation. Israel, because of her appalling persecution, will flee into the wilderness. There God will miraculously nourish her for the remainder of that period. It seems reasonable to suppose that during those days God again sends the manna with which He sustained the children of Israel in their wilderness wanderings after He had delivered them from the Egyptian bondage (Ex. 16). Matt. 24:14-21; Rev.

Many passages in Gods Word tell of this wonderful provision and watchful ca e which God will manifest toward Israel in the Great Tribulation, but none is more helpful than the twenty-third Psalm. That wonderful portion of God's Word which is so full of rich devotional truth, which every Christian needs, is by interpretation Israel's testimony of confidence and trust in the watch care of God during the Great Tribulation. It is her tetimony to His faithfulness during those dark days. The references to the "green pastures" and to the "table in the presence of enemies" is especially significant when we consider the terrible enmity of the Antichrist, and the marvellous provision which God makes at that time. The reference to the "walking through the valley of the shadow of death," and the reference to the "enemies" are eloquent of the terrible persecution which Israel suffers, and, reveal the dangers which threaten her. What a wonderful testimony this is when it is understood in the light of its future dispensational significance. Psa. 91.

III. A CONFESSION OF SIN

As Joseph talked with his brethren they avere convicted of their sin in rejecting him, and confessed it (Gen. 42:21-22).

They recognized the one who was so gracious to them, as the brother against whom they had sinned, for Joseph revealed himself to them in their confusion. So it will be in the end of the Great Tribulation. Jesus will reveal Himself to Israel. They shall look upon Him Whom they pierced, and shall mourn because of Him. They shall confess their sin in rejecting Him and shall put their trust in Him. They shall recognize that the One to Whom they owe their blessing and preservation during that time of climacteric trouble is the One Whom years before they had crucified. What a revelation that will be, and what a repentance Israel will manifest. Rev. 1:7; Matt. 24:29-30.

The fifty-third chapter of Isaiah records Israel's penitential confession. This prophecy not only looked forward to the Cross of Christ, and told of His suffering in a wonderful wealth of prophetic detail, but it also looked forward into that time which is still future, and foretold Israel's repentance from her sin of unbelief, and her acceptance of the Saviour Who died for her. It is a prophecy looking forward to the day when. Israel shall recognize the Lord Jesus as her rejected Messiah, and when she shall confess her sin in "despising and rejecting" Him, and in "esteeming Him not." It is the record of Israel's penitential musing upon the wonder of His death and His sufferings. It is the record of her grateful acknowledgment that it was for her that He suffered so. This prophecy will be fulfilled, and Israel will give this wonderful testimony in the day when Jesus reveals Himself to her in His second coming. The children of Israel will then see that the crucifixion, which they meant for harm to Jesus, God has turned to their salvation, even as the sin of the brothers in selling Joseph was overruled of Him, and made to work toward their salvation.

IV. A RESTORATION OF FELLOWSHIP

When Joseph had revealed himself, and when the brethren had confessed their sin in betraying him, fellowship was restored between Joseph and his family. He freely forgave the brethren for their sin, and sent for the father to come down into Egypt with them and with all of their households. He promised to care for them there. Likewise Jesus, in the day when He shall reveal Himself to the children of Israel, will forgive their transgressions agains Himself, and He will gather them together in His Kingdom. There He will care for them and will wondrously manifest Hi: grace toward them in many other ways. In the Kingdom the fellowship between Israel and her Lord will be restored. It

Lesson 16

has been broken for a long time now, because of Israel's sin and unbelief. Because of this Jesus has been absent from the earth for nearly two thousand years. Israel still struggles on in her blindness, but thank God, there is a day coming when her heart will turn toward Him and she will confess her sin. He will gather her from among the nations whither He has scattered her, and will bring her into her own land. There He will reign over her and will feed her and lead her even as Joseph dealt with his brethren and with their families. Matt. 24:29-31; Ezek. 37 I-28; Matt. 13:40-43.

Sunday, January 20, 1924

JOSEPH. THE RULER

Gen. 46 to 50 Golden Text, Gen. 50:19, 20, 21

In concluding our study of the Book of Genesis let us first consider the especial significance of the blessing of Israel in the land of Egypt, and then let us review the great outstanding truths which we have faced in the rest of the book, and which in some way receive a new emphasis in these final chapters.

I. A KINGDOM PROSPECT

The blessing of the children of Israel under the reign of Joseph typifies their blessing in the Kingdom of the Lord Jesus Christ. Were we to enter into a minute examination of this truth, many wonderful points of analogy might be adduced between the two, but for our present purposes it is necessary merely to consider this truth generally. It was when the despised and rejected Joseph reigned upon the throne of Egypt that the children of Israel were delivered from their troubles and received abounding blessings. It was under the ministration of the one who to all practical intents and purposes had been dead and now was alive. So it seemed to Jacob. He had mourned Joseph as dead, but now in his meeting with him he received indubitable proof that he was alive. So, too, it is when the despised and rejected Jesus reigns upon the throne of David that Israel will enjoy her time of greatest blessing. It is under the ministrations of the One Who was dead and Who is now alive forever. A day is coming, according to the plain teachings of God's Word, when our Lord Jesus Christ will return to this earth, literally and visibly. He will deliver His people, Israel, out of their troubles, out of the hands of their enemies, and will gather them into His Kingdom. There He will bless them in a way which is beyond their brightest imaginings. There He will fulfill to them all the promises which God gave to Abraham, Isaac, and Jacob. The Kingdom is the golden age of Israel. To this age all the desire of mankind eagerly looks, though men know not for what they are looking. Then will be realized all that is good in the dreams of the socialists, and of all utopian dreamers. Then God will fulfill His promises to His people. Isa. 34:16-35:10; Isa. 4:1-6; Isa. 62:1-12.

II. A DISPENSATIONAL RETROSPECT

Much rich Dispensational truth is taught in the Book of Genesis which hitherto in our study we have been compelled to pass over lightly, and to which even now we can give only the most cursory attention. The history of the first three dispensations in human history is recorded in the first eleven chapters of this book. The balance of it takes us well into the beginning of the fourth. The first dispensation was the Dispensation of Innocence, during which God dealt with Adam and Eve in the garden of Eden. This dispensation proved that even a perfect and innocent created being could not in his own strength retain

that innocence and perfection, for Adam and Eve failed to rely; upon God's Word and power, and they fell into the most grievous disobedience. The close of this dispensation was the judgment which God pronounced upon all creation when He expelled Adam and Eve from the Garden of Eden (Rom. 5:12; Rom. 8:20-22). The second dispensation,-the Dispensation of Conscience,—opened at that same time, and opened with men in possession of a guiltily acquired knowledge of good and evil. In this dispensation God proved that a perfect conscience alone is not sufficient to keep men straight, but that knowing, as Adam did, the difference between good and evil, and knowing the awful consequences of evil, still men plunge headlong into the evil, and turn their backs on the good, until even their mind and conscience are defiled,—seared as with a hot iron (I Tim. 4:2; Tit. 1:15). This dispensation ended with the flood, in which all mankind perished, save Noah and his fam'ly (II Pet. 2:5). The third dispensation,the Dispensation of Human Authority,opened with the landing of the ark, when God gave to Noah and his sons authority over the earth, and when He said that He would hold them responsible for the manner in which they exercised that authority. The terrible depravity of men is seen in this dispensation in their utter disobedience to God's plain command to replenish the earth, in their presumptuous attempt to make for themselves a name and in their wicked idolatry. This dispensation proves that man, though placed in authority by the hand of God, still will abuse his authority and govern wrongly, leading men away from God instead of toward Him. This dispensation closed with the judgment of God in the Confusion of Tongues.

These three dispensations are typical of the last three in God's dealing with men. The Dispensation of Innocence, when there was no curse and in which Adam was supreme in the earth, typifies the Kingdom of our Lord Jesus in which the curse will be removed, and in which the second Adam,-Jesus,-will reign S11preme. Many wonderful analogies can be drawn to establish this relationship, for in the Kingdom the Edenic blessings will be restored to mankind with the additional blessing of the personal presence and majesty of Jesus Christ (Isa. 11:1-12). second dispensation, which ended with the flood is definitely connected with the end of the sixth dispensation (the Great Tribulation at the end of which the second coming of Christ will occur) by the Lord Jesus Himself, for He said "As the days of Noah were, so shall also the coming of the Son of man be" (Matt. 24:37). The Confusion of Tongues which ended the third dispensation suggests the confusion of religions which we are even now witnessing as the judgment which closes the dispensation in which we live, the fifth (I Tim. 4:1-2; II Tim. 4:1-4). The fourth dispensation extended from the call of Abram to the fall of Jerusalem in 70 A. D. Throughout that dispensation Israel was God's medium of revelation to the world, and that is the dispensation into which the twelfth to the fiftieth chapters of Genesis take us. That is the dispensation which, historically, occupies the rest of the Old Testament and the first five books of the New.

HI. A REDEMPTION RETROSPECT

Throughou! the book the redemption which God has provided in Christ is set forth in many wonderful ways. The prophecy of redemption given to Eve immedia ely after the fall is rich and wonderful. The sacrifice which God made to provide clothing for Adam and Eve, the sacrifice of Abel contrasted with that of Cain, and the sacrifice of Noah upon leaving the Ask, all point forward to the One Who was to offer Himself as a lamb without bemi h and without spot, and Who was to shed His blood for our redemption (Jno. 1:29; I Pet. 1:18-19; Col. 1-12). The ark is a marvellous picture of redemption, setting forth especially our identification with Christ in His suffering of God's judgment for our sins (I Pet. 3:20-21). And the offering of Isaac is a beautiful type of our redemption, for it shows the Father offering the Son of His love upon the altar, and it shows a victim of God's provision being sacrificed in the stead of the one condemned to death by the Word of God (Heb. 11:17-19). How wonderfully God's grace is magnified, too, in the goodness and faithfulness of His dealing with the sinful and weak characters of whose lives we have read as we have studied this book. Surely none who reads this book with his eyes open, can doubt the place of Grace in did s redemptive plan. And as we come to the last few chapters of the book (which constitute the portion for our study in this lesson) we find wonderful redemp ion foregleams. The faith of Abraham and Isaac is seen also in Jacob's life at its close. His blessing of his children is a wonderful testimony of faith, for it looks forward to their redemption from the land of Egypt as God had promised Abraham (Gen. 15: 13-16), and he clearly indicates this faith in his request to be buried in the land of promise, and in his giving Joseph a special portion in that land (Heb. 11:21). In fact, throughout these chapters which record Jacob's dying conversation we find many evidences of his faith in a coming redemption. Joseph in dying, also gives us a wonderful redemption foregleam, for he says by faith, "God shall visit you and bring you out of this land into the land which He sware unto Abraham, to Isaac, and to Jacob" (Gen. 50:24). In this faith he commanded them to carry his bones up with them when they went up out of Egypt (Heb. 11:22). Thus we see, the redemption message which is so clearly set forth throughout the book of Genesis, is just as clearly seen at its end. Surely the need for redemption is plain when we contrast the beginning and ending of this book. It begins with the auspicious words, "In the beginning God," and closes with those words which are so pregnant with the tragedy of sin and the need of redemption, "In a coshin in Egypt" (Rom. 5:12).

IV. A MESSIANIC RETROSPECT

Before we close we must consider the Messianic revelation of this book. All the redemption types of which we have spoken, point directly to Jesus, Who is the Redeemer (Luke 24:27). But there are a few others which we need to notice. Adam, before his fall, presents a picture of he perfection and majesty of our Lord Jesus, Who is also called the last Adam (I Cor. 5:45-47). The ark is as clear a type of Jesus as may be found anywhere in God's Word. Melchisedec, who met and ble sed

Lesson 17

Though this lesson is entitled, "Israel's Bondage," the outstanding character in the four chapters which we study is Moses. In the story of this man we have a two-fold lesson. By interpretation, Moses is clearly a type of Jesus Christ, our Lord. By application, he becomes a picture of God's dealing with our souls. It is a principle in God's Word that many times He repeats a message which has been given before in order to add detail or exp anation. We have already seen Jesus typified in Joseph and others, and we have seen our personal experiences of God's faithfulness and grace pictured in His dealings with all the patriarchs. But it must occasion us no surprise if we find that again and again God points us through the types to His Son, and to His dealing with the believer. The purpose for which the Bitle was given is that in Christ it might reveal God to men, and that it might reveal men to themselves, as God sees them,-in need of a Saviour. When God reveals Himse'f to a needy sinner it is for the purpose of salvation, so in His employment of this principle God shows us His burden that we may see ourselves sinners, helpless and undone before Him, and that we may see the monder of what He is willing to do for u: in Jesus Christ, His Son. As we study the story of Moses let us first see how it points us to Christ, and then let us see how it presents some very much needed lessons concerning our Christian lives.

. MOSTS A TYPE OF CHRIST

As we approach the part of the story of Moses given in the first four chapters of Exodus we must first consider the outstanding events and see how they typify the outstanding events in the experience of Christ.

When Moses was born his life was in danger. Pharaoh had issued an order that all male children should be thrown into the river and killed. Moses' mother saved him out of that awful slaughter of innocent children by placing him in a little ark near the bathing place of Pharaoh's daughter. She, seeing the baby in the ark, had compassion on him and preserved his life. So, too, when Jesus was born there was a special Satanic attack made upon His life. Herod, hearing of his birth from the lips

Abraham after his battle wih the kings of the valley, was none other than a preincarnate appearance of Jesus, as were indeed all the appearances of God to His servants throughout the book (Heb. 7:1-4; Jno. 1:18). And Joseph, as we have just seen in former lessons, presents a wonderfully clear and delightful type of the Lord Jesus Christ. Now, in these closing chapters we find a little gem of prophecy concerning Him. When blessing Judah, Jacob says, "The scepter shall not depart from Judah, nor a lawgiver from between his feet until 'Shiloh' come, and unto Him shall the gathering of the people be" (Gen. 49:10). Notice a few details of this prophecy. There is coming One of the tribe of Judah called Shiloh. This One is to be a lawgiver. He is to wield the scepter in Israel, and He is to gather the people of Israel. What a wonderful prophecy of

Jesus this is. He is the One Who is born of the tribe of Judah (Heb. 7:14), and in Whose Kingdom the law will go forth to all the world (Isa. 2:3; Mic. 4:2). He shall reign over Israel, and over all the earth as King of kings and Lord of lords (Rev. 19:11-19; Psa. 47:2). He, in the beginning of His Kingdom, shall gather Israel from the four quarters of the earth (Matt. 24:31). He is the Shiloh of this prophecy.

From a dispensational standpoint Genesis pictures the ruin and judgment which sin has brought upon the human race, but from a redemption standpoint it promises deliverance and salvation to come, and, from a Messianic standpoint it reveals the One Who is both Redeemer and Saviour, Jesus Christ, God's Son. What a wonderful book and how full of rich and vital truth

is the book of Genesis.

Sunday, January 27, 1924

ISRAEL'S BONDAGE

Exodus 1 to 4
Golden Text, Ex. 2:10

of the wise men, was frightened and sent soldiers to Bethlehem, the village of Jesus' birth, with orders to slay all of the children of two years old and under. Je us' life was thus endangered. But as God spared the child Moses, who was to become Israel's deliverer from the bondage in Egypt, so too He spared the life of the child Jesus, who was to be the Saviour of men. He warned Joseph and Mary in a dream and they escaped, taking Jesus with them, thus saving His life. Matt. 2:1-18.

Upon coming to age Moses offered himself to Israel as their deliverer but was rejected. He actually went so far as to take the part of a poor Hebrew who was being mistreated by an Egyptian, but when later he attempted to reason with a Jew who was abusing another he was rejected and treated with scorn. So, too, our Lord Jesus was scornfully rejected when He offered Himself to Israel as her Prince and Saviour. It is significant that as the Jew who was mistreating his brother was the one who rejected Moses, so it was the priests and Pharisees, the ones who were lording it over God's people, who stirred them up to reject their Saviour. Jno. 1:11; Lu. 23:10; Jno. 19:6; Matt. 27:20.

Because of this rejection Moses fled into a far country and sojourned there for a long time. This reminds us that when Jesus was rejected by His people He went into heaven and sat down at the right hand of the throne of God, waiting until II is people should be willing to receive Him, and until the time should come when His enemies should be put under His feet. In at least two parables Jesus spoke of His departure and likened it unto a man going into a far country. Thus Moses' flight to Midian becomes a type of Jesus' ascension after His rejection at the hands of the Jews. Matt. 25:14; Lu. 19:12; I Pet. 3:22.

Moses was engaged as a shepherd while in the land of Midian. This reminds us that Jesus is the good Shepherd of Israel. He Himself declared this to be the case, as is recorded in John 10:1-28. And the twenty-third Psalm is a wonderful description of Jesus' shepherding care for His people. It is interesting, too, to notice that the twenty-third Psalm describes the care which He exercises for Israel even while He is absent from the earth, for it shall be

fulfilled during the Great Tribulation, immediately before His return. And surely as Moses led Israel out of the land of Egypt it was as a shepherd leading his flock. So it will be when Jesus delivers Israel in the future. But we are getting ahead of our story.

After forty years' absence Moses returned to Israel and then he was received with great joy (Acts 7:10-36; Ex. 4:20-31) Likewise Jesus shall return to Israel after many years of absence, and when He returns He will be received with joy. We do not know when that day will be, for the Scripture says, "Of that day and hour knoweth no man" (Matt. 24:36). However God has promised that Jesus shall come again, and He will keep His promise. He Himself said that He would not come until Israel should be ready to say, "Blessed is He that cometh in the name of the Lord" (Matt. 23:39). That will be their cry of acceptance in that day, for they will receive Him willingly. Psa. 110:1-3.

When Moses returned he was used of God to deliver Israel out of her bondage and to lead her to the promised land. Of this we shall study in more detail as we proceed in our study of the book of Exodus. But let us simply note that in His second coming Jesus will deliver Israel and will lead her into His Kingdom. Moses' instrumentality in delivering Israel typifies the deliverance which she will enjoy through the instrumentality of the Lord Jesus Christ. Acts 7:19-36; Joel 2:32; Obadiah 17.

II. MOSES A TYPE OF THE BELIEVER

Moses not only presents a picture of the Lord Jesus Christ, but he also represents the believer in Him and the experiences through which the believer passes.

The circumstances surrounding the birth of Moses, and his deliverance speak to us of our experience upon coming to our Saviour. There was a horrid Satanic opposition to our accepting Him, whether we were aware of it or not. The world, the flesh and the demons were leagued together under Satan to keep us from coming if they possibly could do it. God graciously delivered us from their power and

brought us to see His great salvation and to accept His Son as our Saviour. The ark in which Moses was placed and which became the instrument of deliverance suggests our salvation, too, because it was placed in the river—the place of death—but in it Moses was kept safe. So it is with us. In Christ, God counts that we have suffered death for our sins, and in our identification with Him we are counted as raised again from the dead. In Him we shall actually live in resurrection life, and shall never suffer judgment. II Cor. 4:4; Eph. 2:1-10; Jno. 5:24.

Moses' flight into Midian arose out of a wrong way of seeking to do the thing which God clearly wanted him to do. So, too, the Christian may realize that God eccomplished by mere human strength. He wants his life for service and may mistakenly presume that His service can be may even resort to wicked and sinful methods to do the good thing which God wants him to do. God cannot bless such efforts as these any more than He could bless those of Moses, and as Moses suffered

confusion and shame because of his wrong action, so the Christian many times suffers confusion because of his. Jer. 3:25; Dan. 9:7-8; Jas. 4:1-7.

Moses fled into Midian where he was kept for forty years before God could use him as He intended. In like manner, many times He has to chasten the believer before He can use him. God is faithful to us, and if we need chastening to mold our lives, to develop us and to prepare us for service He will do it. He uses many different methods in His chastening of His children, but through all of it He is seeking to produce "the peaceable fruit of righteousness." He is seeking to fit His children for fruit-bearing. Jno. 15:1-8; Heb. 12:1-11.

It was through a special revelation of the power and presence of God that Moses received power for the service which God wanted him to render. Likewise the Christian can render acceptable and fruitful service only as he constantly lives in such yieldedness to God as to permit Him to display His power and presence in the life. Only as the mind is staid on Him, and only as the life is filled with His presence can the believer be fruitful and his life full of blessing to others. Rom. 6:13; Psa. 1:1-3; Heb. 12:1-3.

After the chastening and after the revelation, Moses yielded himself to God for the service to which he was called. He thus became the means of deliverance to Israel. So, too, the Christian who is exercised by the chastening of God, and who responds to His loving instruction by yielding the life to Him, becomes the means of blessing to many. Lost souls hear from his lips the message of God's love in Christ, and accepting Him they are born againdelivered from the wrath of God. Believers hear from his lips of a Savious Who is mighty to save and believing his words look to Him for strength. They are thus delivered from the bonds of Satan into the liberty which belongs to the children of God. May He help us so to yield to Him that He can make our lives the greatest possible blessing to others. Prov. 11:30; Rom. 12:1-2.

Sunday, February 3, 1924

Lesson 18

THE NINE PLAGUES

Exodus 5 to 10
Golden Text, Ex. 10:7

In the story of the nine plagues and of Israel's experience in connection with them, which is recorded in Genesis five to ten, we have a clear foreshadowing of the sixth dispensation of man's history-the Great Tribulation; of Israel's experiences in that time of trouble; and of the judgments which God will then pour out upon the earth. The Great Tribulation is a period of approximately seven years in length. It will immediately follow the close of the dispensation in which we live. The present dispensation will close when Christ comes to catch up all believers to Himself, as described in I Thess. 4:16-18. Following that event, the Great Tribulation will start, and in that period men's iniquity and God's manifestation of wrath against sin will reach their climax. It is a time of terrible trouble upon the earth, such as has rever before been known, nor will be known again (Matt. 24:21; Dan. 12:1). But throughout that period God has a faithful testimony going forth and in many Terent ways He manifests His goodness. These manifestations of His grace are shown up most clearly by the very contrast which the wickedness of the Antichrist presents. And the end of that period of Great Tribulation is the Second Coming of Christ, when God's goodness and grace shall most clearly appear, and when His judgment upon sin shall be most plainly manifested. This period and many details of it are the prophetic foreshadowing of Israel's experience in coming out of the Egyptian bondage.

I. ISRAEL'S BONDAGE

As we have already seen in lesson fifteen, the Great Tribulation is a time of terrible suffering for Israel. This suffering is foreshadowed in her suffering under the lash of the taskmaster in Egypt. The mind can scarcely conceive the suffering which the children of Israel must have endured under the cruel yoke of Pharaoh. What poignant sorrow, must have been theirs when their children were killed before their eyes. And what agony they

must have suffered as they were driven beyond their strength, when Pharach angered by Moses' request that he let them go, doubled their work. But if itmpossible fully to understand the suffering which was theirs in Egypt, how much more impossible it is to conceive of the suffering which they will endure in the time of the Great Tribulation when they will be hounded from their homes by a devil-dominated man and when they will he forced to flee into the wilder ess for safety. Jesus speaks of this suffering in Matt. 24:14-2, and its climax is prophesied in Joel 2:1-9. There Antichrist's assau't upon Jerusalem, into which 'he Jew: have been regathered at the end of the Great Tribulation, is described. Perhaps the best idea we can gain of the awful sufferings which Israel will undergo then can be obtained by thoughtful and prayerful consideration of these passages together with Rev. 12:1-17 which discusses the sufferings of the "woman" who is Israel. It is significant too that the first part of Israel's sojourn in Egypt was a time of peace and it was not until nearly time for their deliverance that these distresses came upon them. Likewise the first part of the Great Tribulation will be a time of peace, for during that time Israel shall rebuild the temple and resume her worship and sacrifices under the protection of Antichrist and by virtue of a covenant with him (Dan. 9:27; Dan. 11:21-23). But in the middle of that period he will break his covenant and will blaze out against Israel in fierce anger. The Egyptian bondage pictures Israel's suffering in the Great Tribulation.

II. PHARAOH'S WICKEDNESS

Pharaoh set himself against God when he refused to let Israel go to worship Him. When Moses came to Pharaoh he came with a definite message from God, and his message was to the effect that Pharaoh

with a definite message from God, and his message was to the effect that Pharaoh should let God's people go that they might worship Him. This Pharaoh stubbornly refused to do and not only disobeyed the Word of God but actually opposed Him.

In this we find a suggestion of the nature of the sin of Antichrist. He will set himself up against God. In the middle of the Great Tribulation his true character will be revealed, for then he will "Sit as God in the temple of God, showing himself that He is God" (II Thess. 2:4). Then he will command all men everywhere to worship him, and to worship his mage which will be placed in the temple, on pain of death. The climax of his blasphemy will be in the gathering of the nations of the earth to fight against God at the time of Christ's second coming. This most terrible sin is spoken of in the second Psalm, and also in Revelation 19:19-21. Rev. 13:1-18; Dan. 9:27.

III. THE WITNESS OF MOSES AND AARON

In the midst of the darkness of the Egyptian bondage and persecution, Moses and Aaron stood as shining lights bearing witness to the Word and will of God. Again and again they called upon Pharaoh to let God's people go, and again and again when he refused they called down upon the earth the plagues of God, thus accrediting their message. So, too, in the darkness of the Tribulational night God will have two faithful witnesses bearing testimony to His Word and Truth. These two witnesses will be given power to smite the earth with plagues as often as they will, and many of these plagues are the same as those called down by Moses and Aaron. These two witnesses will be greatly used of God during the Great Tribulation, but shall finally be slain by the Antichrist. After three days and a half they will be raised from the dead and taken up into heaven. Their ascension is the signal for a great earthquake which will bring terrible desolation upon he earth. These two witnesses in their tes imony and in their power to call down the plagues of God upon the earth are typified in Moses and Aaron as they ministered in the presence of Pharaoh. Rev. 11:1-13; Zech. 1.

IV. THE NINE PLAGUES

During those days when God was seeking to deliver His people He sent nine sore plagues upon mankind. This is suggestive of the unspeakable plagues with which He will smite the earth in the Great Tribula-And many of the plagues which shall fall upon the earth in that time will be much the same in nature as those which came on the Egyptians in the days of Pharaoh, but they will be much more intense. Famine, pestilence, earthquake, and war shall be seen then. Thunderings, lightnings, hail and fire mingled with blood, the sea turned to blood, fountains and streams turned to wormwood, the darkening of the sun and moon and stars, the torment of demons from the pit like unto that of scorpions,-these are only part of the things which God sends upon the earth, and which contribute to the horror of those terrible days. One cannot appreciate the terror of that time from any description, but he can come as near as possible to it by reading those passages in which God describes it, and by letting the Holy Spirit, through those passages, instruct him. Rev. 8:1 to 9:21; Rev. 16:1-21.

THE MAGICIANS' MIRACLES

Many of the miracles which Moses and Aaron worked were imitated by the magicians of Pharaoh's court. So, too, there will be counterfeit miracles in the Great Tribulation. Associated with the Anti-christ, who in Rev. 13 is called "the beast" will be another man of like nature. In this chapter he is called the second beast. He, in the power of Satan, prophesies lies and deceives men, leading them to worship Antichrist and his image. He is the false prophet. This wicked man receives power from Satan to work miracles and it is by means of these miracles that he deceives many. These miracles are mentioned in Revelation 13:11-17, and their purpose is there set forth. It is well for us to realize that not all miracles come from God. We are witnessing even in our own day many great activities of those who profess to have power to heal



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the sick and to speak in tongues, and to do many other wonderful works. Let us remember that Satan and his henchmen can work wonders and that the presence of miracles such as healing, signs, tongues and visions are not proof that God is in a thing. Rather in this day and age they are evidence of Satanic activity, for we are called to "walk by faith and not by sight" (II Cor. 5:7).

VI. THE PRESERVATION OF ISRAEL

In that time of unspeakable horror and trouble there will be a remnant of Israel which will be sealed and miraculously preserved. This is suggested by God's dealings with His people in the days of Moses. Most of the sore plagues which fell upon the Egyptians did not affect the children of Israel. God made a difference between them, and while He plagued the Egyptians, He delivered His people from those plagues. So it will be in the Tribulation. When God's judgments fall upon the earth, and when Antichrist and his followers are seeking to kill Israel, God will wondrously preserve them both from His own plagues and from the assaults of their enemies. It was of this time that Jesus prophesied when He said to His disciples, "These signs shall follow them that believe: in my Name shall they cast out devils, they shall speak with new tongues. They shall take up serpents and if they

drink any deadly thing it shall not hurt them. They shall lay hands upon the sick and they shall recover" (Mark 16:17-18). Incidentally this passage shows us that the gifts of tongues and healing which are not now manifest in the Church will be restored during the Great Tribulation. It is also of this time that the Spirit speaks in the ninety-first Psalm, for it is then that the wonderful protection of which that Psalm speaks will be experienced by the people of God. It is for this purpose of protection that God seals His servants in the foreheads at the beginning of the tribulational judgments, as we read in Revelation 7. Yes, God knows how to preserve His people and He will do it in the Great Tribulation. He will keep them until He finally delivers them from the enemies which surround them, and He will bring them into the Kingdom in safety (Rev. 14:1-4). This does not mean that many believers will not suffer martyrdom for their faith in the Great Tribulation, for that the Scripture clearly teaches (Rev. 13:15; Rev. 20:4). But it does mean that many will be preserved alive and without suffering the force of God's plagues or the wrath of the Antichrist. The 144,000 sealed messengers will be preserved without the loss of one of their number, and many other believers will be preserved as well. Of this age we will study more particularly as we proceed in our study of future lessons.

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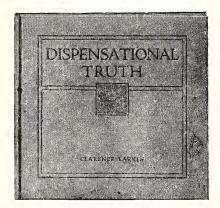
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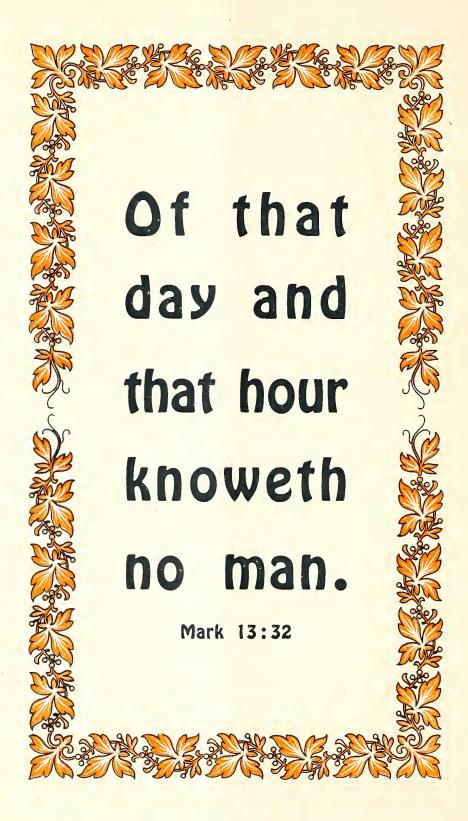
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February, 1924

NO. 4.

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Doctrinal Statement
of the
Denv r Bible Institute
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We believe:

- 1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Jno. 4:24.
- 2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
- 3. In the personality of Satan. Job 1:6-7.
- In the depravity and lost condition of all men by nature. Rom. 3:19.
- 5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
- 6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
- 7. In the bodily resurrection and Lord-ship of Jesus. Acts 2:32-36; I Tim. 2:5.
- 8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
- 9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
- 10. In the eternal security of all believers. Jno. 10:28-29.
- 11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
- 12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
- 13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
- 14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
- 15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

The Kingdom

HE Kingdom, the Kingdom.

The goal of prophetic vision; the theme of poetic rhapsody; the age of joy and blessing anticipated by every instructed child of God; the last of the dispensations of human history; the seventh test applied by God to man's theories of government; the climacteric demonstration of the incurable wickedness of the flesh; the glorious hour when Jesus the Humiliated One shall reign as King of Kings and Lord of Lords; the dispensation which follows the Second Coming; the age when the Holy Spirit is poured out upon all flesh, the Jewish nation is restored to divine favor, and the lion shall eat straw like an ox; the long anticipated era when righteousness shall rule;

the day when justice and equity shall have their innings. The desire of the down-trodden; the horror of the wicked; the hope of the hopeless; the dispensation of divine vengeance and Satanic enchainment; heaven's denouement in the hour of hell's presumption; God's victory snatched from the devil's grasp; the Golden Age; the Day of the Lord; the yearned for aion when peace and plenty abound and the knowledge of the Lord shall cover the earth as the waters cover the sea; the manifestation of heaven's glory upon an earth which has for six thousand years staggered in sin's darkness; the collapse of Satanic intrigue; the cure for every political and industrial evil; the culmination of God's dispensational plan; and the glorious exaltation to David's throne of the Crucified Sin-Bearer of Calvary.

Thy Kingdom come!

A Prayer Fellowship

THE Denver Bible Institute was born in prayer. It has been swaddled in prayer and brought to its present state of growth in prayer. The hand of God has been constantly manifested in protection and blessing from the beginning of the School to the present hour. Sometimes there have been "growing pains" which have been most acute, but the gentle touch of the Father has brought unfailing relief. It is a matter of blessed memory with the workers of the Institute that it was invariably through prayer that the rough places were made smooth; the hard places, easy; the obstacles, surmounted; and the gigantic needs, met. The Bible Institute at Denver is

To a people weary of the struggle to make this world a paradise the Kingdom Number is sent. May it be that through its message many may be turned from the denials and perversions of this evil age and brought to cherish the hope of the King's soon coming.

and the state of

the child of prayer.

The School is now ten years old. A new era of growth is just upon us. This period of development and enlargement will bring with it many blessings, many needs, and many dangers. The blessings, the needs, and the dangers all call for the special strength and power of God. That strength and that power is most largely manifested toward those who wait much upon Him in the secret place of prayer. Prayer is the key which unlocks the treasuretrove of God. The stage of, growth to which our tenth year now brings us demands that we face our prayer responsibility with a searching of heart and a willingness of soul which has never been ours before.

The Denver Bible Institute needs prayer helpers, men and women of God who know how to quietly lay hold on God by

faith and overthrow the adversary; men and women who will sacrifice time and strength to the work of intercession; men and women who are willing to spend and be spent on behalf of the cause of truth and in fighting the awful onslaughts of Satan,—knee-helpers, throne-besiegers! An army of praying ones, an intercessory brother-hood. This is the great need of this School at this time.

As we look upon the past we see that over and over again we were liberated from the mouth of the lion in the hour of prayer. As we look upon the future we know our only hope is in God, Who hears and answers prayer.

We call for prayer helpers!

In order that God's hidden ones may be brought together in a gracious concert of prayer on behalf of the work of the Denver Bible Institute we are asking all whom God has burdened for this work, who wish to become regular prayer helpers, and who are willing to PRAY DAILY for the faculty, workers, students, and needs of the School to send in their names to the Editor. This group will be called the "Denver Bible Institute Prayer Fellowship." We are asking God to give us, to begin with, a Prayer Fellowship of one hundred earnest men and women who will EVERY DAY bear the needs of dear old D. B. I. to God in the Name of Him Whose blood was shed on Calvary.

To those who become members of the Institute Prayer Fellowship the Editor will send every month or six weeks a letter naming special objects of prayer and subjects for thanksgiving. In additon, whenever there arises a special need of prayer in the work of the School, it is to the

members of the Prayer Fellowship that we must quickly turn to plead our cause with God.

Satan hates the testimony of such an institution as the Denver Bible Institute. D. B. I. boldly assails Modernism. D. B. I. stands four-square for every fundamental of the faith and is faithfully training young men and women to go forth as champions of a Blood-bought salvation for sinners. D. B. I. has not sold out to a denominational hierarchy. D. B. I. is walking by faith in the humble path of primitive Christianity. In its financial support D. B. I. has neither official collectors on the road, nor endowment or annuity schemes to attract the rich. D. B. I. is not in debt, but day by day waits on God to supply food and raiment, and He has faithfully supplied. Full publicity is given to our needs, but funds are not solicited. The existence and support of the School for the past ten years constitute a glorious monument to the faithfulness of Him Who promised. No wonder Satan assails such a testimony.

It is that there might be a definite band of loyal prayer helpers for this faithful testimony that we are asking our readers to join with us in the Denver Bible Institute

Prayer Fellowship.

If one hundred of God's children reply to this appeal, stating that they desire to be enrolled as the praying cooperators of this Bible Institute, we shall take it as "the dew upon the fleece" that God led in this appeal, and that He is pleased with our yearning desire that the testimony and work of the School shall be surrounded and fortified by increasing mountains of prayer.

Encouragement From Heaven

GOD'S promises are again vindicated and demonstrated to be true. We are glad to have the privilege of recording His faithfulness. Not one syllable which He has written in His Word shall fail. "My God shall supply all your need according to H's riches in glory by Christ Jesus." This is His pledge. To His pledge He is true.

When the Christmas season came upon the Denver Bible Institute we were confronted by a special need. We knew the total was about \$250.00. We did not bring this need before the public, but in the secrecy of the workers' prayer-time laid it before the Lord. The day before Christmas there came from a child of God in Canada a little note of Christian love and greeting, saying that God had burdened him to stand by the testimony in Denver. He enclosed his check for \$250.00. We have never met the one whom God used as the instrument in the answering of this prayer. We can only say that we rejoice because God has proved His faithfulness to His promise, and that we thank God for a devout and willing soul in Canada who was waiting for the slightest indication of guidance from the Father. This was one of our encouragements from heaven.

For some time there has been prayer for a much needed missionary library. The Denver friends of the work had joined with us in this prayer and the need was mentioned in "Grace and Truth" that others might fellow-hip with us in this prayer appeal. A family in St. I ouis was touched by God concerning this need and a beautiful collection of the best missionary books have been installed in the Institute Reading Room within the past few days. The gratitude of our hearts knows no bounds.

Owing to the fact that the responsibilities of the work in the Institute office are so numerous, it has been evident for some weeks that a dictaphone was greatly needed. The need was carried to God in prayer. Full publicity was given concerning this need, for our conviction is that we are walking in God's pathway when those who love the testimony are allowed to know the needs and to join with us in our petitions. One faithful steward of God was definitely led to give \$200.00 and the balance was sent in through others. Today the much needed dictaphone is serving the Lord in the office of the Institute.

No wonder the Psalmist of old exhorted Israel to "feed on God's faithfulness." Such satisfying demonstrations of the Lord's determination to keep His Word and fulfill His promise brings refreshment to the weary soul. It is with happy thanksgiving in our hearts that we praise Him for this encouragement from heaven.

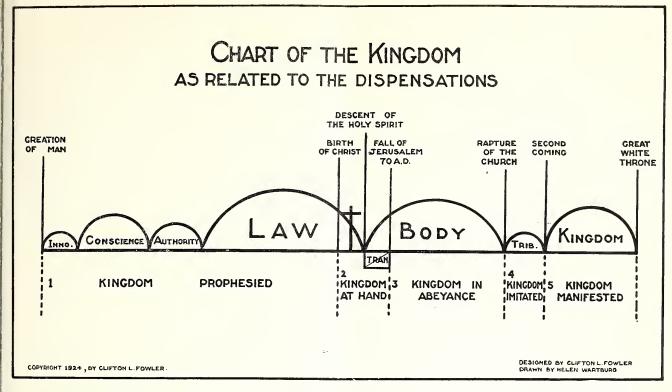
The "Leather Neck" Reformer

BRIGADIER-GENERAL SMEDLEY D. BUTLER has swung into the public eye by putting over a most unusual "clean up" of the vice districts of Philadelphia. Butler is an officer of the United States Marines. The members of this branch of the national fighting force have been popularly and lovingly dubbed, "leather necks." Butler is a "leather neck" idol. Freeland Kendrick, the new mayor of Philadelphia, had private audience with President Coolidge in Washington and secured the Presdent's consent to make General Butler Director of Public Safety of the city of Philadelphia. General Butler accepted the post. Within a few hours of his taking over the duties of his office the nationally popular Marine officer steps into the lime-light by ordering a smashing clean up of the dens of vice and iniquity. When corrupt police officials failed to co-operate they were summarily beheaded. The denizens of the Philadelphia underworld quickly packed their little kit-bags, and hastily beat a retreat. They knew that General Butler meant business. "Where the Didder is, there the diddings are."

This is reform in its proper place. This is social service under the proper auspices. It is the responsibility of "rulers" to govern, and to rid the body politic of those conditions which bring shame, disgrace, and regret to the community. The Church has sought to take on some of this distinctively political task. In so doing the Church is officious. God has not called the Church of Jesus Christ to "politics," or "reform," or "social serv ce." The Church is called to "preach the Gospel." Paul cries out, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." But not a word about reforming the wicked old Satan-dominated world. When the Church loads itself up with social and political reform jobs it has taken on a task which belongs to another. When Brigadier-general Butler, acting as Director of Public Safety in a great American city assumes the role of an intrepid reformer he is acting distinctly within his sphere. May his tribe increase and may there be given "more strength to his elbow."

But what is the responsibility of the individual Christian toward reform movements? Many an earnest soul has become exceedingly agitated in seeking the answer to this question. The Bible answer is not difficult to ascertain.

When a needed reform is fostered by the "ruler" or the "power," that is, the authorities of our government, the reform should have the endorsement and moral support of the Christian, always remembering, however, that his energies and strength belong primarily to God for



the proclaiming of the Gospel. God has called the Christian to a work of regeneration rather than a work of reformation. Although reformation is not the believer's special task, yet God's Word is most clear in commanding that God's child shall "be subject" to the "powers that be' (Rom. 13.1). And when the government authorities seek relief from objectionable conditions they should have the support of their Christian constituency in obedience to God's Word.

But when a needed reform is being attempted by an ostensibly Christian agency, the Biblical Christian cannot lend his co-operation. He may even be in favor of the reform which is being advocated, but he cannot favor Christian organizations leaving their proper estate and dissipating their energies in realms which belong to gov-The Church is called to present Christ to a dying world. The Church is not called to operate a neighborhood dining room, or a moving picture show, or a social reform community center. God gave the Church a task. That task is, "Preach the Word!" Angels, demous and sensible men know that such a task is big enough to engage all the energies of Christian people without adding to it. To add to the one mighty mission of the Church is to send Christian work off on a side track. Alas, that is what has been done. Modernism has opened the switch to the reform side-track and the organized churches have left the main line. The reform switch leads to a derail.

Are reform movements, whether under Church or State, destined to meet any permanent success? No, a measure of success is deservedly met by many of the vigorous efforts of the reformers, but within a few years the battle in one form or another is to be fought over again. Yesterday the reformer was fighting to free the negro from slavery, today the same battle is being fought to save I abor from bondage to Capital, but tomorrow the devotee of reform will find the conflict is the same except he will have to deliver Capital from slavery to

Labor. The prohibition movement is another illustration. Yesterday the reform was a success, today the reformer finds the same old task is still on hand but in different guise. Reform movements are a necessity. Every good housekeeper knows when she is doing the daily house cleaning that the same task must be just as thoroughly done again and again, day after day. The Church is not the world's housekeeper, government is. Government is not commissioned to preach the Gospel, the Church is. The task of the Church reaches in its potency throughout The job of government is to keep things If government straightened up here and now. is true to its responsibility, today's reform and house cleaning will be many times repeated until the Second Coming of the Lord. The Lord's return will mark the last great reform movement in earth's history. He will take the reigns of government. The old world will get a "house cleaning" such as has never been seen before. But this reform, like all the rest, will not prove permanent. After a thousand years of a perfect government putting over a perfect reform, Satan comes forth to lead man into a rebellion against the heaven-constituted authority of the government of Jesus Christ Himself. In the coming Kingdom God will demonstrate the inefficiency of reform so long as the old nature of man is left in control of the soul.

The need in every age is not a new reform, but a new life. God's method of meeting the need is the same in every age,—"Believe on the Lord Jesus Christ and thou shalt be saved." The Church in this age is called, not to reform, but to preach. The Church is still an utter failure in this God-given task. On what ground can it be assumed that the Church can fail in its own task and succeed in conducting reforms which is the job of government? God has given the Church the greater, the loftier responsibility.

Church of Jesus Christ! Preach the Word. Let not Satan deflect thee from the path God has chosen for

thee. Leave the lesser task of house cleaning to that institution ordained of God for that purpose and do thou go forth in the midst of a world of sin and reform with the blessed message of eternal life through Jesus Christ our Lord.

Absent from the Body

JUST as we go to press word comes of the home-going of two of the faithful teachers of God's Word, Donald Duncan Monroe and Clarence Larkin. With the death of these men the conservative testimony in America suffers great loss. We thank God for their fearlessness, and their faithfulness in an hour of great stress and strain in the history of the Church. They are with Him Whom they served so well and rest from their labors.

"Grace and Truth" extends deepest sympathy to the bereaved families of both of these heroes of the Faith.

The Lure of the Dance

THE Church endorses the dance." This statement was made only a few days ago in a more or less heated argument on the subject of dancing. While there are churches which do not endorse the dance, yet it must be admitted that there are now many churches conducting dances at least once a week. The Y. W. C. A. all over the United States conducts dances and in some cities has regular classes in the Popular dances, Aesthetic dancing and Clogging. The dance, at one time frankly recognized as the hand-maid of harlotry, has become the special protege of the Church. Sunday School teachers employ the dance to build up their Bible classes. Pastors commend the dance as a delightful exercise and as a means of developing gracefulness. Many congregations are erecting new plants in which the "gymnasium" piece de resistance. But every young buck in the Sunday School knows what the gymnasium will be used for and chuckles significantly. Yes, in spite of the wickedness of the thing, the Church is endorsing the dance.

And the endorsement, at least in some quarters, is most vigorous. When earnest Christians protest that the dance awakens sexuality and is consequently inimical to the maintenance of high moral standards, the hot denials are instantaneous. One Bible class teacher, in defending the dance declared, "To say that the dance is a sex-feeder betrays either ignorance or a dirty mind. The dance is clean and wholesome and is a most delightful and refreshing expression of youthful vigor. The Church must endorse every good thing, hence the Church must endorse the dance." Just such vigorous denials of the demoralizing effects of the dance may be found in every Church where the dance has been introduced. The religious devotees of terpsichore are more loyal and determined in their defense of the light fantastic than are the followers of Jesus Christ in their defense of the Gospel.

What is the lure of the dance which causes the dance enthusiasts to contend so earnestly? What is the attraction of the dance which has caused it to rise into universal recognition and popularity? Church dance leaders say it is not the sex-appeal, but what do the dancers of the world say? A recent article in the "Dance Lovers Magazine" gives a frank answer to this question. The writer of this article unhesitatingly acknowledges that sex attraction is the appeal of the dance and seems to feel that this should be understood by everybody and that it is quite commendable and desirable. In one place this writer says:

"They dance * * * because it's the only way most of them have of expressing sex. * * * It's a sex outlet all right. * * * It's a sex outlet they are not ashamed of."

This unblushing attitude of commendation toward a thing which is frankly calculated to produce sexuality, is staggering to the mind of decency. But such honesty is, at least, better than the hypocrisy of the church dancers who persistently expostulate that the dance is pure.

The entire discussion in the Dance Lovers Magazine in clear and convincing fashion sets forth that dancing has become a craze from ocean to ocean because it produces an awakening of sexuality and results in sex expression. This position, which we have long believed to be absolutely correct, is illustrated by the following incident, taken from the same article:

"I talked with a business woman I've known slightly but haven't seen for a long time. She introduced the subject herself. She had discovered the joys of dancing only in the last year, and she was ecstatic.
"'Oh,' she said, 'I've just begun to live!'

"'Why,' I asked, a little wickedly, 'does it mean so

much to you?'

"'Why-why-why,' she stammered. Then she blushed. Then she decided to tell the truth. 'Of course,' she said, 'it's a nice way of meeting men.'

"'Flirting?' I said.

"'Yes,' she admitted, 'if you want to call it that."
"'What about your husband?' I asked.

"'He just won't dance. I've teased and I've argued

and I've threatened. But he won't,'
"'How does he like your getting a thrill out of
dancing with other men?'

"'He doesn't like it. But what can he do about

And this is by no means an isolated case. It is not uncommon for the flirtation started during the immodest intimacy of the dance to find its culmination in the divorce court. And yet one of the largest evangelical churches in Denver is raising a mighty fund to erect a parish or community house which will contain a splendid dance floor. We fully agree with the writer of this article that it is the sex appeal of the dance which has given it such a hold upon American life, but we are astonished that anyone apparently in full possession of his normal faculties would write with such candor and then cry out, "On with the dance."

The writer of this unusual article goes still further and recognizes that those who opposed dancing in the past on the ground of its sex attraction were right. But this very thing which has been sufficient reason for warnings against the dance in the yester-years is used as the argument in its favor. For the conclusion arrived at by this writer is that the special value of the dance lies in the fact that it stirs up lust, it arouses the flesh, it sends the hot blood of passion surging through the veins, it awakens the sex impulse. This is the estimate of the dance presented by its friends. They dare to tell the truth about it. They frankly admit that this popular amusement which now numbers its followers by the million is sexual, sensual, erotic. The dance is damned in the mouth of its own devotees.

But why has the Church capitulated to so large an extent to the dance? That question is not so hard as at first it might appear. In these later years there has come into the Church a powerful and wicked movement called

Modernism. This movement is robbing the Church of power, taking her message away, stripping her of spiritual life. Something must come in the place of that which has been removed. The dance is one of the abominable substitutes brought in by modernism to take the place of the old-fashioned Gospel. It is the hand of modernism which has wrought this appalling change in the Church. Today the modernistic church is offering instead of trust, lust; instead of salvation, sexualization; instead of the power of preaching, the pull of passion, instead of Christ, carnality. This terrible breakdown is plainly in evidence wherever modernism's henchmen are putting over modernism's program. The program of modernism includes the dance.

In view of these awful facts the God fearing man looks up into the face of the Father with broken heart, saying,

"AWAY WITH THE DANCE" and "DOWN WITH MODERNISM!"

Co-operation

WE are eager to introduce "Grace and Truth" to all the Bible teachers and Bible conference leaders. We are desirous that both the ministers and the laymen who stand for the truth of God's Word shall have opportunity of getting acquainted with this monthly journal of Christian testimony.

You, dear readers of "Grace and Truth," can help us by sending us Bible conference lists from any part of the English speaking world,—lists of conference speakers and their home addresses, lists of conference workers and their addresses or lists of those who are interested in and attend Bible conferences. We will at once send them sample copies of the Magazine, thus making them acquainted with the youngest Bible study magazine in America. In this way you will help us in getting "Grace and Truth" more widely known among the Lord's people, and thus bring into many more lives the simple message of fidelity and confidence in God's Book,-a message that cannot be too often repeated in this hour of skepticism and doubt.

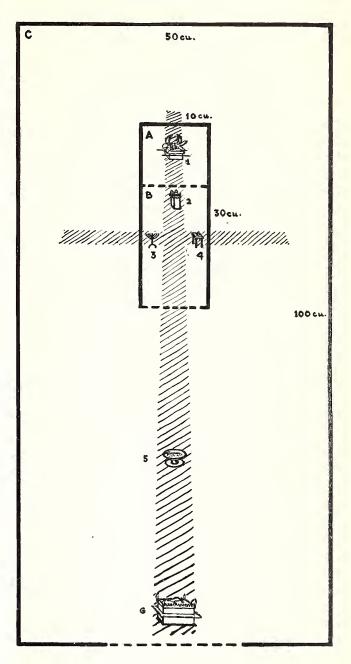
Furthermore, we desire the names and addresses of missionaries who would be blessed and helped by the message of "Grace and Truth." To these we purpose to send the Magazine complimentarily as the Lord provides. We already have on our list a large number of missionaries who receive the Magazine without expense to themselves. These subscriptions have all been met by the generous gifts of the Lord's stewards. Send in the names of those missionaries whom you know would appreciate "Grace and Truth." We will place these names on our waiting list and as the Lord provides the means they will be sent the Magazine.

Then when you have sent in your lists be sure to back up our efforts to be a blessing by earnest, faith-filled intercession.

We have submitted three ways in which you can help us,—(1) Sand in Bible conference lists. (2) Send in missionary lists. (3) Be a prayer helper. May we not count on you to do your bit? May we not have your hearty and loving co-operation? Will you not help? "Ye also helping together by prayer" (II Cor. 1:11).

The Tabernacle of **Vitness**

ACTS. 7:44



- A. Holy of Holies Most Holy Place.
- B. Holy Place.
- C. Outer Court
- 1. Ark of the Testimony,
- Golden Table of Shewbread.
- 2. Golden Altar of Incense.
- 5. Brazen Laver.
- 3. Golden Candlestick.
- Brazen Altar of Sacrifice.

Dimensions are given in cubits; a cubit is approximately 18 inches. Drawn by Helen Wartburg. Copyright 1924, Clifton L. Fowler

See exposition of Whole Bible Sunday School Lesson Course on page 125.

Isaiah's Vision of Glory

by R. E. NEIGHBOUR, D. D.

SAIAH'S vision of the Lord, high and lifted up, and of the earth filled with His glory has a far-flung message. The vision was not for the day in which Isaiah lived.

In getting the time setting of the sixth chapter of Isaiah we should remember how Isaiah himself, after the vision was completed, cried out, "Then said I, Lord, How long? And He answered, Until the

cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land" (verses 11 and 12).

The Scripture just quoted is sufficient to demonstrate that the fulfillment of Isaiah's vision lay in the distant centuries.

Of one thing we may be certain,—the earth has never yet been filled with the glory of the Lord. It need not surprise us that Isaiah's personal part in this vision: his cry, "Woe is me"; his cleansing with the live coal from off the altar; and his commission to go and tell, is just as much prophetic as was the vision itself. Our God frequently used the actions of his prophets, as well as their words, to set forth coming events.

One other thing should be kept in mind: the whole book of Isaiah presents many prophecies which have to do with the end times. He tells graphically of the coming of Christ to suffer upon Calvary's cross, and just as graphically of the Second Coming of the Lord, and of Israel's future glory. It is customary to use chapter six of Isaiah as merely a historical incident, with a message to soul winners, and a present day application. We do not criticise this as a matter of application. We insist, however, that the full beauty of the chapter will never be realized until it is seen and interpreted as a marvelous prophecy.

FIRST SCENE: UZZIAH'S CRUMBLING THRONE

"In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple."

A casual reading of this verse would mean no more than a "time setting," "historical statement" of King Uzziah's death.

The Holy Spirit is not endeavoring to tell us that Isaiah had a vision in a certain year, but that Isaiah had two visions. The emphasis should be placed upon the little word "also." Isaiah saw two things. He saw Uzziah's death, he saw also the Lord's living glory; he saw Uzziah's throne crumbling, he saw also the Lord's throne

God is mightily blessing the testimony of R. E. Neighbour, the author of this incisive exposition of the sixth of Isaiah. Certain important and neglected phases of Kingdom truth are

here set forth in masterly fashion.

high and lifted up.

1. Uzziah's glory. King Uzziah had been one of Israel's outstanding monarchs. He began reigning in his sixteenth year, and he reigned fifty-two years in Jerusalem. Uzziah built towers in Jerusalem to fortify the walls. He had a host of fighting men under whose hands he obtained many victories over the ene-His name was my. spread far abroad, for he was marvelously

helped and was strong.

When Uzziah reached the height of his glory, in his sixty-sixth year, he transgressed against the Lord, his God, and went into the temple of the Lord to burn incense. Uzziah purposed in his heart to be priest as well as king, whereas the Lord had consecrated the sons of Aaron as priests. Azariah accompanied by four score priests sought to hinder Uzziah, but Uzziah was wroth, and had a censer in his hand to burn incense. Then the Lord smote him with leprosy in his forehead, and they thrust him out quickly, yea, he himself hastened out, and Uzziah the King was a leper unto the day of his death.

2. Uzziah's overthrow, and its effect upon Isaiah.

Isaiah must have been greatly moved by the marvelous glory of Uzziah's kingdom. When, therefore, he knew what Uzziah had done, and how he had become a leper, and how his son judged in his stead, he was greatly overwhelmed.

Isaiah doubtless saw in this overthrow of Uzziah the crumbling glory of the thrones of Israel, and ultimately of all world thrones.

3. The crumbling thrones of carth.

Nebuchadnezzar dreamed a dream of a great image. There was the head of gold, the chest of silver, the torso of brass, the legs of iron, and the feet mingled with iron and clay. Nebuchadnezzar saw until a little stone, cut without hands, rolled down the mountain side and smote the image, crushing it like chaff of the summer threshing-floor. He saw until the Stone that smote the image became a great mountain and filled the whole earth.

The day is coming when, under the reign of the Antichrist, and the ten confederate kings, a kingdom of glory shall arise that will startle the whole world. This tenfold kingdom shall be utterly overthrown and broken to pieces. The overthrow of Uzziah's glory and kingship anticipated the overthrow of earth kingdoms and their glory.

SECOND SCENE: THE LORD'S THRONE, HIGH AND LIFTED UP

"I saw also the Lord sitting upon a throne high and lifted up, and His train filled the temple."

When Isaiah was stricken with grief at the thought of Uzziah's death, and the crumbling of his glory, the Lord showed Isaiah another throne, high and lifted up, and destined to fill the whole earth with glory.

1. The Lord's throne will be established upon the wreckage and overthrow of the thrones of earth.

It is only when the judgments of the Lord are upon the earth that the nations will learn righteousness. When the King's arrows are hot in the heart of His enemies; when the rulers who have taken counsel together against the Lord and against His Anointed, are overthrown; then, and only then, will the throne of our Lord be established.

2. The Lord's throne will be established forever.

The throne of Uzziah was but for a season. He had glory and might, riches and honor, but he died and his throne was soon cast down.

The Lord Jesus shall reign forever and ever. Of His Kingdom there shall be no end. After He has reigned until all things are put under His feet, the Kingdom will be turned over to the Father, and His glory will be forevermore.

In Revelation we read of the New Jerusalem, which will come down from God out of Heaven after the thousand years. There we behold the throne of God and of the Lamb, established forevermore.

3. The Lord's throne will be high and lifted up.

This expression, "high and lifted up," is significant of honor and glory; of supremacy and power.

The Lord will be King of kings; all nations shall serve Him. The whole world will worship at His foot-

If any nation refuses to send representatives to Jerusalem to worship the King, upon that nation the curse of God will rest.

Uzziah's throne may crumble, and the thrones of all kings be brought to dust, but the Lord's throne shall be high and lifted up.

We have not overdrawn this picture, for Jesus Christ is the rightful heir, through Joseph, the husband of Mary, to the throne of David.

The Word of God plainly and positively declares concerning the Child that was born of Mary that "the government shall be upon His shoulders; * * * of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever" (Isa. 9:6, 7).

Gabriel's promise to Mary must be fulfilled,—"And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

THIRD SCENE: THE COMING WORLD JUDGMENT

"And the foundation of the threshold moved at the voice of Him that cried, and the house was filled with smoke."

I. The justice of judgment.

Perhaps the suggestion of the overthrow of worldthrones will fill the heart with awe. Some have said within themselves, "Why should God build up Christ's throne upon the wreckage of the thrones of other kings?" It seems to suggest "the survival of the fittest," the overthrow of the weak, in order that the strong may become established. Such, however, is not the case. We must remember that King Uzziah was smitten because he disobeyed the Lord. So also will the kings of earth be dethroned and their kingdoms destroyed because they have not glorified the Lord.

The story of Nebuchadnezzar is in point. Nebuchadnezzar builded Babylon. The city with its mighty walls, its overhanging gardens, and its great wonders caused Nebuchadnezzar to lift up his heart and cry, "Is not this great Babylon that I have built for the house of my kingdom, by the might of my power, and for the glory of my majesty?"

Nebuchadnezzar gave no glory to God, and while the words were yet in his mouth, God struck him low. His kingdom was taken from him, he was driven from men, he dwelt with the beasts of the field, and ate grass like oxen.

God will tring righteous judgment because the nations of the earth have set themselves together and taken counsel together against Him. They have gloried in their own greatness and boasted in their own strength. The Lord will arise against them.

2. The judgment that awaits.

Isaiah saw the threshold move at the voice of the Lord, and the house filled with smoke. There must have been earthquakes and fire, or else there could not have been shakings and smoke.

The vision of Isaiah is in keeping with the visions of John. John describes God's throne as set upon a sea of glass, while out of the throne proceeded lightnings and thunderings and voices. John speaks again of a sea of glass mingled with fire, and he continues: "And the temple was filled with smoke from the glory of God and from His Father; and no one was able to enter into the temple till the seven plagues of the seven angels were fulfilled"

There is no doubt that a day of terrific judgments awaits the earth. There will be thunders, and lightnings, and a great earthquake. God will give unto Babylon and to the cities of the nations to drink of the cup of the wine of the fierceness of His wrath. The earth shall reel to and fro like a drunken man. It shall be shaken as when a fig tree is shaken in the wind. There will be confusion and crying for wine; all joy will be darkened, and the mirth of the land will be gone.

The earth will be utterly broken down, clean dissolved, moved exceedingly; the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in Mount Zion and in Jerusalem.

FOURTH SCENE: A CRY OF REPENTANCE

"Then said I, Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts."

1. The type of Israel's contrition.

There are those who may think that we are pressing matters too far when we make Isaiah's cry, "Woe is me," a type of Israel's coming cry.

We must remember, however, that the Lord Himself placed this vision in the far distant years, and if the vision was placed there, could not Isaiah's part in the vision be likewise placed there?

Again, we should remember that God frequently used His servants and their deeds as types of national Israel. This was true in the case of Hosea,—he was to love a

woman, according to the love of God to the children of Israel.

This was pre-eminently true in the case of the conversion of Saul of Tarsus. Paul was saved ahead of his time, that in him the Lord might show forth His kindness unto Israel.

Whether the Holy Ghost meant Isaiah's part in this vision as a type or not, as we study it we will see that what happened to Isaiah will surely happen likewise to Israel.

2. Israel's cry of contrition.

Isaiah said, "Woe is me"; so also will national Israel cry, "Woe is me."

Isaiah cried, "Woe is me," when he saw the Lord high and lifted up; so will Israel cry, "Woe is me," when she sees the Lord high and lifted up.

The story of Israel's contrition is told in Isaiah 63 and 64. The Lord is described as coming with dyed garments, glorious in His apparel, traveling in the greatness of His strength, mighty to save. Israel beholds Him, and seeing that her Deliverer is none other than her Saviour Who died upon the Cross, she mourns her own iniquity and pleads unto the Lord to rend the heavens and to come down.

The story of Israel's contrition is also told in Zechariah 12:10:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace, and of supplications: and they shall look upon Me Whom they have pierced and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one is in bitterness for his firstborn."

The great tragedy of the day, so far as Israel is concerned, lies not so much in her failure to believe in the Messiah and His coming, as to believe that the Christ of Nazareth is that Messiah. Did not the high priest ask Jesus, "Art Thou the Son of God?" The wrath of the priest and of the people was not because the Son of God, the Messiah was to come; but because the meek and lowly Jesus set Himself forth as that Messiah.

The great burden of Paul's preaching to the Jews was not that there was a Messiah, the Son of God, for the

Another day is still to follow. Earth's history, as unfolded in Scripture reaches on to a Sabbatic age of blessedness and peace; an age when heaven shall rule upon the earth, when "the Lord shall rejoice in all His works" and prove Himself to be the God of every creature He has made. SIR ROBERT ANDERSON

scribes and the Pharisees of his day believed that; the burden of Paul's preaching (see Acts 9:20, 21) was to prove that *Christ was that Messiah*, the Son of God.

Thus, when at last the Lord Jesus appears in glory, and the Jews behold Him coming and see the nail prints in His arms, they will cry out, "Woe is me." They will confess their sins and acknowledge their failures.

FIFTH SCENE: A CRY OF CLEANSING

"Then flew one of the Seraphim unto me, having a live coal in his hand which he had taken with the tongs from off the altar: and he laid it upon my mouth, and he said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin is purged."

Israel once more is set forth by Isaiah's act. Isaiah saw the Lord high and lifted up, then he confessed his sin and cried, "Woe is me." In answer to his cry, an angel brought a coal from the altar and touched his lips, saying, "Thine iniquity is taken away."

Israel shall likewise be cleansed.

1. Israel's special sin.

Perhaps in the picture in the confession, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips,"—and in the response, "Lo, he laid it upon my mouth," there is a suggestion that Israel's greatest sin is in the words of her mouth. No people have ever been so bitter in their denunciations of the Lord Jesus Christ as have the Jews. Israel has never found words harsh enough to convey the bitterness of her soul against the Son of God. In the days of the Apostles, this was particularly true. The book of Acts gives picture upon picture of Israel's blasphemy against the Lord Jesus Christ.

They spake evil of the Way, and they withstood every plea in behalf of the Saviour.

2. The coal from off the altar.

"There shall be opened in Jerusalem a fountain to the house of David for sin and for uncleanness."

Israel shall be saved through the blood which they themselves caused to flow from the side of the dying Son of God.

It is sad that Israel does not today understand that her salvation is in the sacrifice of the Saviour.

The father in the orthodox Jewish home, following rabbinical tradition, takes a black rooster, cuts its jugular vein with a sharp knife, swings it around his head as he says, "This is my exchange; this rooster goes to death and I go free." For his boys there is a black hen used, and for his wife and daughters a white hen.

Israel knows that without the shedding of blood there is no remission. Why has she substituted a rooster or a hen for a lamb? Jesus Christ is the *Lamb* of God, and Israel must be saved through shed blood of the Lamb.

Unto this day the orthodox Jew brings his silver for redemption. Peter said, however, "Ye were not redeemed with corruptible things, as silver and gold, * * * but with the precious blood of Christ, as of a Lamb without blemish and without spot."

3. "Thine iniquity is taken away."

Israel is to be cleansed from her sin just as Isaiah was cleansed. The story is one. If the coal from the altar speaks of the fires of Calvary's judgment and of the slain Lamb, then the *cleansing* speaks of forgiveness of sins, of iniquity taken away.

Truly the Lord God will remove the iniquity of the land in one day. Israel shall say, "What have I to do any more with idols? I have seen Him and observed Him."

The Lord will sprinkle clean water upon His people and they shall be clean from all their filthiness. He will put a new Spirit within them and a heart of flesh. The promise of God is sure: "I will also save you from all your uncleanness."

In that day Israel will be "holy unto the Lord," and there shall be written upon the bells of the horses, "Holiness unto the Lord." Yea, every pot in Jerusalem and in Judah shall be "holiness unto the Lord of hosts."

SIATH SCENE: THE BLESSED COMMISSION

"Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. And He said, Go."

When Isaiah confessed his sin and was cleansed, he was ready to go. Once again we find a vision of Israel, for she, too, after she has been cleansed of her sins, will be sent torth.

Just here the type is not perfect, inasmuch as the message given to Isaiah had to do with Israel,—with her hard heart and her heavy ears; the message given by the children of Israel will be a message of salvation to the Gentiles.

We referred above to the conversion of Saul. We wish now to mention it more in detail.

(a) Saut saw the Lord in His glory. He was stricken down by a light brighter than the noon-day sun.

Israel will also see the Lord high and lifted up, as Isaiah put it, and will be stricken down by the glory of the Lord.

(b) Sanl cried, "Who art Thon, Lord?" and the answer was, "I am Jesus Whom thou persecutest."

Israel will yet cry, "Who art Thou, Lord?" and the Lord will answer, "I that speak in righteousness, mighty to save."

(c) Sanl was cleansed and his iniquity was taken away. We know this, because, in his relating the story of his conversion, he speaks of how God appeared unto him and called him by His grace. He speaks of how he was the greatest sinner, but how he found mercy.

So Israel, too, shall have her iniquity taken away when

the grace of God appears.

(d) Saul commissioned to preach to the Gentiles. After Saul was saved, Ananias was commissioned to go to him; for, said the Lord: "He is a chosen vessel unto Me to bear My Name before Gentiles, and kings, and the children of Israel."

When Israel is saved, she, too, shall bear the Lord's Name to all the Gentiles. Joel's prophecy concerning the Holy Ghost has not yet been fulfilled in its entirety. The I ord promised that when the Spirit was poured forth, "your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. In that day the Lord would show wonders in heaven and in earth,—blood, fire, and pillars of smoke. The sun will be turned to darkness and the moon to blood. Then whosoever shall call on the Name of the Lord shall be delivered.

According to this, Pentecost itself is only a picture, or a type of that fuller and more glorious manifestation, when national Israel, taptized in the Spirit of God, shall The first thing we need to remember, and always to remember, when we are studying the prophetic picture of the Kingdom is that it is not in any sense whatever a picture of the Church. We shall never have the Kingdom until we have David's Son on David's Throne. - C. I. SCOFIELD

go forth as witnesses of the Lord. The sixtieth chapter of Isaiah gives more of the wonderful and far-reaching results of Israel's glory.

In closing this last scene, we would like to suggest that it is quite beautiful to consider how it was the mouth that was touched with the coal from the altar, and how lips that were unclean are made to proclaim the message of the Lord. In that day the whole earth will be filled with the glory of the Lord.

SEVENTH SCENE: THE EARTH FULL OF GLORY

"Above Him stood the Seraphim, each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy is the Lord of Hosts: the whole earth is full of His glory."

There can be no doubt but that the vision of Isaiah and the cries of the Seraphim are prophetic of a coming day. The earth has never yet been full of the Lord's glory.

When we read, however, of the millennial reign of our Lord, of Israel's national redemption and restitution and world-wide ministry, we read also that the earth will be full of the knowledge of the Lord as the waters cover the sea.

When the Redeemer comes to Zion, and turns Jacob from her transgressions, and puts His Spirit upon her, then will Israel's Light have come, and the glory of the Lord will rise upon her.

The world is fast entering an era of darkness and of night. But the Lord shall rise upon His people Israel and His glory shall be seen upon her.

"The nations shall come to Thy light, and kings to the brightness of thy rising."

How happy we should be as we anticipate the day when the Seraphim will see their prophetic vision which Isaiah told forth fulfilled.

It is quite wonderful when we remember that the cry of the Seraphim, "Holy, Holy, Holy," is again taken up in the book of Revelation, by the four living creatures as the Lord Jesus Christ is preparing to open the book, to pour forth His judgments upon the inhabited earth and to take His kingdom.

The Kingdom Message in the Gospels

by JESSE ROY JONES

HE two outstanding facts in connection with the Kingdom as set forth in the Gospels are its offer and rejection. The Jews were really looking for a literal restoration of the Davidic throne and kingdom, and the personal reign of the Messiah on David's throne. Their expectation was based upon the covenant of God made to their father, Abraham, and they believed the Kingdom of God to be "not in word but in power" (I Cor. 4:20; Gen. 12:2).

The Gospels give us four photographs of the expected Messiah, Who was none other than Jesus, and tell us that when the proclamation was made that the Kingdom of Heaven was at hand, Israel as a nation replied, "We will not have this man to reign over us." The offer and the rejection of the Kingdom are demonstrated from the Gospels by four witnesses.

I. THE WITNESS OF JOHN THE BAPTIST

"HIS mighty prophet of God came as "the voice of one crying in the wilderness, Prepare ye the way of the Lord." He came preaching, and his message was, "Repent ye (addressing the Jews), for the Kingdom of Heaven is at hand" (Matt. 3:1-3). John was the forerunner of the King. He came, as the passage just indicated declares, to prepare the way before Him Who was the Messiah of the Jews. But how did Israel receive his testimony? The record is that "all the people and the taxgatherers (publicans) acknowledged the justice of God, as they had been baptized with the baptism of John; but the Pharisees and jurists, who had refused his baptism, frustrated God's purpose for themselves" (Luke 7:29-30, Moffat's Translation). Jesus also confirms the fact that John's testimony was a Kingdom offer and that the Jews as a nation rejected it. See Matt. 11:7-15; Matt. 17:12-13; Matt. 21:32.

II. THE WITNESS OF JESUS

Collowing in the wake of John the Baptist, Jesus Himself "began to preach and to say, Repent: for the Kingdom of Heaven is at hand" (Matt. 4:17; Mark 1:14-15). It is interesting to note that in all of Jesus' public ministry He preached the Gospel of the Kingdom, and it was always directed first to the Jews as a nation.

Wherever we find a Gentile coming into any Kingdom relationship with God it is always an individual proposition and a searching for Jesus on the part of the individual when He was not engaged in preaching to the multitude of Israel. The centurion

The Kingdom teaching of the Gospels has been greatly confused by many. Read Jones and get it straight-

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ened out.

and the Syro-Phoenecian woman furnish striking examples of this fact. His preaching was primarily and essentially a Kingdom message, addressed to Israel.

Jesus, by the many miracles and signs which followed Him, furnished ample proof to the Pharisees and rulers of Israel that He was indeed their Messiah, their Saviour, and their King. And were it not for the fact that they allowed themselves to be spiritually blinded by their self-righteousness, they would have appropriated Him for all that He claimed to be, because of His very work's sake. But, alas, they rejected Him.

One of the special instances which the Gospels afford us as demonstration of the fact that Jesus made to Israel a Kingdom offer is found in Luke 17:21. Our Saviour was speaking to the Pharisees who had demanded of Him an answer as to the time when the Kingdom should come. He answered them by saying, "Behold, the Kingdom of God is within you" (or "in your midst," or "among you," as it is more accurately rendered in some translations). The rejection of this offer is clearly indicated, as are the rejections of all the other Kingdom offers made to Israel throughout the Gospels. The record is given in the twenty-fifth verse of the same chapter as referred to above. In this passage the Lord was again speaking and said that He "must suffer many things, and be rejected of this generation" (meaning the nation of Israel as it was represented by the generation then living).

Perhaps the most outstanding event in the Gospels which gives evidence of the fact that Jesus was the rightful King of the Jews was His riding into Jerusalem sitting upon a colt, the foal of an ass, in fulfilment of the prophecy given in Zech. 9:9. The Jews were well instructed in the Scriptures, and had they not been so stiff-necked and blinded by their own self-righteousness, they would have recognized the fulfilment of prophecy before their eyes when Christ made His triumphal entry. But again they rejected their King, and in so doing rejected the Kingdom (Matt 21:1-11; Mark 11:1-11; Luke 19:29-40; John 12:12-16). How the heart of our Saviour must have bled as He wept over that eternal city after He had been despised and rejected by His own people (Luke 19:41-42).

THE WITNESS OF THE DISCIPLES

JESUS sent forth His disciples with definite instruction not to go into the way of the Gentiles, but rather to go to the lost sheep of the house of Israel, and to preach, saying, "The

Kingdom of Heaven is at hand" (Matt. 10:5-7). We should note again that the mission on which the disciples were sent was primarily an exclusive mission to the Jewish nation, and that the full import of their message was a direct offer of the Kingdom to them and not to any other nation. (God's plan is that all other nations are to be blessed through the nation Israel. This is the covenant which He made to Abraham.) No wonder that Paul makes special mention of the fact in his epistles that he preached the Gospel "to the Jew first" (Rom. 1:16). This was the Divine order.

The Book of Acts is the Holy Spirit's record of the rejection of the Kingdom by the nation Israel as offered to them by the Apostles. For further details in connection with the Kingdom as set forth in the Book of Acts see Mr. Wilson's clear and helpful discussion of that subject in this same issue of "Grace and Truth."

IV. THE WITNESS OF PILATE

HILE we do not have a Kingdom offer given through Pilate, we have a most vehement and absolute rejection of the Kingdom by the hard-hearted rulers of Israel in Pilate's acknowledgment in their presence of Jesus as the King of the Jews (Mark 15:9). He even

went so far as to say to the Jews, "Behold, your King!" to which remark the Jews cried out in reply, "Away with this man, crucify Him! crucify Him!" Pilate, still hoping to release Jesus unto them (for he could find no fault in Him) said, "Shall I crucify your King?" This brought forth from the chief priests the ultimatum which confirmed their utter rejection of the Kingdom. They said, "We have no king but Caesar" (John 19:15). Then was Jesus, the Promised Seed, the Branch, the Lion of the Tribe of Judah, yea, their true Messiah, delivered unto them to be crucified. "He came unto His own and His own received Him not" (John 1:11). Surely such a rejection must have broken the very heart of Him of Whom Israel shall one day say, "Blessed is He that cometh in the Name of the Lord!"

What a gloomy picture of the Kingdom we would have if the Gospels did not hold for us a future as well as a local message of that Golden Age to which not only Israel, but the whole world looks forward. The Kingdom suffering violence is the local (and Tribulational) message of the Gospels. The Kingdom glorified is the futuristic message. Then, praise God! the King of kings shall reign on the throne of David and the whole earth shall be filled with the glory of the Lord (Ps. 72)

with the glory of the Lord (Ps. 72).

The Kingdom Message in the Book of Acts

by H. A. WILSON

H E Kingdom message pervades the book of Acts. It appears in the very opening verses, for there we are told that following His death and resurrection Jesus appeared to the apostles forty days, "Speaking of the things pertaining to the

Kingdom of God" (Acts 1:3). The same subject enters into the narrative in the closing chapter, being mentioned once in the body of the chapter, and constituting the theme of the last verse (Acts 28:23,31). Good writers constantly follow the practice of opening with an introduction in which their subject is clearly presented. They then proceed to discuss this subject and close with a conclusion based upon the facts presented in their discussion. God's Word is a model of literary excellence, as has been repeatedly conceded by the greatest literary experts of the world. In every one of the sixty-six books, which combine to make the whole, the same literary perfection may be seen. So, when we open the book of Acts and find in the very beginning a place of prominence given to the Kingdom of God, and when we turn to its conclusion and find the same theme still uppermost we can logically expect to find that in the body of the book some very important truth pertaining to the Kingdom of God is revealed, for it would appear that this is its subject. We are not disappointed in this expectation as we read the book, for

No Postmillennial side-stepping here. Wilson has set forth the Biblical teaching on the Kingdom in Acts with such clearness and conviction as to awaken the gratitude of all enlightened students.

while mentioned by name only a few times, the Kingdom of God really is the theme of the entire book of Acts.

At least three vitally important aspects of Kingdom truth are presented either in this book or by comparison of the teaching of Acts with that of other

Scriptures. The literal character of the Kingdom is here revealed. The blessings of the Kingdom are foreshadowed in the accrediting signs which accompany the preaching of the Kingdom message. And we are brought face to face with the tremendous fact that because of Israel's unbelief the establishment of the Kingdom has been postponed until a future time. These three facts are especially important in view of much confusion concerning the dispensational teaching of the Word of God which has arisen in recent years.

THE Kingdom of God as revealed in the book of Acts is a literal Kingdom which will be established upon this earth, and in which Jesus Christ will reign as King of Kings and Lord of Lords.

King of Kings and Lord of Lords.

It is important that we recognize this literal character of the Kingdom, for many attempts have been made to spiritualize it, and much confusion has resulted. The Roman Catholic Church resorted to this spiritualizing interpretation of Christ's Kingdom reign in order to prove that the Pope was God's vice-regent, and the visible

earthly representative of Jesus Christ Who was enthroned in heaven. When Protestant Reformation dawned this spiritualizing error was perpetuated, for while rejecting the doctrine of the supremacy of the Pope many of the leaders in the Reformation taught that Christ's Kingdom was purely spiritual, and synony-

mous with the Church. This has been and now is characteristic of all postmillennial and modernistic teaching. But perhaps the most surprising development of the spiritualizing movement is that recently a number of professed premillennarians have joined hands with the modernists and postmillennarians. While they profess to believe that Christ will literally establish a Kingdom upon the earth, still they insist that the Kingdom which Christ, John the Baptist and the disciples preached was purely a spiritual Kingdom, established by the Cross, and existing during the present age.

To this school of premillennarian spiritualizers of Kingdom truth belongs Philip Mauro. Mr. Mauro says in a recent article¹:

"Our especial aim is to establish the truth that the Kingdom which our Lord throughout His entire ministry on earth announced as 'at hand' was—not a Kingdom of earthly character such as the spiritually blinded Jews of that day were looking for and such as certain teachers in our day say Christ offered them and they rejected, but—a spiritual and heavenly Kingdom, which in truth was then at hand and which was brought into existence by the death and resurrection of Jesus Christ and by the coming of the Holy Spirit from heaven" (Italics in the original.)

Mr. Mauro, in his effort to refute the teaching that the Kingdom which was announced by our Lord was a literal Kingdom to be established on this earth, goes so far as to say that we who believe this believe that the Kingdom then announced was identical with that expected by the unbelieving and carnal Jews. In another place he declares that the Jews expected a Kingdom which would include all the natural descendants of Abraham, through the merits of Abraham alone.2 In the light of this and similar teaching Mr. Mauro's statement is, to say the least, unkind, for no Bible teacher worthy of the name believes any such thing. However, the same zeal for his cause leads Mr. Mauro to even greater extremes than this. In another article he declares that the teaching that a literal Kingdom was then announced is directly from the devil.2 We mention this merely as a sample of the opposition which makes it important that we recognize the literal character of the Kingdom which the book of Acts reveals was the subject of Jesus' last conversation with His followers, and which both before and after that time held a most prominent place in their teaching.

Notwithstanding such violent denials it can be clearly proven that the Kingdom of which Jesus spoke was a literal Kingdom to be established on this earth. Such a Kingdom was the subject of many Old Testament prophecies, and the hope of the Jews of Jesus' day. While badly distorted by unbelief and prejudice, it doubtless found its origin in those prophecies. Such, too, was the nature of

The Kingdom of God, dearest brethren, may stand for Christ Himself, whom we day by day wish to come, and for whose advent we pray, that it be quickly manifested to us.

Cyprian, A. D. 200-257.

the Kingdom proclaimed by John the Baptist, Jesus, and the disciples. Did time and space permit we should like to call the reader's attention to the abundance of evidence which proves this. But inasmuch as we are studying the Kingdom Message in the book of Acts it will be appropriate for us to notice some of the things in literal character of the

that book itself which prove the literal character of the Kingdom.

In His conversation with the disciples Jesus spoke of the things pertaining to the Kingdom of God, and in that part of His conversation which is recorded He gives us clear indication of the literal character of that Kingdom. As He was talking with them on the mount of Olives the disciples asked Him, "Lord wilt thou at this time restore the Kingdom to Israel" (Acts 1:6)? This question doubtless grew out of the former conversations which they had held with Jesus on this subject, rather than (as some affirm) out of any mistaken idea arising from the current expectations of unbelieving Jews. Had it arisen from the latter source Jesus would doubtless have rebuked them and plainly told them that His Kingdom was purely spiritual. This He did not do. Rather He confirmed their hope that such a kingdom was to be established, for He said, "It is not for you to know the times or the seasons which the Father hath put in His own power" (Acts 1:7). Consider what was involved. The question of the disciples was concerning a Kingdom which was to be established at a definite time, and which would immediately and vitally concern God's people Israel. This was a Kingdom which in part Israel had enjoyed, but which had been lost and the restoration of which they were expecting. Surely such a Kingdom can be none other than a literal Kingdom upon this earth. And such will be the Kingdom when it is manifested. lesus' reply was tantamount to saying, "I will restore the Kingdom to Israel, but not until God's time, and that time is not for you to know." He followed this statement with instructions which indicated that much time must elapse before He fulfilled this promise, for those instructions embraced a testimony to be carried to the uttermost part of the earth.

If further proof is needed concerning the literal character of the Kingdom, another clear and striking indication may be found in the statement of the Apostle Peter in his sermon on the day of Pentecost. Then he said concerning David, "Being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh He would raise up Christ to sit on his throne; He, seeing this before spake of the resurrection of Christ" (Acts 2:30-31). The throne of David was a literal throne located upon this earth. He never had a throne in heaven. Therefore, if Christ is to sit upon the throne of David He must sit upon a throne upon the earth. This He has never done, and in asmuch as prophecy is true, being the very Word of God, we can confidently expect that He will do this in the future. Such, then, is the Kingdom which is the subject of the look of Acts. It is a literal Kingdom in which Christ

will sit upon the throne of David in Jerusalem. Such was the Kingdom which was proclaimed throughout the days following Pentecost, both in the words and in the deeds of the Apostles.

HE miracles which are recorded in the book of Acts were signs accrediting the Kingdom testimony, and revealing the literal character of the Kingdom.

One of the fruits of the spiritualizing of the Kingdom message is a great confusion regarding these miracles. This confusion is strikingly evident in the "divine healing" and "tongues" movements with which all civilized countries are being so greatly cursed today. These poor deluded people read concerning the wonderful miracles which are recorded in the book of Acts and jump to the conclusion that in them God was starting something which should continue throughout the age in which we live. In their earnest though mistaken belief they become an easy prey to most extreme fanaticism, and accept as genuine manifestations of healing power, and of speaking in tongues, some most crass imitations. However, if one disregards the true character of the Kingdom and the Kingdom connection of the miracles there is no possible excuse for not teaching men to expect the same wonderful manifestations of miraculous power as those which the Apostles did enjoy. But once it is recognized that the miracles of healing, tongues, etc., which characterized the ministry of the disciples following Pentecost were credentials of the Kingdom message, then it becomes plain that when that message has ceased to be given the necessity for the accrediting signs ceases.

This is the clear teaching of the Word. The message of the Kingdom of God has almost without exception been attended by numerous and diverse miracles. The one exception to this, notably chiefly because it is an exception, is the ministry of John the Baptist. Of him it is said, "John did no miracle, but all things that John spoke of this man (Jesus) were true" (Jno. 10:41). Upon closer examination it will be apparent that even this is not a real exception, for John's message was accredited by the subsequent miracles of Jesus. When Jesus came preaching the Gospel of the Kingdom it is said in the immediate context that He healed "all manner of sickness and all manner of disease among the people" (Matt. 4:23-24). When He sent His disciples out to preach, saying "The Kingdom of heaven is at hand," Jesus immediately followed this instruction with the words, "Heal the sick, cleanse the lepers, raise the dead, cast out demons" (Matt. 10:7-8). And on at least one occasion when about to perform a miracle of healing upon a Gentile, Jesus interpreted His action by teaching that the Gentiles should share in the Kingdom. He said, "Many shall come from the east and from the west and shall sit down with Abra-

ham and Isaac and Jacob in the Kingdom of heaven" (Matt. 8:11). So when we consider that the proclamation of Kingdom truth held such a prominent place in the post-Pentecostal preaching of the disciples it is not surprising to read that their ministry was marked by many wonderful and miraculous works.

little reflection

Come forth out of Thy royal chambers, O Prince of all the kings of the earth: put on the visible robes of Thy imperial majesty; take up that unlimited scepter which Thy Almighty Father hath bequeathed Thee. - Milton

will show why this was. According to the plain teaching of the prophets the Kingdom was to be a time in which the believing dead should be resurrected (Ezekiel 37:12-28; Dan. 12:1-3; Cf. Rev. 20.4-6). It was to be a time in which God would heal all the sicknesses of men (Isa. 35:1-10, esp. vss. 5-6). And it was to be a time in which many other mighty and wonderful things were to be done. The message of the disciples was, "The Kingdom of heaven is at hand." This was a startling announcement, and naturally the Jews could rightfully ask for proof. This proof was given in the miracles which God gave to His ministers to perform. In the book of Acts we have instances of the raising of the dead and of the healing of the sick and of many other wonderful things which were done. All of these testified clearly that indeed and in truth the Kingdom was at hand, for here were literal foretastes of Kingdom blessing. Every miracle and sign and wonder performed in the period following Pentecost and recorded in the book of Acts thus may be seen to be a credential of the Kingdom testimony which characterized those days.

A word of explanation is needed, however, to guard against confusion. The message, "The Kingdom of heaven is at hand," did not mean, "God is now going to establish His Kingdom," as some have mistakenly supposed. That He did not establish it at that time is evident from succeeding events, and from present conditions, and this in itself becomes proof that this could not have been the meaning of the message. Rather God was saying to Israel through His messengers, "The Kingdom of heaven is near you. I am willing and ready to establish it if you are willing and ready to receive it." This message really meant that God was offering to Israel an opportunity to enjoy His Kingdom blessings if she would.

BECAUSE of Israel's unwillingness and unbelief God has now postponed the establishment of His Kingdom until a future time, and the book of Acts records the closing days of the Kingdom message. The necessity for postponing the Kingdom, and the fact that this was actually done is made very clear in this book.

On the day of Pentecost Peter, filled with the Holy Spirit, said to the Jews, "This is that which was spoken by the prophet Joel" (Acts 2:16). He then quoted part of the second chapter of Joel. Careful examination of this passage with its context shows that it was a prophecy given in direct connection with the promise of a literal earthly Kingdom in which Jesus was to reign in Jerusalem, and in which Israel was to be delivered from her enemies, and to receive great blessing. The passage quoted by Peter is the last five verses of the second chapter of Joel. The words which immediately follow are

these: "For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. For, behold, in those days and in that time when He shall bring again the captivity of Judah and Jerusalem, He will also gather all nations and will bring them down into the valley of Jehoshaphat

and will plead with them there for my people" (Joel 2:53:2). The rest of the third chapter further describes the judgment of the wicked and the blessing of believing Israel, and as in these verses so in the whole chapter the description is such as can apply only to a literal earthly kingdom. In its close appear these significant words: "So shall ye know that *I am the Lord your God dwelling in Zion*, my holy mountain; then shall Jerusalem be holy and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters" (Joel 3:17-18).

It is noteworthy that on the day of Pentecost only part of this prophecy was fulfilled. Israel was not then delivered from her enemies, the enemies were not judged and Christ's Kingdom was not established. The Lord did not then take up His dwelling in Zion. And not only so, but the wonders in the heavens, such as the turning of the sun into darkness, and the moon into blood, etc., were not manifested. It is entirely proper for us to ask, "Why?" Was Peter mistaken in believing that the prophecy in the second chapter of Joel was finding its fulfilment in this event? Surely that could not be, for the record definitely tells us that the disciples, Peter among them, were "filled with the Spirit" and "spake as the Spirit gave them utterance" (Acts 2:4). The Spirit could not make a mistake, and He it was Who was speaking through Peter's lips. Then what? Was the Prophet Joel mistaken in his prophecy that the outpouring of the Spirit would be followed by the establishment of the Kingdom of Christ? Assuredly not! for "prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Spirit" (II Pet. 1:21). The same Spirit which inspired Joel's prophecy also inspired Peter's interpretation of it. But the bald fact remains—the prophecy was not all fulfilled. Truly the events on the day of Pentecost clearly fit part of the prophecy, and can well be seen to be the fulfillment of that part, but the remainder of the prophecy was not fulfilled at that time nor has it been since then. Believing as we do that both the prophecy of Joel and the sermon of Peter were inspired by the Holy Spirit we are shut up to one conclusion. God actually started to fulfill the prophecy of Joel on the day of Pentecost, but its fulfillment was interrupted and the establishment of the Kingdom was postponed to another day.

The reason for this doubtless is that God's people are still unwilling to repent of their unbelief and to receive the King. The Scriptures say, "Thy people shall be willing in the day of thy power" (Psa. 110:3), and Jesus said, "Ye shall not see me henceforth until ye shall say, Blessed is He that cometh in the Name of the Lord" (Matt. 23:39). From the fact that only three thousand out of the great multitude assembled in Jerusalem were found willing to believe the message given on the day of Pentecost it is clear that God's people were not then willing and ready to do this. They still persisted in the spirit of unbelief and unwillingness which they had shown when they cried out, "We have no King but Caesar," and when they cried concerning Jesus, "Away with him! Crucify him!" (Jno. 19:15). It is evident that it was because of Israel's unwillingness that God postponed the actual establishment of His Kingdom.

Comparison of the record of the book of Acts with the rest of Scripture confirms this and makes it even more plain. The baptism of the Holy Spirit on the day of Pentecost, according to the prophecy quoted by Peter, was to be the initial event in ushering Israel into the literal Kingdom of Christ. However, when we turn to I Cor. 12:13 we find that the baptism of the Holy Spirit makes men members of the body of Christ. "For by one Spirit have we all been baptized into one body." This is a work entirely different from that of which Peter spoke in quoting the prophecy. From this it is evident that God has given the baptism of the Holy Spirit a meaning of which He had not spoken before, and which has nothing to do with His establishing His Kingdom. The very "body" into which, according to this Scripture the Spirit baptizes believers cannot be found in any part of the Word save in the writings of the Apostle Paul. It is called by him "the mystery" and "the Church which is His (Christ's) body." In Eph. 3:1-9 we find that this "mystery" or "body" "in other ages was not made known unto the sons of men" (vss. 5, 9). Here, too, we read that this "mystery" was revealed to the Apostle Paul with a special commission to make it known to all men (vss. 3, 8-9). From this mystery character of the "body" of which the Spirit's baptismal work makes believers members it is apparent that God has put a meaning upon that work which is entirely different from the meaning given to it on the day of Pentecost. Thus it becomes clear proof that the Kingdom has been postponed.

Comparison of the public ministry of the Apostle Paul with his written ministry also contributes to the evidence in support of this proposition. In his public ministry, as recorded in the book of Acts, he constantly preached the things pertaining to the Kingdom of God. When we turn to his writings, however, we are surprised to find that the Kingdom is mentioned only a few times, and then it is set forth as absent from the earth, for believers are said to be "translated into the Kingdom" (Col. 1:13). This indicates that the Kingdom of heaven is not now "at hand." Several of the Kingdom references in Paul's writings speak of the Kingdom as being in the future, and connect its manifestation with the Second Coming of Christ. Of these II Tim. 4:1 is a clear example, for it says that He "shall judge the quick and the dead at His appearing and His Kingdom." The "mystery," the "body of Christ," is not mentioned in the book of Acts, for that book is the record of God's Kingdom offer to Israel, and Luke, the writer, was not commissioned to reveal this truth. Even in the record furnished of Paul's preaching stress is laid upon his Kingdom message and no notice is taken of any message concerning the "body." On the other hand teaching concerning the "mystery," the "church" which is the "body of Christ" abounds in the Pauline epistles. These points of contrast help to prove that the Kingdom proclaimed in Acts has been postponed and in its place God has called into being a "church" which is the "body" of His Son, and which is not in any way connected with the reign of Christ upon the throne of David.

Another clear proof of this is the contrast between the prominence of healing in the book of Acts and the almost utter destitution of such truth in the writings of Paul. Whereas healing and miracles appear constantly throughout the record of Acts, healing is mentioned only thrice in all of the writings of the Apostle Paul, and miracles only four times. Of all these references to healing or miracles in Paul's epistles all save one appear in I Cor. 12 where the "gifts" are discussed. The one exception to this is Gal. 3:5 where it is mentioned as a historical

continued on page 117

Characteristics of the Kingdom

by WM. AVERY McCLURE

HARACTERISTICS of the Kingdom! Amazing is the ignorance on this subject. From the promiscuous use of the Biblical expression "the Kingdom of God" by Christian teachers of this age, one would not know whether "the Kingdom" were an epoch of perennial blessing or a rural Sunday School. Evangelists appeal to sinners to enter the Kingdom of God; pastors exhort their people to assist in "bringing in the Kingdom"; while organizations instigate colossal movements and extend gigantic sums of money for advancement of the Kingdom." The average church member does not know what all this is about, but, desiring to be loyal, he puts his shoulder to the wheel and works strenuously to bring the Kingdom in, and digging deep into his purse, he contributes toward its

advancement. But, strangely enough, all the labor and money do not cause the Kingdom to appear. He decides that the Kingdom of God is mysterious, elusive, and ethereal, like heat-waves that radiate from the surface of the earth on a hot summer day and vanish into space.

The Holy Spirit is not so careless as to indulge a promiscuous use of terms. He has put no word or expression into the sacred text by sheer accident. Moreover, whenever a term is used, it will be found that some place in the immediate or remote context, so radiantly is light shed on the meaning of that term, that there cannot be the slightest suggestion of ambiguity. A thorough study of the doctrine of the Kingdom, therefore, will reveal that the Kingdom is a specific age of a thousand years' duration, which cannot be brought in by human efforts of any character whatsoever; and which cannot be established in the earth until the Lord Jesus Christ Himself shall appear to establish it. Therefore, the Kingdom of God will be a

THEOCRATIC KINGDOM.

THE Lord shall be King! This is the distinguishing characteristic of the Kingdom age. This fact makes it distinct from every other age the earth has known. Each dispensation differs, of course, in some essential respects from every other one. But in no dispensation, save the Kingdom, does God actually put complete governmental authority into the hands of Jesus Christ. The King will be Immanuel,—"God with us." "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall cenceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,

This discussion of the Kingdom is not imagination. McClure has sought to give us just a glimpse of some of the wonders and marvels, beauties and splendors of that coming age when Jesus the Carpenter shall be the King of Kings. Read it with open heart.

which being interpreted is, God with us" (Matt. 1:22-23).

Jesus Christ, very God of God, shall rule and reign with equity and justice. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his

reins" (Isa. 11:1-5).

The Kingdom reign will be a theocratic reign,—God on the throne!

SPIRITUAL BUT NOT UNREAL

THIS Kingdom in which God is to reign, will be a literal Kingdom in the earth, spiritual in character, but at the same time very real: spiritual, because its citizens will walk in the unclouded light of the glory of the Lord; real, because it will be a material kingdom. There is not one word in either the Old Testament or the New to warrant the belief that Israel ever expected or that Christ ever offered anything but an actual kingdom.

At this point many Bible students part company, some claiming that Christ established His Kingdom when he was here, and having ascended, is now invisibly reigning from the throne of grace. This view cannot be substantiated by Scripture, and it utterly fails to conform to the teaching of Jesus. God promised a literal Kingdom. All of the Old Testament prophets looked forward to a literal Kingdom, and Jesus prophesied the coming of a literal Kingdom. Dr. W. B. Riley gives us the following paragraph in his book on "The Evolution of the Kingdom":

"If every Old Testament sage and prophet, and every New Testament believer were mistaken in expecting a literal Kinrdom, is it conceivable that Jesus should have left this mistake without a word of correction, and even confirmed the misconception by personal speech, which, if literally received, would keep up the error? Such conduct did not commonly characterize Christ. Whenever He used a figure of speech and His auditors misinterpreted it, He took pains to correct them instantly. When He declared concerning Lazarus, 'He sleepeth,' and they answered, 'Then he doeth well,' He immediate'y set their thought right by saying plainly, 'Lazarus is dend' When He used the figure of leaven, and His disciples thought He meant that which was put

into bread, He carefully corrected them by saying, 'No, I mean the doctrine of the Pharisees and Sadducees.' If there had been no actual kingdom to come, would not Christ have said, 'Ye have misunderstood the word—my kingdom is not a literal one, it is only spiritual'?"

The actuality and the reality of the Kingdom of God

are fully demonstrated by the following facts:

1. The Kingdom is to be established in the literal earth. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2:8). "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one" (Zech. 14:9).

2. The Kingdom is to have a literal King,—Jesus Christ, Who is God sent down to earth. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6). "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off:

and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10).

- 3. The Kingdom is to have a literal throne, to which the literal King shall ascend,—the throne of David. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7).
- 4. The Kingdom is to have a literal location for the literal throne upon which the literal King shall reign. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23).

From this array of Biblical facts the conclusion is inevitable. God's Kingdom is not mysterious and ethereal, but is literal, visible, and real.

RESTORATION AND REGATHERING OF ISRAEL

THE inauguration of the King in His material Kingdom will be characterized by the restoration and regathering of the nation of Israel.

The Kingdom is Israel's hope. Long has she been away from God, without a land, without a king, without a flag; her tribes rocked to and fro on the bosom of the nations, yet Israel is intact. Though backslidden and stiff-necked, she is God's chosen people, and He will preserve her for Himself. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I

command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers" (Deut. 30:1-5). "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:10-12).

Language utterly fails to describe the blessings which

shall accrue to Israel, regathered and restored, in that coming day. But let it be noted that there is no divine expectation of Kingdom blessings, or any human anticipation of them, apart from the return of the King. Israel's long night of persecution and the misery of her afflictions will not end until the King appears.

JERUSALEM THE METROPOLIS

NOT only will Israel be restored and regathered to the land, but Jerusalem, the city of peace, will again be the capital city. That ancient city, now of little consequence in the affairs of the Gentile world, shall be the Kingdom metropolis. It shall be the world center in two important respects:

1. It shall be the seat of Kingdom government. "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Je-

rusalem, and before his ancients gloriously" (Isa. 24.23).

2. It will be the center of Kingdóm worship. "And it shall come to pass that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso shall not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain" (Zech. 14:16-17).

FRUITFULNESS OF THE LAND

Those alone who refuse to worship the King, the Lord of hosts, shall suffer drought for the Kingdom will be the age of abundant rainfall. It is the time of the latter rain as is declared in Zechariah 10:1, "Ask ye the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field." Bright clouds and showers of rain shall appear, and the result will be grass in the fields; so the Kingdom is an age of fruitfulness. The desert shall be

"The Circulation of 'Grace and Truth' ought to reach every Bible-loving Christian in America."—See Page 128.

ONCERNING the king-

dom and reign of our Lord

Jesus Christ, as we do believe

that He is now in heaven at

His Father's right hand, so we

do believe that, at the time ap-

pointed of the Father, He shall

come again in power and great

glory; and that at, or after 'His

coming the second time. He

will not only raise the dead, and

judge and restore the world.

but will also take to Himself

His kingdom, and will, accord-

ing to the Scriptures, reign on

the throne of His father David.

on Mount Zion, in Jerusalem

BAPTIST CONFESSION OF 1660

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forever.

turned into fruitful fields and the wilderness into vineyards. How clearly the prophet has pictured this golden epoch of earth's history! "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God" (Isa. 35:1-2). "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest" (Isa. 29:17).

HOLINESS

THE fruitfulness of the land will not, however, surpass the fruitfulness of the lives of the Lord's people in that glorious day. Truly, there will be some who will yield feigned allegiance even to the King of kings. (See Rev. 20:1-10.) But during the years that Satan is bound in the bottomless pit, holiness and righteousness "Thy people also shall be all righteous; shall prevail. they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. 60:21). "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts" (Zech. 14:20, 21).

SICKNESS REMOVED

THE Kingdom not only will bring the suppression of sin, but also the cessation of sickness; spiritual blessing and temporal blessing will together be manifested.

There are those who claim the gift of divine healing as a blessing for the dispensation in which we live, but all attempts by those who claim the gift to produce instantaneous, perfect and permanent results, the things which always proceed from the exercise of the healing gift, have been futile. The reason so many sincere believers have been deceived on the subject of divine healing is that they have failed to see the Jewish character of the gift and that it is distinctly a Kingdom blessing. We are not slack to make this assertion when we remember that every instance of divine healing recorded in the Gospels and in the book of Acts stands inseparably linked with the preaching of the Gospel of the Kingdom, the Jewish message, and not with Paul's Gospel, the message for the Gentiles. Moreover, the prophets have plainly declared the removal of sickness to be a Kingdom blessing. "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24). "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away" (Isa. 35:5, 6, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall" (Mal. 4:2).

UNIVERSAL PEACE

A NOTHER characteristic of the coming Kingdom age will be the absence of war and strife among the nations; with the Prince of Peace on the throne, war shall not prevail. Today all the earth cries out for peace, but conferences and leagues, and all the schemes of men cannot make peace, only Christ can do that. Not until His reign has begun will there be any genuine peace in the earth. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it" (Micah 4:3-4). "And many people shall go and say, Come ye, and let us go up to to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2:3, 5).

THE ANIMAL KINGDOM.

ALL creatures in the earth shall share, in some measure, the blessings of the Lord's presence and power. We quote the amazing prophecy in Isaiah 11:6-8 concerning the animal kingdom: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den"

UNIVERSAL KNOWLEDGE OF THE LORD

PERHAPS the most blessed characteristic of the Kingdom will be the universal knowledge of the Lord. All shall know Him, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest" (Heb. 8:11).

As we contemplate these wondrous blessings which shall be manifest when the Lord comes to reign, we pray as did John of old: "Even so, come Lord Jesus."

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"GRACE AND TRUTH"

The Governmental Organization of the Kingdom

by THE EDITOR

J.

HE Word of God furnishes surprisingly clear particulars which indicate what shall be the general form of the governmental organization which the Lord Jesus Himself shall establish when He sets up His Kingdom upon the Inasmuch as the Kingdom is future

there can be no dependence placed upon any human con jecture concerning it, no matter how ingenious or plausible that conjecture may be. Only God can know the future. The Bible is God's Word. Hence, the soul may rest with confidence upon the testimony of the Bible even though it essays to pierce the misty veil of the future and reveal the details of the organization of the Kingdom or the coming King.

the Word".

That organization as given in the Scriptures falls into four broad divisions which may be set forth as follows:

- The King of Kings.
- 2. The National Kings.
- 3. The State, Provincial, or Tribal Kings.
- 4. The City Kings.

We first deal with the

KING OF KINGS.

THE Kingdom as presented in prophecy shall be a dispensation of great blessedness upon the earth. Nation shall fight nation no more. Swords shall be beaten into plowshares and pruning-hooks. There shall be universal peace upon the earth, and every man shall sit under his own vine and fig tree. The curse shall be removed from the vegetable and animal kingdoms so that the desert shall blossom as the rose and the wolf shall dwell with the lamb. The Kingdom shall be an age in which every prospect shall please and only "man is vile." For man shall still have his old nature. The children born to the men of the Kingdom will have the same flesh and hence the same needs as the children of the men of today. Oldfashioned sin will still call for the old-fashioned bloodcure. The words of Jesus will still hold good,—"Ye must be born again." But man's old nature, the flesh, will be the only vestige of evil left upon the earth. Worldliness will be unheard of, for the nations of the earth will flow toward Jerusalem to worship the King in His beauty; and demonism will be impossible because Satan and his battalions of evil spirits will be in jail and chained. Under such conditions, if man sins he can blame none but himself. Every blessing will be at hand. There will be no poverty and no need. The Lord Himself in visible splendor will reign from Mount Zion, and the knowledge of the Lord will cover the earth as the

waters cover the sea. What a King, and MEN an organized body of believers goes into what an age of blessing the business of operating a community house, when He comes back promoting the dance, the theatrical, the "gym", the out of heaven to rule! 'pay supper", and the open forum, and enters the field of reform movements, they have lost all right to call their institution a church. Let God's people follow God's program, and in this age of waiting for God's perfect reform - the Kingdom - incessantly "Preach

Iesus shall be King of kings. No ordinary king will He be, for unto Him shall all kings bow. This special and remarkable feature of His kingship is declared in the title which is applied

to Him in Rev. 19:16:

"And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

This kingship of Jesus in the Kingdom will take in all the kings of the earth. They shall serve Him. They shall honor Him. They shall give Him allegiance. The prophecy which is found within the very title "King of kings" shall be literally fulfilled. Other passages of God's Word teach the same truth.

"Also I will make Him My firstborn, higher than the kings of the earth" (Psa. 89:27).

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. 8:22).

"So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory. When the Lord shall build up Zion, He shall appear in His glory"

(Psa. 102:15, 16).
"All the kings of the earth shall praise Thee, O Lord, when they hear the words of Thy mouth" (Psa.

"Yea, all kings shall fall down before Him: all nations shall serve Him" (Psa. 72:11).

Thus we see the satisfying agreement of God's Word on this theme. The kings of the nations shall bow before the Lord Jesus and acknowledge Him Lord of all.

It is no constitutional monarchy which shall be headed up by our Lord, but an absolute monarchy in which the king on the throne exercises all the prerogatives of each and every department of the government. Furthermore, we find from Scripture that the government of the coming Kingdom will not only have the three departments which are so familiar to students of our own government, --- the executive, the judiciary and the legislative,—but the government of which Jesus shall be the head will also have a fourth department,—the religious. He shall personally conduct and exercise His power in all four of these great departments of government. To this the Scriptures bear witness. In Isa. 41:2, He is shown to he the head of the Executive branch of government, for He is said to "rule over kings":

"Who raised up the righteous man from the east, called Him to His foot, gave the nations before Him, and made Him rule over kings" (Isa. 41:2a)?

In Isa. 11:4 and Isa. 2:4 He alone is revealed to be the entire Judiciary branch of the government:

"But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth" (Isa, 11:4a).

"And He shall judge among the nations, and shall rebuke many people" (Isa. 2:4a).

In Isa. 2:3 He is shown as the One from whom the law shall go forth, hence the personification of the Legislative:

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

And in Zech. 6:12, 13 we find another prophecy of the Kingdom and in this He is sitting as Priest on His throne:

"And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the Man Whose name is The BRANCH: and He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall be a priest upon His throne; and the counsel of peace shall be between them both."

This is most remarkable because throughout the Old Testainent the King was not permitted to serve in the priest's office nor the priest in the king's. However, this prophecy of Zechariah's is in full accord with the prediction of the Psalmist that "He shall be a priest forever after the order of Melchizedek." Melchizedek was a priest-king. Paul, in the book of Hebrews, repeatedly sets forth the fact that Jesus shall be the Priest-King. It was Lincoln whose impassioned words expressing the fervent desire that government of the people, by the people and for the people should not perish from the earth have found response in many hearts. But that form of government shall perish. These passages from God's Word show that our Lord Jesus Christ shall become King and that His government shall be an absolute monarchy of the most extreme form.

It need scarcely be said, that it is the resurrected Christ Who shall reign. He has fulfilled the prophecies concerning His humiliation. He has shed His blood on Calvary. He has borne the burden of the sin and the sins of the race. He has risen and is now on high. In His resurrected form He shall come back to reign. The crucified victim Who died bearing our guilt, has risen and in resurrection power shall, in the coming Kingdom, reign over the kings of the earth.

It is no mere figure of speech when John the Revelator declares:

"He hath * * * * a name written, KING OF KINGS AND LORD OF LORDS."

The second division of the Kingdom governmental organization is

THE NATIONAL KINGS.

SINCE Jesus is to be "King of kings," it follows that there shall be kings over whom He shall have immediate authority. They will be the kings of the nations of the earth. It is not known who most of the individuals are who shall occupy these lofty positions in the Kingdom, but at least one of these future kings is clearly named in the Word. That one is David.

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And DAVID, MY SERVANT, SHALL BE KING over them; and they all shall have one shepherd; they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and My servant DAVID SHALL BE THEIR PRINCE for ever" (Ezek. 37: 22-25).

David shall once more sit upon his throne ruling over a united Israel. The prophecy declares that Israel, once divided into two kingdoms, shall again become an intact nation, and shall no more be two nations. This prophecy has not yet been fulfilled, but God Who cannot lie shall bring it to pass in the Kingdom. When this prophecy of national restoration for Israel is fulfilled, then David shall again be king. When Ezekiel's prophecy was given, David had been many years in his grave. Since he is to reign over the restored nation in the Kingdom, it becomes instantly evident that it is the resurrected David who is to have the honor and joy of this lofty task. This is the future reward which God has reserved for him.

But there is still a greater honor in store for David in that glorious Kingdom time. This honor was named and predicted by God in his covenant with David:

"Go and tell my servant DAVID, Thus saith the Lord * * *. Thine house and thy kingdom shall be established forever before thee: THY THRONE SHALL BE ESTABLISHED FOR EVER" (II Sam. 7:5, 16). By God's decree, David's throne is an everlasting throne. It may suffer temporary overthrow, but in the mind of God it is "forever" and consequently shall be restored completely. This is necessary to the integrity of the prophecy and the reliability of God. This special preservation of the Davidic throne is for the outworking of a particular Divine purpose which is revealed in several passages. The purpose of God is that in the hour of Kingdom glory two instead of one shall sit upon the throne of David. In accordance with the Ezekiel prophecy which we have studied, the resurrected David shall be upon that throne, but God has planned for that thron: a mighty glory, an unparalleled honor. Not only sha David be there, but the throne of David shall also be occupied by Jesus, the King of kings Himself.

"Of the increase of His (Christ's) government and peace there shall be no end, UPON THE THRONE OF DAVID and upon his Kingdom to order it" (Isa. 9.73).

9:7a).

"And in mercy shall the THRONE be established; and He (Christ) shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16:5).

"In those days, and at that time will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called. The Lord our righteousness. For thus saith the Lord: DAVID SEALL NEVER WANT A MAN TO SIT UPON THE THRONE of the house of Israel" (Jer. 33:15-17).

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the High-

est: and the Lord God shall give unto Him THE THRONE OF HIS FATHER DAVID" (Luke 1:31, 22).

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, HE WOULD RAISE UP CHRIST TO SIT ON HIS (DAVID'S) THRONE" (Acts 2:29, 30).

To no Gentile throne shall this matchless prestige be afforded. By Christ choosing David's throne as the throne from which He shall rule the nations He guarantees that Israel shall be no longer the tail of the nations but the head.

The first two gradations in the governmental organization of the Kingdom thus become evident,—(1) The King of kings, (2) The National Kings. Of the nashall be, but the Holy Spirit sees fit to allow them to remain unnamed. Since David is to be a resurrected being, tional kings who shall reign in the Kingdom, David is the only one specifically prophesied. Gentile kings there the inference is that the balance of the kings of the nations will also be resurrected ones, reigning with Jesus as their reward for faithfulness which they have shown when they were upon the earth in the flesh. These happily rewarded saints may be worthies whose lives were lived out in any one of the dispensations from innocence through the Great Tribulation. The Scripture is in agreement with this conclusion:

"If we suffer, we shall also REIGN WITH HIM: if we deny Him (the suffering), He also will deny us (the reigning)" (II Tim. 2:12).

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy" (I Pet.

4:13).

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:6).

What boundless love and condescension that God should plan to share the Kingdom glory of His Son with those who during the ages have kissed that Son and have become His followers. May He teach us during these days of our earth pilgrimage more of what it means to serve Him and gladly suffer on His behalf. The third division of the Kingdom governmental organization is

THE STATE, PROVINCIAL, OR TRIBAL KINGS.

PRACTICALLY every nation is divided into some kind of main divisions. These divisions are given various names among the governments of today, such as counties, duchies, states, provinces, tribes, etc. The third gradation in the Kingdom organization indicated in the Scripture is that group of subsidiary rulers or kings who shall reign with Christ over the tribes or states of that coming dispensation.

As we have already suggested, the Scriptures do not indicate definitely what shall be the organization of the Gentiles, but what the Holy Spirit has given pertains to the Kingdom organization of Israel. We behold the model of God's plan in the revelation concerning His chosen people. The probability is that His plan for the organization of the Gentile nations will be along the same lines. He divided His people into twelve tribes. The future rulers or kings of these tribes are predicted by the Lord Jesus.

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

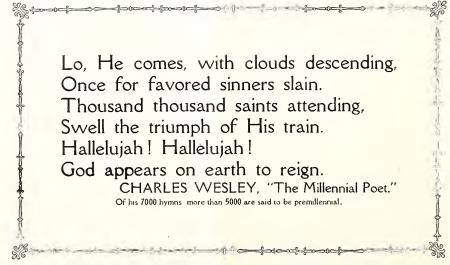
So here is the reward of God for the twelve disciples already determined and prophesied. Since these twelve disciples lived nearly nineteen hundred years ago and the Kingdom is still future it becomes self-evident that in order to fulfill this prophecy they must be brought forth in resurrection power and beauty. The officials of the Kingdom to come will be resurrected beings.

What a marvelous age it is toward which we are traveling! May God haste the day when our faith shall be made sight.

The fourth division of the Kingdom governmental organization is

THE CITY KINGS.

NE day as Jesus was talking with the people He perceived that they thought the Kingdom of God should immediately appear (Luke 19:11). This was not the case, however. Before the Kingdom should appear He was going back to the "far country" to receive the King-



dom from His Father and during His absence those who were His servants were to be most severely tested. Upon His return rewards were to be given to the servants on the basis of their faithfulness under testing. In order to correct the wrong impression of the people that the Kingdom should immediately appear, He tells a parable which fully sets forth the needed truth and which reveals the fourth division of the Kingdom governmental organization.

"And He said unto him, Well thou good servant; because thou hast been faithful in a very little, have thou authority over TEN CITIES" (Luke 19:17).

"And He said likewise to him, Be thou also over FIVE CITIES" (Luke 19:19).

How simple is God's organization for the future Kingdom and how comforting that He should declare it all in the Word which He has given. In that Kingdom the cities shall be ruled over by faithful servants who at the Second Coming can give a good report of service rendered. Since the report is to be given and the crowns awarded at the Second Coming, this group of kings must be resurrected ones also.

What an age the Kingdom will be, when all the affairs of government shall be presided over by perfect resurrected beings, who have awakened in His likeness and are satisfied. Every mayor, resurrected! Every governor, resurrected! Every king, resurrected! And over all, controlling all, that blessed One Whose name is above every name, Who loved us and gave Himself for us.

This is the golden age for which our reformers have longed but wrongly sought. It is the age of perfect government, the age when corrupt politicians and despotic kings will be no more. But such a world-encircling reform is not to be brought in by human efforts, but by the power of God. Christ shall "order it" and "establish it" when He comes to earth the second time. The epoch of earth's history in which we live is not the time designated by God for reformation. It is the age in which the Church is to hold forth the Word of life, praying men in Christ's stead, "Be ye reconciled to God." The dispensation when the Lord and His people will institute a perfect reform is still future.

Blessed Lord Jesus, our longing hearts can scarce restrain themselves. Tears of yearning leap unbidden to our eyes. We would see Thee. We would be near Thee. With the heart-breaking apostacy and the surging unrest of the hour in which we live wearing upon our souls, we cry out for Thee! Lord Jesus, snatch Thy Church unto Thyself. Let tribulational hours flit quickly by! And when the brief period of Jacob's trouble is overpast, come back, Oh come back and establish Thy Kingdom on the earth. We wait for Thee.

"The Kingdom Message in the Book of Acts"

Continued from page 110

fact that God "by the Spirit worked miracles" among the Galatian believers. From Acts we know that miracles were prominent among believers during those transitional days. And it should occasion us no surprise that healing and miracles are mentioned in the list of gifts given to the Church, for the Kingdom testimony, of which such gifts were credentials, was given by many of the believers who were among the first members of the Church. Such gifts were given for that limited ministry and since the

Kingdom testimony was discontinued those miraculous gifts have ceased to be manifest. The necessity for them has ended. This destitution of teaching concerning healing and miracles in the writings of the Apostle Paul, in which the special teaching concerning this age is given, show that the Kingdom has been postponed, for the testimony of the Knigdom has ceased and its credentials have disappeared.

Still another indication of this fact is of especial force because of its position in the book of Acts. In the last chapter we read that Paul testified to the Jews the Kingdom of God (Acts. 28: 23). This testimony was not favorably received and consequently Paul said to them, "Be it known therefore unto you that the salvation of God is sent unto the Gentiles and that they will hear it" (vs. 28). This was practically saying, "Since you are unwilling God will discontinue His offer to you of the Kingdom." This is entirely in agreement with the statement which Jesus made on an occasion when a similar spirit of unbelief had been shown toward His testimony. He said to the Pharisees, "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21:43). Paul's testimony to the Jews possesses peculiar value because it appears in the conclusion of the book of Acts. As we have pointed out before, from a literary standpoint, the conclusion of a well written book is one of the most important parts, and will almost surely contain the very heart of the writer's argument. This is true in the book of Acts, and this very fact adds weight to the teaching that the Kingdom has been postponed.

But thank God! though the Kingdom has been rejected by the Jews, and consequently postponed, there is coming a day when Jesus will personally and visibly descend from heaven. He will then establish a literal Kingdom upon the earth and will reign in Jerusalem. He will then bless His people with unspeakable blessings, spiritual, physical and material. This is the hope of which the prophets speak, and it is the prospect held before us in the prophetic outlook of the New Testament. This very fact, perhaps, is the clearest evidence of the accuracy of our position, for while the Old Testament prophets foretold a literal Kingdom in which God will personally reign upon earth, such a Kingdom has not yet been manifested. But the prophetic teaching of the New Testament makes it very plain that such a Kingdom will be seen in the The hope of believing Israel will not be disappointed. The promises of the prophets will prove true. Jesus will come back to reign upon the earth as King of kings and Lord of lords (Rev. 19:11 to 20:6).

1"Is there not a Cause?" in The Last Hour, Feb., 1923, p.
18.
2"The Real Source of Kingdom Error," The Last Hour, Aug. 1922, pp. 117, 119.

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The Eighteen Principles of Divine Revelation

Principle No. 12 — THE THREE - FOLD PRINCIPLE — by THE EDITOR

HE Three - Fold
Principle exhibits
the grace of God
in blessed fashion.
It shows the fulness, the
completeness, the richness,
and the eternal extent of
the matchless salvation
planned by God for sincursed man. The Three-

Apply thyself wholly to the Scriptures and the Scriptures wholly to thyself. - Bengel

Furthermore, these three rich blessings which are unfolded to us in the Scriptures are peculiarly fitted to meet fallen man's need; for our need as set forth in the Bible is also three-fold:

1. Man needs to get right with God.

fold Principle lifts the curtain and reveals the beauty of the Bible's basic theme,—God's grace. The Word was given to reveal the grace of God to a race of lost men.

It is to be specially noted that this principle, linked as it is to the grace of the living God, is not confined in its manifestation to those Scriptures which refer to the present dispensation. Salvation is by grace in every age. Since salvation is by grace in every age and this principle specially reveals the grace of God we shall expect to find it appearing in every part of the Scriptures, no matter what dispensation may be in view.

The definition of the Three-fold Principle is,-

The Three-fold Principle is that principle of Divine Revelation under which God sets forth the truths concerning Israel, Jesus, and the individual believer from the standpoint of God's triple dealing with man,—justification, transformation and glorification.

The Three-fold Principle of Divine Revelation is the key to the very purposes of God in giving us the Bible. Under this principle God is constantly declaring to us the three mighty blessings which grace has revealed. They are a foundation, a manifestation and a consummation.

- A foundation for the believer's hope. This foundation rests entirely on the finished work of Jesus Christ at Calvary.
- 2. A manifestation of a Christian walk in the daily life of the believer. This walk is to be of such a type as to honor the Lord and silence the critics. Such a walk is possible, only as Jesus gives strength and power.
- 3. A consummation of eternal glory in which the believer is raised into visible and eternal likeness to and union with the Lord Jesus Christ Himself. Heaven at last!

What matchless grace! The Bible is given to a hell-doomed race to pour forth a flood of light upon man's pathway. The flood of light is epitomized to our souls by the Three-fold Principle which brings to man this thrilling message,—there is a reliable foundation provided, there is a worth-while manifestation possible, and there is a glorious consummation impending.

Man needs to live right.
 Man needs to go to heaven instead of hell.

And man finds himself incapable of meeting these three needs so clearly presented in God's Word. Unless some miraculous provision were made, man would be doomed. There would be no hope. But as we have already seen, God's Word reveals, under the Three-fold Principle, that there are three blessings from God. These three blessings are specially designed to meet the three needs of man. God has seen that man's sin is such that he cannot "get right with God" on the basis of any human deed, so God lays a solid foundation. He provides that man may be justified on the ground of naked faith in Jesus the Saviour. The Lord has also seen how weak and unworthy man is and hence incapable of even "living right," so he has offered man the possibility of having his life transformed through occupation in the One Who died on Calvary. Thus we see man is justified by an act of faith and transformed by an attitude of faith. And God has also seen how absurd it is for man to try getting himself to heaven so He has given His own Holy Word that those who have believed in Him shall be glorified. The three needs of the race are fully met by the grace of God. The foundation provided is justification. The manifestation made possible is a wondrous transformation. The consummation guaranteed is glorification with Him in His Kingdom forever.

This principle has abundant Scripture proof. One passage will sufficiently display the truth and the presence of the Three-fold Principle. We turn to Titus 3:11-13:

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

How beautifully the Holy Spirit exhibits this principle here. Verse 11 sets forth the foundation,—"the grace of God that bringeth salvation." Verse 12 sets forth the appeal for transformation,—"teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly." And verse 13 sets forth the consummation,—"looking for that blessed hope, even the glorious appearing of the Great God!" Note the universality of the application of the principle.

It applies to Jesus Himself. When this principle is applied to Him, we see Him as He is working out our justification on Calvary; effecting our transformation as He intercedes on high; and bringing to pass in mighty power our glorification in the coming age.

It applies to Israel. When this principle is applied to Israel we find that God is dealing with the nation as a whole. When He gave them the covenants in the early days, He called them His own, His elect, His righteous nation. They were typically setting forth justification. Through the period of the kings and the prophets God sought to bring them to transformation of life and walk, but owing to their unwillingness there was only a varying success. In the future the nation will be willing and then will He show the sentient universe Israel in glorification, when He reigns over them and the Gentile nations from the throne of His father David.

It applies to the individual soul. When this principle is applied to us individually we see ourselves, although unworthy and sinful, ushered into a glorious standing of perfect righteousness before God,—justification; invited by the Spirit into a life of complete dependence upon the strength of Jesus, which would mean our transformation; and pointed to a wondrous certainty in the future in which we shall be made like Him—our glorification.

The working out of the Three-fold Principle in the life of the individual believer is God's purpose. When a man believes in Jesus Christ as his personal Saviour the first of the three blessings is instantly completed by God. The man is justified. Justification is "being declared righteous." The believer is "declared righteous" by a Divine edict based upon the full satisfaction given by Jesus our substitute Who suffered vicariously on our behalf. This is the believer's standing before God. Being a Divine gift it never changes for "the gifts and callings of God are irrevocable" (Rom. 11:29, Worrell's notes). But our transformation is not received as justification is. Justification is instantaneous, while transformation is progressive. When Paul speaks of justification, he says, "justified by faith" (Rom. 5:1, 2), showing it to be a finished and completed thing, but when he speaks of transformation, he says, "from glory unto glory" (II Cor. 3:18), showing it to be a step by step process, a growth depending upon the willingness and yieldedness of the individual child of God. And when we turn to glorification we find that in the matchless grace of God He planned to glorify every child of His even though that child missed the mark of transformation

which the Father had designed for him. This astonishing truth (and to some seemingly unbelievable), is set forth in such Scriptures as,

"Whom he justified, them He also glorified" (Rom. 8:30),

and

"Having loved His own * * * He loved them unto the end" (John 13:1).

The Three-fold Principle is God's key to the subject of grace. It reveals the significance of His dealing with Israel, it uncovers God's purpose in Christ, and unlocks the mystery of the whole Divine plan toward the souls of men "in bringing many sons to glory."

Oh the grace that drew salvation's plan! Oh the love that brought it down to man! Oh the mighty gulf that God did span, At Calvary!

NOTE—A second installment of the Threefold Principle will appear in the March issue.

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D.B.I. At Home and Abroad

by JESSE ROY JONES

The following letter from Geo. C. Wright Missionary Chairman of the Gospel Center, at St. Louis, furnishes us with a splendid report of the Bible conference held there from January 13th to 20th, addressed by Dean Clifton L. Fowler:

"Mr. L. J. Fowler, 2047 Glenarm Place, Denver, Colo.

My Dear Brother:

"Our hearts are all rejoicing over the results of Dean Fowler's meetings which came to a close last Sunday night. A wonderful sight confronted our eyes as we saw twenty-seven young people crowding themselves around the altar offering their humble lives for future service abroad for their blessed Master Jesus. Strong hearts were moved to tears of contrition to see God's marchings in our midst, and the responsibility to care for and help forward such a number. Surely God is able to meet every need. Oh, for grace to trust Him more!

"During the meetings we experienced most severe cold weather, but the numbers kept up good. * * * We surely rejoice together over answered prayer. * * *

"Yours in His soon coming,
(Signed) GEO. C. WRIGHT."

Good news comes to us from our Sister Etta Stewart (former student), who is engaged in the Indian work at Camp Verde, Ariz. She reports that since she went to that field last May, thirteen Indians have accepted the Saviour, ten of whom have been baptized and have joined the church.

Sister Stewart was formerly engaged in work among the Indians at Bacone. We thank God and rejoice that He has so wonderfully blessed and continues to bless her work among the Indians.

Two special series of meetings conducted by Evangelist Harry Sprague and wife escaped our notice, and should have been reported in the last issue of "Grace and Truth." One was held at the Fairmount School, near Golden, Colo., under the auspices of the mission which is being conducted by our brother Stanley Skivington (class of '25). Mr. Skivington reports 20 conversions and 30 consecrated lives as a result of the special meetings.

The other series of meetings was held at the Marshall Gospel Mission, which is conducted by Rev. Wm. Avery McClure. Brother McClure states that 20 decisions, including conversions and consecrated lives, resulted from the meetings which Brother Sprague conducted on his field.

Evangelist Sprague just recently closed a three weeks' campaign with the Berkeley Presbyterian Church. He is now holding meetings in the Bible Truth Mission at Louisville, Colo. Very favorable reports have come to us from these meetings already.

Remember the Spragues in prayer.

Mr. Von Stillhammer sends in the following account of how God dealt with him while he was pursuing his Bible course at D. B. I. This is the second report of this kind that we have published in this department of "Grace and Truth," Miss Mary Fickett having supplied us with the first one, which appeared in the September, 1923, issue of the magazine. To those who know our brother Stillhammer (class of '23) it will be of interest to learn that he has already made inquiry concerning the Africa Inland Mission, under which board he expects to go forth to the foreign field. It gives us a real sense of pleasure to see D. B. I. graduates taking definite steps toward full time Christian work in the fields to which they feel God has specially directed them.

"Fully eight months have passed since graduation day, and I am just beginning to appreciate dear old D. B. I. and the training which I received there. As I look back over the four years of my school life, I marvel at the grace of God and the patience of the Faculty which were manifested toward such an unwilling student as I.

"I entered D. B. I. as a student shortly after I became a Christian, and although but a youth in Chrstian experience, I had a strong determination to make good. While in school, the truth of Phil 4:19 was constantly brought to my attention, not only in connection with the needs of the School, but also in relation to my own personal experience as well. Difficulties seemed to multiply with every day after my enrollment. I soon realized that I was in the midst of a course of study that was by no means child's play. Problem after problem was heaped upon me (so I thought) and I was about to give up in despair. The flu epidemic came, and it became necessary for the school to close its doors for a time. I decided that this was my opportunity to quit in a graceful manner. So, without even notifying the Dean of my intentions, I found work and decided never again to attempt the impossible.

"One day, shortly after I had started on my new job, while on my way home from work, I met with an automobile accident which resulted in my receiving a very badly broken leg. Three months in the hospital followed by six months on crutches gave me sufficient time to meditate on the fact that I had really given my life to the Lord for His service. In vain I tried to rob Him of what was rightfully His by running away from D. B. I., where He had led me to receive my training.

"Needless to say, the next year found me again enrolled as a student in the Denver Bible Institute. However, I found it more difficult to continue with the work this time than I had before. To be sure, I knew better what was expected of me as a student, but I was not nearly so well fixed financially, and my crutches had almost ruined my good clothes. But God had not forgotten me, and He continued to supply my needs all the way along.

"Many times during that first year I would have quit school if it had not been for the fact that I was afraid. My service was rendered out of fear, and my school work became a burden to me because of my stubborn unwillingness to gladly submit my life fully to Him. Even in the last year of my school life I had not learned the lesson that God wanted to teach me. The fear of punishment, and not the love of service, kept me in school. But, thank God, the old fear is gone now. I am His servant because I love Him. My desire is that every day my labor of love for Him might grow deeper.

"My broken leg proved to be the greatest blessing that has ever come to me since becoming a Christian. It is to me a constant reminder of His great love and fulfillment of Phil. 4:19 in my Christian experience. It proved to be a real incentive to Christian service.

"I can never thank God enough for the training which I received at D. B. I., and for keeping me there in spite of stubbornness and unwillingness. Soon I expect to go to Africa. I know that in His own time He will open the way for me. I go, not because of fear, but because I love Him Who first loved me.

"Back to the cold world I will not go, Back to the old paths of pain and woe, Back to the old life of sin, O no! I've had a glimpse of Jesus."

In the "Missionary Number" of "Grace and Truth" mention was made of the death of Mrs. Ruth Laird, a former student in the Denver Bible Institute. At that time very meagre information was available and in some details that information was incorrect. The following report, appearing in the Central City Register Call, gives more full details. Let us remember bother Guy Laird in prayer as he seeks to "carry on" in that lonely mission station in the heart of Africa.

"THE REMAINS OF RUTH LAIRD RESTING IN THE AFRICAN JUNGLES.

"The following particulars of the death and burial of Ruth Laird, wife of Guy M. Laird, of this city, who left here some three years ago as missionaries in the services of the 'Heart of Africa Mission,' are extracts from a letter received here last week. The letter was dated, Deti, Africa, October 21, three days after her death and required over two months to make the trip to its destination. Native runners carry the mail to Niangara, a seven-days' journey. From there it is dispatched to Cairo for transmission to the United States. The letter said:

"Ruth died October 18, after nine weeks' illness and suffering from the flu, and complications which followed, at the age of 37 years. With her during her illness were a Mrs. Jenkinson, a trained nurse, and a Miss White, both missionaries, who had come from a nearby mission to render all assistance possible. A

Mr. Voyle, also a missionary from Ibombi, was present to offer his services.

"Ruth was conscious to the last and passed away with a prayer on her lips, and a smile of contentment and resignation.

"Services were held in the church building, which is a monument to her precious, tireless intercession for the natives, and was conducted by the three missionaries above mentioned. The building was crowded with natives from near and far, and the remarks spoken in English were by the aid of one of the missionaries, translated in the Bengala language. At the close of the services, the body, which was wrapped in cloth, resting on a substantial bed of palm poles and banana leaves, tightly bound together in a mat, and covered with balsam, cockscomb, cosmos and straw flowers, the seeds of which had been sent by her mother in Denver, was carried to the grave beside the church, which had been dug in a bed of balsam flowers, which she had planted. The form, resting on the palm bed, was supported on two poles over the grave, and the natives passed by, depositing flowers and

ferns on the body. The supporting poles were then removed and slowly, by the aid of ropes, the body was lowered into the palm-lined coffin. Many short poles were placed tightly together over the whole top, followed by palm mats above these, then the earth.

"Guy has expressed a desire to the head mission officers that he wishes to continue the work he and Ruth had started, and his wish has been granted. Little Lawrence, the two-year-old native-born son, will be sent to one of the near missions and cared for by white women missionaries for the present."

Book Reviews

by THE EDITORS

THE GOD OF THE BIBLE

This book is a comprehensive study of the character and attributes of God as set forth in His Word, the Bible. It is composed of a series of sermons delivered by Dr. R. A. Torrey in the Church of the Open Door in Los Angeles, and broadcasted by radio. The express purpose of this book is,—to use Dr. Torrey's own words,-to set forth "the God of the Bible as distinguished from the god of 'Christian Science,' the god of Unitarianism, the god of Modern philosophy, and the god of Modernism in general." Surely the existing multitude of confused and false teachings concerning God present a great need for a clear testimony to what the Bible really teaches on this subject. Dr. Torrey has made a valuable contribution to the literature which meets this need, and one which will doubtless prove to be a great blessing.

Two or three brief passages concerning "forgiveness" sound a distinctly Arminian note, and it is to be hoped that Dr. Torrey did not mean what his statements would seem to indicate. With this exception the book is thoroughly scriptural and fundamental. We take pleasure in recommending it to our readers.

in recommending it to our readers.

"The God of the Bible," by Dr. R. A.
Torrey, Dean of the Bible Institute of Los
Angeles, 216 pages, 5¼x7¾ inches, cloth
cover. George H. Doran Company, New
York, \$1.50 net.

H. A. W.

FRANCOIS COILLARD

This book is one of the best of those volumes which have appeared so far in the uniform series of missionary biographies being published by Doran Company. It tells the life story of Francois Coillard and his wife, pioneer missionaries in Basutoland, South Africa. Coillard is blessed in his biographer, for the story is well told and one cannot help feeling that the writer must share the precious faith of Coillard. He displays a warm sympathy and understanding in the way he presents his subject to us. Mr. Shillito has rendered a real service to our generation in writing this book, for the most choice biographies of Coillard are either out of print or written in French, and consequently are not available to the average reader. We feel that this book will prove a blessing to many as they follow in its pages the story of the lonely wanderings of the Coillards through many hardships and dangers which they were willing to endure for the sake of Him Who loved us and gave Himself for us.

"Francois Coillard, a Wayfaring Man," by Edward Shillito, Literary Superintendent of the London Missionary Society. 230 pages, 5¹/₄x₇3/₄ inches, cloth cover. George H. Doran Co., New York. \$1.50 net.

H. A. W.

CHRIST PRE-EMINENT

In this series of studies in the Epistle to the Colossians the author has added a book of great value to his already large list. He places emphasis on the great theme of the Epistle—"Christ is all"—and shows that the teaching which it contains is the Divine protection against legalism and pagan philosophy, both of which are being revived in the modern false religions. The truths of this Pauline letter are presented in running outline form, a method of exposition which is easily followed and which always brings special blessing to the student. Wherever necessary, improved translations have been given. The book abounds in those detailed outlines which are always to be found in the author's Bible studies and which prove to be of great helpfulness in devotional

"Christ Pre-eminent, Studies in the Epistle to the Colossians," by W. H. Griffith Thomas, D. D. 125 pages, 5½x8 inches, cloth cover. The Bible Institute Colportage Association, Chicago, \$1.00 net.

L. J. F.

IN PALESTINE AT THE EMPTY TOMB

The author has given us a most delightful and refreshing account of the death and resurrection of our Saviour in the form of a story. The style is unusually free and helpful. We recret, however, that in the light of the teaching of God's Word we carnot recommend this book to our readers because of the Modernistic tendency found within its pages. For in-

stance, in the chapter headed, "The Discourse in the Starlight," we have what the author states to be a word-for-word translation of the things that were spoken by a learned Greek professor who is one of the leading characters in the book. In the first two paragraphs of this discourse, the Greek professor makes two outstanding unscriptural and modernistic statements, which give us ample reason for discounting the book. The first is a subtle attack on the Word of God, and reads as follows: "Like everything else that has been entrusted to human keeping, it (referring to the Bible) has its imperfec-The second quotation, equally as subtle as the first, is aimed directly at the Deity of our Lord Jesus Christ, and reads thus: "Human or divine, Jesus Christ was the nearest approach to God that we have ever known.

"In Palestine at the Empty Tomb," by E. E. Violette. 89 pages, 5½x7¾ inches. cloth cover, stamped in gold letters. George H. Doran Company, New York. Net \$1.25.

J. R. J.

HEAVEN, HELL AND OTHER SERMONS

Every believer or unbeliever whose mind has staggered at the awful fact of an eternal Hell should read this book of sermons by one of the greatest evangelists in America. The sermons are Scriptural, and are presented in a purely evangelistic, though pleasing, style. They furnish real food for thought. Read the first one in the book, and you will not be satisfied until all of them have been read. We believe that the author has accomplished the purpose which he had in mind in giving to the public this book of sermons. It is a real contribution to the religious library of today, and we gladly recommend it to our readers. In these days of bold unbelief and base denial of the facts revealed in God's Word concerning the life hereafter, it were well if every home had such a book within the reach of its young peo-

"Heaven, Hell, and Other Sermons," by T. T. Martin. 253 pages. 73/4x6 inches. George H. Doran Company, New York. Cloth cover, \$1.50 net. J. R. J.

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 19

Sunday, February 10, 1924

THE PASSOVER

Exodus 11 to 13 Golden Text, Deut. 16:1

II. THE PROVISION OF A SUBSTITUTE

But when He pronounced judgment God said that He would make a difference between the Egyptians who should suffer His judgment, and the children of Israel whom He would protect. In order to do this He provided a substitute. This substitute, who was to suffer in the stead of the condemned firstborn, was to be a lamb without blemish or imperfection. lamb was to be slain. Its blood was to be sprinkled upon the lintel and side posts of the door. The lamb was to be roasted with fire, and behind the blood-sprinkled door the family was to eat the lamb with their loins girded and with their staves in their hands. This passover sacrifice speaks wondrously of our Saviour, the Passover Lamb of God.

The perfection of the passover lamb speaks to us of Jesus' perfection. None other than a perfect lamb would do for the passover sacrifice. It must be a lamb of the first year and must be without blemish. So, too, none could be accepted in our stead, as our substitute, save a perfect One. He must be none other than the Son of God—a being separate from sin and imperfection though in the form of sinful flesh. Such an One was Jesus our Lord. He is our perfect and acceptable offering. Hab. 9:14, 28; Eph. 5:2; Heb. 7:26.

The slaying of the lamb is eloquent of the death of Jesus. There are those who tell us that it is Jesus' example which saves us,-that we may be saved by living up to that perfect example which He set for us in His life. But the Scripture declares that without the shedding of blood there is no remission for sins. The lamb could not save by its perfection though that was a necessary qualification. No, the blood must be shed and sprinkled upon the door posts. The promise was not, "When I see the perfection of the lamb I will pass over you." But it was, "When I see the BLOOD I will pass over you." Jesus, God's Son, must die-His blood must be shed in order that we might be saved in the day of God's wrath. It is His blood which, applied by faith to the heart of those who believe, will avail for them. Heb. 9:22; Col. 1:14; Heb. 9:12.

Even the manner of sprinkling the blood was most significant, for it pictured the cross of Christ. The blood was to be sprinkled "upon the side posts of the door, and upon the upper post." Therefore a vertical line drawn from the blood on the upper post to the threshold beneath and a horizontal line drawn from the blood on one side post to that on the other would form the figure of a cross. This was the message of the blood. It looked forward

to the cross where Jesus shed His blood for us.

The fire with which the lamb was roasted typifies the wrath of God which fell upon the Person of His Son when as our Passover Lamb He was sacrificed for us. Fire throughout God's Word stands for judgment. It is seen many times when God's judgment falls from heaven upon men. It is seen in the sacrifices which speak to us of judgment for sin. It is seen in connection with the Second Coming of Christ when He comes to judge. And in the truest sense the fires of God's wrath blazed out against His Son when He died upon the Cross bearing our sins. Jesus suffered God's judgment for us. Num. 16:35; Lev. 1:7-9; II Thes. 1:7-10; I Pet. 3:18.

But still another wonderful thing is seen in the passover lamb,—it was to be eaten by those who were protected by its blood. So, too, Jesus our Lord provides spiritual food for us who have been saved from wrath through trusting in His shed blood. What wonderful grace is seen in this. God is not content merely to deliver us from judgment, but in His abounding love He provides spiritual sustenance for us in the same offering which protects us. Jesus is able not only to save us from the penalty of sin, but as we yield to Him He saves us from the power of sin and nourishes our souls. Thus the feeding on the lamb during the passover night becomes a picture of yieldedness to Christ and of occupation in Him. Jno. 6:53-56; Rev. 7:17.

III. THE PROMISE OF SALVATION

What a wonderful promise God gave to Israel concerning the passover! "When I see the blood I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt" (Ex. 12:13). So, too, God promises salvation to all who are protected by the blood of His Son. Again and again this promise is reiterated throughout the Scripture, and so full is God's grace in the matter that He says "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). And again He says, "He that believeth on the Son HATH everlasting life" (Jno. 3:36). It is the blood of Jesus shed for sinners which makes it possible that God shall forgive us and shall not judge us for our sins. Jno. 5:24; I Pet. 1:18-19.

Faith was necessary for the children of Israel to benefit by the provision of a substitute, however. God had ordained the passover lamb for a protection for His people. But if they should refuse or neglect to sprinkle the blood upon the posts of the door it would not avail for them. God had said, "When I see the blood I

I. THE PRONOUNCEMENT OF JUDGMENT

In the story of the first passover we

have another very clear type of Jesus

Christ, and of His grace and power in

saving us. John, in writing of the cru-

cifixion and of the piercing of Jesus' side by the soldier's spear, says, "These things

were done that the Scripture should be

fulfilled, A bone of him shall not be broken' (Jno. 19:36; Ex. 12:16). This

was a definite reference to the provision

concerning the passover lamb that not a bone was to be broken. It is both an in-

terpretation of the type presented in the

passover lamb, and an indication that the

faithful Jews realized that the passover

lamb looked forward to the coming of the

Saviour Who was antitypical of the lamb.

In another passage we have the definite

statement that the passover lamb was a

type of Christ, and found its fulfillment in Him. This passage is I Cor. 5:7. Here we read, "Christ our Passover is sacrificed for us." In these two passages

we have very clear evidence as to what

the Scriptural interpretation of the pass-

over type is. The passover lamb speaks

to us of our Lord and Saviour Jesus Christ,

and Israel represents our poor unworthy

souls. Let us consider the details of this

God had pronounced judgment upon Egypt. He had declared that the firstborn in every house must die. It was the climax of judgment. At midnight the Angel of the Lord was to pass through the land and was to smite the firstborn in every home. The Word of God had been given and the judgment was certain. So it is today. God has declared that all men are sinners and as such they merit judgment. He has declared that the wages of sin is death. He has said that a day is coming in which the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord and Saviour Jesus Christ (Rom. 6:23; Rom. 3:23; H Thes. 1:7-9). These "shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." So definite is this pronouncement of judgment that God declares that those who believe not in Jesus are "condemned already" (Jno. 3:18). Let it be clearly understood that according to the plain teaching of God's Word, judgment has been pronounced upon all mankind because of sin. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

will pass over you." If the blood were not there the children of Israel must suffer the same judgment as the Egyptians. It was necessary that they should believe God's Word and accept His provision in faith. This they did, and in consequence they were saved. Likewise, God declares that there is only one thing we can do in order that we may benefit by His provision of a Substitute. We must believe His Word. We must accept His provision. We must trust Christ as our Saviour. "He that believeth on Him is not condemned, but he that believeth not is condemned already because he hath not believed on the Name of the only begotten Son of God" (Jno. 3:18). Jno. 3:14-16.

Still one other thing must be noted in connection with the passover. It was to be eaten with loins girded and with staff in hand. This was a testimony that the children of Israel were about to go on a journey from the land of Egypt to the land of Canaan. It was a testimony that they were only sojourning for a little time in the land of Egypt, but that they really were citizens of another country. They were looking forward in this act to their deliverance from Egypt and to their dwelling in the land of promise. This was not the thing which saved them, but it was the natural and proper result of their faith in the grace of God which was shown in the sprinkling of the blood. This was the

rightful order. God does not require works for salvation. Salvation is a gift. But when He saves us He does it in order that we may render good works unto Him. When we have believed in Jesus as our Saviour and the blood is sprinkled by faith upon the portals of our hearts we are saved. God will not judge our sins, but has given us eternal life. However, He wants us to live holily. He wants us to bear in mind that our citizenship is in heaven, and He wants us to live as those who are only sojourning for a little while in a wicked world, while looking for a heavenly country. This is the message of separation. Heb. 11:13-16; Phil. 3:20-21; Rom. 12:1-2; Col. 3:1-5.

Lesson 20

Sunday, February 17, 1924

GOD'S PROVISION OF BREAD AND WATER

Exodus 14 to 18 Golden Text, Exodus 16:14

The lesson which our committee has given us for today covers several chapters, the fourteenth to the eighteenth of Exodus. There are many things in them which we might profitably study, but which we cannot consider because there is too much ground to cover. Let us, therefore study this lesson looking particularly for the things which speak to us of our Saviour, Jesus Christ. As we do this, we find that there are several wonderful types which come before us.

I. THE CROSSING OF THE RED SEA

In the crossing of the Red Sea Moses is a clear picture of Christ. This is a twofold picture. It points both to Christ's first coming and to His second coming.

The message of Christ's first coming is seen in the fact that Israel was identified with Moses when he went down into the place of death, and when he came again on the other side in type of the resurrection. In I Cor. 10:1-2 the Holy Spirit through Paul speaks of this experience as a "baptism." He says that "The fathers were baptized unto Moses in the sea and in the cloud." Moses, as we have seen already—and as this very story makes more plain-is a type of Christ. Moses it was, who, under God's direction, led Israel down into the Red Sea, and he it was who safely brought them up on the other side. So Jesus went down into the seas of death. The Forty-second Psalm prophesies this experience in the crucifixion. It says, "Thy waves and Thy billows are gone over me" (Verse 7). But Jesus was raised again from the dead by the power of God, even as Moses was brought safely through the Red Sea. The Scripture declares that we are identified with Him in His death and resurrection. The Holy Spirit baptism makes us one with Him in these things, fulfilling the type spoken of in I Cor. 10:1-2. This is the message of Christ's first coming. It was then that He died and was raised again in resurrection life. Rom. 6:3-8.

The message of Christ's second coming is just as clear and delightful in this picture as is that of the first. It is seen in Israel's deliverance from her enemies, accompanied by judament upon them. In Christ's econd coming He will deliver Israel from her enemies (the Antichrist and his hordes) by judging them and condemning them with a great overthrow.

Speaking of this deliverance and of Israel's restoration at that time God likens His calling Israel from among the nations to bringing her from the depths of the sea (Psa. 68:22). And in another Scripture He prophesies the restoration of Israel in direct connection with a reference to His manifestation of His power in delivering her at the Red Sea (Isa. 51:10-11). Thus He indicates that the type afforded in this part of our lesson points forward to Christ's second coming when He will deliver His people and judge their elemies. Joel 2:1-11; Matt. 24:29-31; II Thes. 1:7-10.

II. THE WATER OF MARAH

Immediately after the prophetic song with which the deliverance at the Red Sea is commemorated we read of a little incident which is full of meaning and which, like all other parts of this lesson, points us to Christ. We refer to the incident in connection with the waters of Marah,-the "waters of bitterness." Only a little is said about this but that little is enough to afford a wonderfully helpful message concerning the Cross of Chrit. The bitter water of Marah reminds us of the bitterness of the cup of God's judgment. Indeed, one of the plagues which God will send upon the earth in the Great Tribulation as part of His judgment is that He will make the waters bitter (Rev. 8:11). However the bitter waters were turned into sweet waters by the casting of "tree" into them. This tree reminds us of the Cross of Christ where He drank the bitter cup of God's wrath to its dregs (Matt. 27:34; Rev. 14:10; Rev. 16:19; Jno. 18:11). The fresh waters speak of the salvation which was thus provided, for many passages may be adduced from God's Word in which He uses "water" as a symbol of salvation (Isa. 12:3; Jno. 4:13-14; Rev. 22:17). In these simple suggestions we have the interpretation of the wonderful little type furnished in God's provision for Israel at Marah. For Israel, as for us, the bitter waters of God's judgment are turned by the Cross of Christ into the sweet waters of salvation.

III. THE PROVISION OF MANNA

In the manna we have another type of Christ. The name "manna" was given to it by the children of Israel, and means literally "What is it?" The reason they did not recognize it was because they had seen

nothing like it before. It was bread from heaven. The sixth chapter of John contains the Saviour's own interpretation of the meaning of this bread, and shows us that it was not only a provision for Israel's temporal needs but that it was also a message to them of Jesus, the Son of God. How wonderfully clear is His explana-tion. Hear it! "Moses gave you not the bread from heaven but my Father giveth the true bread from heaven" (Jno. 6:32). "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever, and the bread that I will give is my flesh which I will give for the life of the world" (Jno. 6:51). With such a clear explanation as this it is unnecessary for us to engage in any lengthy interpretation of the meaning of the manna. Let us remember that Jesus is the Bread which our souls need. He is our Manna. And as Israel needed to gather the manna daily so we need to feed daily upon the revelation which God has given in His Word concerning His Son.

IV. THE SMITING OF THE ROCK

In the rock which was smitten we find another type which God explains in the New Testament. In I Cor. 10:4 we read concerning this incident that they "did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ." This is entirely consistent with the use of the Symbol "rock" throughout the Scripture, for again and again it is used to represent Christ. Notice, too, that it was not until the rock was smitten that the water flowed from it. It is from the Cross of Christ where He was smitten of God for our sins that the waters of life flow to our needy, thirsty souls. What we have seen concerning the sweet waters in connection with the type furnished at Marah applies with equal force to the water which came from the smitten rock. It speaks to us of the salvation provided for all men in Jesus' death at Calvary. Deut. 32:4; Psa. 18:2; Rom. 9:31-32; I Pet. 2:4-8; Matt. 21:42-14; Luke 20:17-18; Isa. 53:3-6, 10.

V. THE DEFEAT OF AMALEK

Moses' intercession for the children of Israel through which they were viven wictory in their battle with the Imalekites reminds us of Christ's intercessory work or behalf of His people (Isa. 53:12; Ileb. 7:25). It is by virtue of this intercession that Israel has not been utterly consumed

by her enemies. It is because of this that a remnant has been preserved in Israel, and it is because of this that there shall be some of this people preserved through the horrors of the Tribulation and delivered into the joys of the Kingdom. It is by virtue of this that she shall then be delivered from all enemies.

VI. THE APPOINTMENT OF JUDGES

Lesson 21

In the appointment of judges to rule over Israel under the direction of Moses we find a suggestion of God's manner of dealing with His people both in the past and in the future. He has given prophets and judges to Israel in the past under His direction. So it will be in the Kingdom of Christ, for while He will be King of kings and Lord of lords, He will appoint others to judge the nations of the earth, ruling under Him. Over Israel the Scrip-

tures declare that He will set David as King, and under David He will set the twelve apostles, one over each of the twelve tribes of the children of Israel. Thus in the appointment of judges by Moses we see a foregleam of Kingdom glory, for there was instituted the form of government which will prevail in its perfection during the Kingdom. Rev. 19:11-16; Hos. 3:4-5; Zech. 14:9; Ezek. 37:24; Matt. 19:28.

Sunday, February 24, 1924

THE GIVING OF THE LAW

Exodus 19 to 20
Golden Text, Exodus 20:1-3

As we come to the study of the giving of the Law we approach one of the most misunderstood and perverted parts of God's Word. But there really is no need for this misunderstanding. If one will study the teaching of the Scripture on this subject from every angle and if he will consider it prayerfully and carefully he will see the Law in its proper place and will realize what is its true character and mission. The nineteenth chapter of Exodus records the preparations for the giving of the Law. The twentieth chapter gives us the principles which lie at the heart of God's Law, and the chapters which immediately follow give us the same principles expanded and applied in practical life. It is a mistake to presume that the ten commandments can be separated from the rest of the Law, which, according to New Testament teaching, consists of the first five books of the Bible. It is true that the ten commandments were that part of the Law which was written on the tables of stone given to Moses. But the ten commandments are merely the statement of the principles which lie at the heart of all of the Law. We see the outworking of these principles in the history recorded in the rest of the Law books, and we see their interpretation and application in the multitude of minute instructions and admonitions with which those books abound. We also see the penalty for violated law in the judgments which are recorded, and the necessity for a Saviour is seen in the offerings for sin. These also give a promise of a Saviour who shall save from the penalty of violated law on the ground of grace. For our study in this lesson let us consider, however, the significance of the giving of the Law in the light of New Testament Scriptures.

I. THE CIRCUMSTANCES UNDER WHICH THE LAW WAS GIVEN

The circumstances connected with the giving of the Law are most significant, and they shed light on its character. The people heard a provisional covenant, based upon their obedience to the Lord (Ex. 19:5-6). Their weakness had already been pitifully demonstrated, for they had murmured against God in every pinch of necessity which confronted them in their going out of Egypt. They should have bowed before God in humility and confessed their own inability in themselves to render the perfect obedience which God demanded. Instead of this they proudly and presumptuously said, "All that the Lord hath spoken we will do" (Ex. 19:8). How sad it is to see that in spite of the

murmuring and rebelling against God as they had done, and in spite of the marvelous manifestations of grace with which He had followed them, they should still maintain an attitude of self-sufficiency and should fail to recognize the need of God continuing to deal with them in pure grace. Such presumption shows that the children of Israel needed to learn their own insufficiency and to realize that if God were to deal with them it must be wholly on the ground of grace. No sooner had Israel voluntarily put herself under law to obey God than He began teaching this much needed lesson. The giving of the Law was accompanied by lightnings and thunders and a thick cloud of smoke which covered the mountain on which God met Moses to give the Law (Ex. 19:16). All of these are symbolic of judgment (II Sam. 22:15; Psa. 144:6; Ex. 9; Rev. 10; Psa. 18:10-14). There was no joy in the giving of the Law, but only fear and trembling. Israel began then to realize the awfulness of the majesty of God. This message of judgment is clearly seen, too, in the command that the people were not to break through the boundaries set about the mountain, being forbidden to enter into the presence of God. The provision was made that if even a beast were to touch the mountain it must be stoned or killed with a spear thrust (Ex. 19:21-24; Heb. 13:18-21). This is most significant, for the Law cannot bring men into the presence of God, save for judgment. The law is a barrier separating the sinner from God, and bringing him under condemnation. By the perfection of its demands it shuts out imperfect men from God's presence for ever.

II. THE CHARACTER OF THE LAW

It is necessary that we realize the perfect character of the Law if we are to see it in its proper light. The record of God's Word is very clear. "The Law is holy, and the commandment holy, and just, and good" (Rom. 7:12). The Law is a revelation of God's perfection and holiness. Only a perfect and holy God could make such demands of men as are made in the Law. It is a witness to His righteousness. This is plainly stated in Rom. 3:21, which says that the righteousness of God is "witnessed by the Law." The full force and perfection of the Law may be well appreciated by a careful study of the earthly life and teaching of Jesus. In His life He embodied the Law and fulfilled it perfectly. In His teaching He was dealing with Israel, a sinful nation, who was boasting in the Law and in her own righteousness. Israel thought she was righteousness.

keeping the Law, but through breaking the Law she was dishonoring God (Rom. 2:17-23. In His ministry Jesus constantly sought to awaken her from her selfrighteous complacency to see her need of His saving ministry, and to accept Him as her Messiah. He did this by applying the Law in its full force, and showing that it was not a thing limited to outward ceremony, but that it was a discerner of the thoughts and intents of the heart. Again and again He interpreted it to the Jews in a revolutionary manner, showing that God demanded absolute perfection in thought and life, and not merely an outward semblance of it. This is the key to the Sermon on the Mount, and that sermon contains a statement which really summarizes the Law. It is this: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). In all this we see the perfection of the Law. Truly it is holy and just and good, a witness to the righteousness of

III. THE CURSE OF THE LAW

But in such perfection we see no hope for us. Rather we see in it a curse, for we are weak and unholy and imperfect. We cannot render the perfect obedience which God demands in the Law. By its very perfection it forever shuts us out from God's presence. It only reveals in merciless fashion the weakness and sinfulness of our lives. It cannot help us to overcome our weaknesses, nor can it cleanse us from our sins. It can hold out no hope to us, for it shuts us up in sin. This is seen in an incident in Jesus' ministry (Matt. 19:16-26). A rich young ruler came to Him one day, asking, "Good master, what good thing shall I do, that I may have eternal life?" This man was no doubt a moral man, and the story shows that he was self-righteous and self-sufficient. His very morality was a stumbling block to him. He came on the same ground as Israel, in the proud and boastful and presumptuous spirit which she showed in saying, "All that the Lord hath spoken we will do." Jesus met him on the same ground as that on which God met Israel. He said to him, "Keep the command-ments." Then that young man showed his prideful presumption. He said, "All these things have I kept from my youth up: what lack I yet?" Jesus then placed His finger upon the sore spot in his life. He said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Ah! that was the acid test. The young man went away

sorrowful, for he was rich. He had not kept the Law, for he had loved himself far better than his neighbor, and now that it was called to his attention, and a personal application was made of that commandment, he was unwilling to change.

Also refusal to do as instructed and follow Jesus he violated the other part of

ow Jesus he violated the other part of the Law, for he demonstrated that he did not love the Lord His God with all his heart. He realized the perfection of the law and realized that it brought him under a curse. So it is with all men, for it is written, "As many as are of the works of the Law are under the curse; for it is written, Cursed is everyone that continueth not in all things which are written in the book of the Law to do them" (Gal. 3:10-13).

IV. THE COMMISSION OF THE LAW

"But," you will say, "How terribly hopeless you make it." Indeed no! We simply recognize how hopeless God Himelf makes it, but we must also face the purpose for which this perfect Law was given, and for which God permitted it to bring its curse upon men. The commission of the Law is to bring men to Christ, that they may be saved. This is stated in many passages, one of the clearest of which is Gal. 3:24: "The Law was our schoolmaster to bring us unto Christ." Careful consideration shows us how this is done. Another Scripture (Rom. 3:19)

Lesson 22

In studying such types as those given in the tabernacle one wonders how anyone ever could have thought the Old Testament dry and uninteresting. The tabernacle is called "The Tabernacle of Witness" (Acts 7:44). In Hebrews we are told that the priests who served in the tabernacle "served unto the example and shadow of heavenly things" (Heb. 8:5). It is also said that "Moses was admonished of God when he was about to make the tabernacle: for See, said He, that thou make all things acording to the pattern showed to thee in the mount." From these Scriptures and their context it is evident that the tabernacle was given as a testimony to heavenly things. It is in fact a representation of the throne-room of God, which is described in the fourth chapter of the Revelation. There we see the heavenly realities of which the tabernacle was only a type,—a shadow. This tahernacle also in a wonderful way gives witness to the grace of God in Jesus, His Son, for all the Scriptures testify concerning Him. Let us consider the testimony which the tabernacle gives concerning the Son of God in whom God became flesh and tabernacled in our midst. Ino. 1:14.

I. THE MESSAGE OF THE MATERIALS

Even the materials used in this tabernacle have a gronderful message pointing to Christ. The gold which was used so lavishly is frequently used in the Scripture in connection with royalty, or authority in a kingdom (Dan. 5:7, 16; Gen. 41:42). The silver speaks of redemption (Ex. 30:12-16; Ex. 38:25-26). The brass

tells us that the Law was given "that every mouth may be stopped, and that all the world may become guilty before God." When one frankly faces the Law and its perfect demands he realizes that he cannot fulfill it. He realizes that it demands a perfection which is too great for him. He realizes the hopelessness of trying to deal with God on the ground of his own good works. It shuts his mouth, for it shows him his guilt. When a man comes to see the hopelessness of trying to be declared righteous before God on the ground of Law keeping he at once realizes that he needs a Saviour. He realizes that he needs Someone to save him from the penalty of Law, and to give him eternal life as a gift of grace. This is the purpose for which the Law was given. It was given to show Israel her weakness and sinfulness and presumption. It was given to show her her need of grace. That is what it does for us. It shows us our sin and the consequent condemnation of God. It makes us to cry out for a Saviour who will deal with us in grace, without demanding the perfect obedience of Law. Let it be clearly understood,-salvation never was obtained by keeping the Law of God, nor will it ever be. Men could not be saved by Law in the past dispensation, nor can they be saved by Law keeping now. Salvation must be by grace in all dispensations, but in showing us our need of grace Law prepares us for salvation, for it prepares us to receive Christ.

V. THE CONSUMMATION OF THE LAW

When a man sees his need he is then in a condition to receive Jesus as his Saviour, and in Him he receives the consummation of the Law. The soul who turns to God in despair, crying for salvation from the curse of the Law-from the penalty of his sins-finds in Him a willing Saviour. Trusting Christ he receives eternal life as the gift of God. How rich and full the grace of God is! And the fulness of this grace may be seen when we consider that not only does Christ Jesus give the believing sinner eternal life, but he actually counts His own righteousness to him, and thus He counts him as a perfect Law keeper. The Scriptures tell us that "Christ is the end of the Law for righteousness to everyone that believeth" (Rom. 10:4). The word "end" here does not mean that He is the destruction of the Law, but that He is the FULFILLMENT of it. Christ is our righteousness and in Him we are counted as having perfectly fulfilled the Law. He is to us the consummation of the Law. He fulfilled it at the Cross, where He offered the sacrifice which the Law demanded for our sins, and He fulfilled it in His perfect holiness which is imputed to us through faith in Himself. In Christ God gives us by grace the perfect righteousness which He demands of us in the Law but to which we cannot attain by keeping the Law. Matt. 5:17; Rom. 3:20-22; I Cor. 1:30.

Sunday, March 2, 1924

THE TABERNACLE

See Chart On Page 101. Exodus 25 to 27 and 40 Golden Text, Exodus 25:22

is a symbol of judgment (Deut. 28:22-23). In these three materials we find the three aspects of the Gospel presented. The brass speaks of the Cross of Christ where He bore God's judgment against the sins of men. The silver speaks of God's manifestation of His power in redeeming Him from the grip of death, and in making us to share in His resurrection life through the redemption which He accomplished upon the Cross. The gold speaks of the glory of His second coming when He will establish His Kingdom.

Then the colors referred to are also significant. The blue and purple are the colors of royalty (Esth. 8:15; Jud. 8:26). The scarlet, however, speaks of sin, and of the necessity for cleansing from sin through redemptive blood (Isa. 1:18; Lev. 14:1-7). In these we see set forth both Christ's first coming and His second coming. Though Jesus is holy and pure, yet in His first coming He assumed our guilt and sin, and cleansed us from them by the shedding of His own blood. It is significant, in this connection, that "scarlet" is obtained only through death. It is obtained by the death of a small insect which produces this color, and the word translated "scarlet" in the Scripture is used to refer hoth to the insect and to the dye obtained from it. So Jesus in His death both assumed our guilt and provided cleansing from it, through the shedding of His own blood. This is the message of the scarlet. In His second coming He will come to reign over all the earth. He will be manifested in Kingdom glory. This is the message of the royal colors, blue and purple.

The fine linen suggests righteousness. It is used in this connection in Rev. 19:8. Surely Jesus is the embodiment of righteousness, for He is God. And while we cannot find any Scriptures which suggest the meaning of the goats' hair, the rams' skins, and the badger skins, still it seems that they have their significance. The goat and the ram were both used in sacrifice, and the use of the goats' hair and rams' skins would seem to suggest the sacrificial death of Jesus. The badger skins are not mentioned in the Scripture save in connection with the tabernacle with the single exception of Ezekiel 16:10, in which God says to Israel, "I shod thee with badger skins." It is there mentioned as one of the blessings which God bestowed upon Israel in making her a kingdom (Ezek. 16:13). The implication is that badger skins stand connected with the kingdom glories of Christ, and if so they point forward to His second coming. The shittim wood appears to have been used because of its enduring qualities and may point to the truth stated in Heb. 13:8, "Jesus Christ the same yesterday, and today, and forever."

II. THE MESSAGE OF THE FURNITURE

As with the materials, so it is with the furniture. Every article of furniture which appears in the tabernacle has a clear and distinct message of grace, and points directly to the Lord Jesus Christ.

The ark of the testimony speaks to us of the presence of God in glorious majesty. It stood within the most holy place. It was covered with gold, which is a sym-

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bol of kingdom authority. Upon the ark was the mercy seat, and upon the mercy seat were two cherubim. The cherubim are God's ministers of judgment (Gen. 3:24; Psa. 18:10). This also speaks to us of His majesty, for it is when Jesus comes to establish His kingdom that He will visit judgment upon the earth. It is well to note, however, that the mercy seat was sprinkled with blood, which reminds us that the judgment of God is always executed with the blood of sacrifice in view. But most significant of all was the fact that between the wings of the cherubim which overshadowed the mercy seat was the Shekinal glory. God there manifested His presence by a blazing light of glory which shone day and night over the ark. This glory is the glory of His majesty. Num. 7:89; Ex. 40:34-35; I Ch. 13:6.

Within the holy place, which was just outside the most holy place, stood three articles of furniture. Each of these te ches concerning some part of Jesus' ministry on our behalf. Before the veil which separated the two compartments of the tabernacle stood the golden altar of incense (Ex. 37:25-29; Ex. 30:1-10). This speaks to us of the intercessory work of Christ, Who ever liveth to make intercession for us (Heb. 7:25; Rev. 8:3; Psa. 141:2), for incense, in the Scripture, stands connected with intercession and prayer and this gives us the key to the meaning of the incense altar. On one side of the holy place was the golden, seven-branched candlestick. This candlestick shed light as the priests went about their ministrations there. The seven branches of the candlestick speak of Jesus' perfection, for seven is the number of perfection. And the light which emanated from it was a constant testimony that Jesus is the light of the world (Jno. 1:1; Jno. 8:12; II Cor. 4:6). On the other side of the court stood the golden table of shew bread. It was the continual reminder of the truth stated in John 6,—Jesus the bread of God which came down from heaven to give life to men (Jno. 6:48-51).

In the outer court were the brazen laver (Ex. 38:8; Ex. 30:18-21) and the brazen altar, both of which speak to us of judg-ment. Brass, as we have already seen, is a symbol of judgment. Then, too, upon the brazen altar the fire of sacrifice blazed day and night, and fire is typical of judgment (II Thes. 1:7-10). There the sacrificial victims were offered, their blood was shed and their bodies were consumed by the fire. This is a testimony to Jesus' grace in receiving God's judgment for our sins. Every sacrifice which passed over that altar spoke of the "Lamb of God which taketh away the sin of the world" (Jno. 1:29). The laver also speaks to us of judgment, for it was formed of But it speaks to us rather of the brass. purification of the sinner through the judgment which fell upon Jesus, for at this laver the priests purified themselves before entering into the holy place. Rev. 1:5; I Pet. 2:24; I Pet. 3:18.

So in the furniture of the tabernacle we have a wonderfully clear and complete picture of Jesus. The brazen altar shows us Jesus offering Himself to receive God's judgment against our sins. The brazen laver shows us Jesus cleansing us from our sins by virtue of having received our condemnation. The golden candlestick shows us Jesus enlightening our darkness and instructing us. The table of shew bread shows us Jesus feeding us with the Bread of life. The altar of incense shows us Jesus interceding for us, and the ark shows us Jesus reigning in majesty.

shows us Jesus reigning in majesty. III. THE MESSAGE OF THE ARRANGEMENT

Before we close we must notice the wonderful message contained in the arrangement of the tabernacle. As will be seen in the little drawing with this lesson there were three courts. These three courts by

their very number suggest the Trinity of the Godhead, and remind us that in Jesus dwells all the fulness of the Godhead in bodily form (Col. 2:9). But in these three courts we have pictured also the three aspects of the Gospel of Christ. As defined in the fifteenth chapter of First Corinthians, the Gospel consist of three facts: (1) Christ died for our sins; (2) Christ arose from the dead; (3) Christ is coming back again. The outer court in which stood the brazen altar and the brazen laver speaks to us of Jesus' death, for it was in His death that He received God's judgment for our sins and provided cleansing from sins for all who would believe in Him (I Pet. 2:24; Col. 1:4; Rev. 1:5). The holy place shows us the resurrection life of Christ, for it is in His resurrection that He enlightens and instructs us, that He intercedes for us, and that He feeds us (Heb. 7:25; Psa. 23; Rev. 7:17). It is significant in this connection that Hebrews 7:25 should connect His resurrection and His intercession, for it says, "He ever LIVETH to make intercession" for us. The most holy place in which stood the ark of testimony shows us the second coming of Jesus for it speaks of judgment and majesty. It is in His second coming that Jesus will judge the wicked and establish His Kingdom. Thes. 1:7-10; Rev. 19:11 to 20:5.

But still another delightful message may be seen in the arrangement of the furniture, for its very order formed a cross. This is apparent from the sketch which accompanies this lesson. And the instructions given to govern the children of Israel in their encampment show us that they encamped in the form of a cross with the tabernacle in the center of the camp. Thus in the very arrangement of the tabernacle itself we see the message of the Cross of Christ prefigured in harmony with the me sage of the materials and in

that of the furniture.

Lesson 23

Sunday, March 9, 1924

THE PRIESTHOOD AND OFFERINGS

Exodus 28 Golden Text, Heb. 7:25-26

With the twenty-eighth chapter of Exodus we should study Hebrews, chapters seven to ten, for in Hebrews we find the New Testament interpretation of Old Testament passages relating to the priesthood. In the Hebrew passage we are told that the priesthood of Jesus far transcends the priesthood of Aaron and his sons, the Levites. His holiness is there seen to be transcendent (Heb. 7:26-28, contrast Heb. 5:3). His priesthood is eternal and unchangeable, whereas that of the Levites was temporary and changing (Heb. 7:24, contrast Heb. 7:23). Jesus has a better offering, for His offering perfects those for whom it is offered and needs not to be repeated. This was not true of the Levitical sacrifices, which were offered year after year continually (Heb. 10:10, 12-14, contrast Heb. 10:1-4, 11). Jesus, too, is the Minister of a better sanctuary, for He ministers in the heavenly throne-room of which the tabernacle was only a shadow —a type (Heb. 8:2; Heb. 9:11-12, contrast Heb. 8:4-5; Heb. 9:1-9). It is not surprising that we should find Jesus' priesthood far superior to that of the Levites. Indeed it would be surprising if we did not. No type is perfect, and both the tabernacle in the wilderness and the Levitical priesthood were merely types pointing to the perfect One Who fulfilled them. Recognizing this we can see what the message of all Old Testament passages is. They all point to Jesus Who is the High Priest of the most high God. In the vestments and in the ministrations of the Levitical High Priest, however, we may see much which is of value in helping us to understand Jesus' character and ministry as our High Priest.

I. THE VESTMENTS OF THE HIGH PRIEST

Practically the whole chapter which is the subject for our study today is concerned with the vestments of the High Priest. It is impossible for us here to consider the details of this wonderful description, but there are three things which we must consider. They are the regal character of the vestments, the holiness state forth in them, and the identification of the priest with the people of which they speak.

In appearance, the High Priest's garments were truly royal. We are amazed at the mere description of them, and can well realize that their appearance must have been glorious. Blue, purple, and scarlet intermingled with the fine-twined linen in the garments. Gold gleamed in the texture of the cloth, in the chans which fastened the breastplate to the ephod and from the mitre upon the priest's head. Precious stones sparkled on the shoulders and flashed with dazzling brilliance from the breastplate of judgment. These vestments were "for glory and beauty" (Ex. 28:2) and surely they realized their purpose. The beauty is a thing which kings love and seek to cultivate, and

the glory is a perogative of true majesty. Though the Levitical High Priest was not a king over Israel he was truly a ruler (Acts. 23:5). We may see in this and in the glory of his garments a suggestion of the majesty of the Lord Jesus Christ, for such glorious apparel surely would befit a king. Jesus is a Priest after the order of Melchizedek who was both a priest and a king, being as we are told in Hebrews,

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"King of righteousness" and "King of peace." These are terms which both can fit none other than the Lord Jesus Himself. And indeed Melchizedek was Jesus, manifest in the flesh before He came to earth in the virgin birth. This majesty of our Priest-king is suggested in the type. Heb. 7:1-2; Rev. 19:11-16.

The holiness spoken of on the golden plate which was set upon the mitre testifies to another essential characteristic of our High Priest, Aaron and all of the Levitical priests were men, with imperfections like other men, and though they were enjoined to holiness in life, yet with the utmost they could achieve they could not present a clear picture of the holiness of our Lord. So God placed a testimony to His holiness on the forefront of the mitre which the High Priest was to wear constantly as he ministered before Him. He commanded that a plate made of pure gold should be placed there, and upon the plate was to be engraven, "Holiness unto the Lord." Our Lord Jesus needs no such testimony as that, for He Himself embodies the holiness of the Lord, but in the ascription of holiness wrought into the garments of the High Priest His holiness was set forth (Ex. 28:36). Heb. 7:26-28.

Still another thing which is specially striking and to which more than a third of this whole chapter is devoted is the breastplate of judgment which speaks of the identification of the High Priest with the people of God. It was composed of a cloth of fine-twined linen, worked with blue and purple and scarlet and gold. It was fastened to the ephod of the High Priest with golden chains and catches. Upon it were twelve precious stones, e-ch of a different variety, set in gold. W th each of the stones was to be the name of one of the twelve tribes of Israel. And as the High Priest ministered before the Lord he was to wear this breastplate of judgment continually "as a memorial before the Lord." This speaks to us of the identification of our Lord Jesus with His people and reminds us that as He ministers it is always with His children upon His heart (Ex. 28:30; Heb. 7:28).

II. THE MINISTRATIONS OF THE HIGH PRIEST

The ministrations of the High Priest as set forth throughout Exodus and Leviticus were principally three-fold. He was to offer sacrifices for the people to make atonement for their sins (Heb. 5:1; Heb. 8:3). He was to offer incense in symbolic intercession for them (Ex. 30:7-8; I Sam. 2:28). And he was to instruct them (Lev. 10:11; Deut. 24:8). Many details are furnished concerning the duties which he was to perform, but all of them contribute in some way to these three cardinal duties.

In the offerings which the High Priest awas to make we see typified Jesus' offering of Himself. Of these offerings we shall study more particularly in our next two lessons, so while it is the most important part of the priest's work we will not consider it at length here. Let us simply note that as the High Priest offered offerings and sacrifices, so too Jesus offered Himself as a Sacrifice on our behalf. The offerings which the Levitical priests offered were imperfect offerings which could not take away sin and which because of their imperfection must be offered repeatedly. But Jesus' Offering was

a perfect Offering, Which was offered once for all. It perfected all who believe on Him and needs never to be repeated (Heb. 7:27; Heb. 9:12-14; Heb. 9:25-28; Heb. 10:10-14).

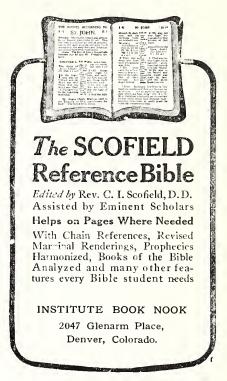
Another duty of the High Priest was to offer incense before the Lord. He was to offer incense upon the golden altar of incense every morning and evening (Ex. 30:7-8). When he went into the most holy place on the day of atonement he was to carry with him a censer in which were coals of fire and he was to throw incense thereon, swinging it to and fro, so that the most holy place should be filled with the smoke of the incense. This incense was a delicate picture of the intercessory work of the Lord Jesus Christ. The Scripture declares that "He ever liveth to make intercession." Lev. 16:12-13; Heb. 7:25.

Still another duty of the High Priest was to instruct the people. This was done in at least two ways. Through the Urim and Thummim he sought guidance from the Lord in matters which the people brought to him (I Sam. 28:6; Num. 27:21). Just what the Urim and Thummim were and just how they indicated God's will it is impossible for us now to determine. It seems from the meaning of the word "Urim" that God indicated His will on such occasion by causing light to gleam out from the breastplate of judgment, for the word means "lights" (Young). Dr. Strong says concerning this word that it referred to the "oracular brilliance of the figures in the High Priest's breastplate." Concerning "Thummim" he says that it means "perfections, i. e., one of the epithets of the objects in the High Priest's breastplate as as emblem of complete truth." With these explanations Young practically agrees. So it is clear that whatever the nature of the Urim and Thummim might have been, and whotever was the manner in which God used them, they were in the breastplate for the purpose of affording guidance to the children of Israel. This was one of the ways in which the High Priest was to instruct them. He alone was authorized to consult through the Urim and Thummim on behalf of the people. Another way in which he instructed the people was that he taught them the Law of God. This is stated in many passages in God's Word. Lev. 10:11; Deut. 24:8.

In fulfilment of this type Jesus instructs His people in a wonderful manner. During the period of His dealing with Israel before He came to earth He instructed her through the prophets. In His earthly life He taught the Law of God and interpreted it to the people. And in the present period of His absence from the earth He guides and instructs all who are willing to receive His instruction by the Holy Spirit, through the pages of His Word. But the time when this type will have its most full and complete fulfillment will be in the Kingdom when He shall reign upon the earth. Then He shall so instruct the dwellers upon the earth that the earth shall be filled with the knowledge of the Lord and of His Word. Heb. 8:10-11; Heb. 10:16; Heb. 2:14; Mic. 4:2; Jno. 14:26; 15:26; 16:13.

Thus we see that in the three-fold ministration of the High Priest, God sets forth anain the three aspects of the Gospel of His Son. The offering which He made as our High Priest was His death upon the Cross at Calvary. After His resurrec-

tion He ascended to the right hand of God's throne in heaven where "He ever liveth to make intercession." And in His second coming He will write the Law of God in the hearts of His people, and shall instruct all who dwell upon the earth in marvelous fashion. How wonderful it is to see the clear presentation of the Gospel of Christ which pervades the entire Old Testament.



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- 3. In the personality of Satan. Job 1:6-7.
- 4. In the depravity and lost condition of all men by nature. Rom. 3:19.
- 5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
- 6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
- 7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
- 8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
- 9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
- 10. In the eternal security of all believers. Jno. 10:28-29.
- 11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
- 12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
- 13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
- 14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
- 15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

Modernism

ODERNISM is not an imaginary foe. Modernism is a deadly reality, and a horrible fact. Modernism has thrown much sand into the air, poohpoohing the seriousness and wickedness of its blasphemous denials, all the while seeking with dastardly malignity for a more vulnerable spot at which it might aim its treacherous blows against the "Faith once for all delivered unto the saints."

Why should we mince words? Modernism is not Christianity. When a Modernist declares that he is teaching the Christian religion, he is, to say the least, handling the truth recklessly. Tom Paine, Voltaire, Ingersoll, et al, were Modernists, but honest enough

to allow themselves to be classified as the enemies of Christianity. But today's Modernists are different. They desire to be thought of as the advocates of Christianity while they are blasting at the Rock of Ages. Present day Modernists are a crooked bunch, they don't tote square. They are wolves in sheep's clothing. They, like their Serpent-Master, seek to array themselves as angels of light.

But Modernism is being unmasked, and many godly men and women are being awakened to the fact that their own home church has been inoculated with the deadly virus of infidelity, so that a terrific fight is necessary in order to simply hold the ground so dearly bought by our fathers.

Let there be no mistake. Modernism is not a friend. Modernism is an enemy. The church or denomination that will tolerate even one Modernist is clasping a viper to its bosom. Modernism is the traitor in the camp who would betray the citadel of God's truth into the barbaric hands of God's enemies. To such an enemy we can offer no quarter. The Modernist has brought on this Holy War, and those who love the truth are ready to give fight to the hilt and to the blood.

A Challenge to Modernism

MODERNISM says Orthodoxy is dead. Modernism sneeringly dubs Fundamentalism "Traditionalism." Modernism refers to the Conservative as an "irritant."

A square deal to the "Grace and Truth" family means that we must speak out plainly about the doings and declarations of the deluded devotees of modernism. Modernism has sought to purloin both the message and the property of the people of God. How can we remain silent? Read this number and then go forth to fight.

Modernism looks upon simple believers in the old Bible as ignoramuses. Modernism seems to think that there will soon be a call for somebody to preach the funeral sermon for old-fashioned Orthodoxy. But Modernism is mistaken.

Fundamentalism is not dead. As a demonstration of this fact, within the last few weeks, Sunday morning, Jan. 6th, at Minneapolis, Dr. W. B. Riley had the privilege of opening his new auditorium. For twenty-seven vears Dr. Rilev has been faithfully hammering away in the First Baptist Church of Minneapolis, proclaiming the old truths of the old Book. It has been a great and victorious pastorate. The church plant, as it now stands completed and ready for use, is a million-dollar plant. It is one of the largest Baptist auditoriums in America, and is the largest auditorium of any

sort in the city of Minneapolis. The First Baptist Church stands today a mighty monument to truth, a testimony to the inerrancy of the Word of God. Almost within a stone's throw of a great modernistic university, it has never wavered in its proclamation of the things of God. No! Fundamentalism is not dead, but on the contrary, the First Baptist Church of Minneapolis stands as a challenge to Modernism, a demonstration that Fundamentalism lives.

The Editorial Staff of "Grace and Truth" extends to Dr. Riley and his co-laborers heartiest congratulations in Christ Jesus the Lord, that the blessing of God has been manifested and poured forth upon their labors. We rejoice that in this hour of horrid apostacy there yet remains upon the earth a pure testimony, there yet remain under the heavens, mighty institutions that have not broken loose from the old land-marks. Praise God for the First Baptist Church of Minneapolis! Praise God for her faithful pastor!

Modernistic Tyranny

EW laymen realize the implacable tyranny of the Modernistic movement. This infidel propaganda, with its nauseating cant about "Spiritual Leadership," "Religious Education," and "Community Service," is subsidized by big business. It is puffed with the consciousness of the power which resides in the almighty dollar, and rides rough-shod over the most sacred truths of God's Holy Book, and tramples under foot all who dare lift the

voice of protest against its spiritual vandalism.

An illuminating illustration of the papal propensities of Modernism is given in the heart-breaking experience of Mrs. Ella L. Hale, of Cheyenne, Wyoming. Mrs. Hale has been for some time teacher of the ladies' class of the Presbyterian Church in Cheyenne, beside holding an important office in the Women's Home and Foreign Missionary Society of the Synod of Wyoming. In a letter written to Mr. John D. Heinzman, who, as Colorado Chairman of the Christian Fundamentals Movement, is making a brave fight for the old truths, she said:

"The first of October we began the study of 'The Whole Bible Course' recommended by the Christian Fundamentals Association. Last Sunday Dr. Caldwell, our Pastor, appeared before my class and for forty-five minutes denounced Fundamentalism and my introduction of the course on it in his church in most abusive terms, declaring it to be the "entering wedge" in breaking up his church, so that I was obliged to resign.

"Today he devoted his sermon to another abusive attack on Fundamentalism and the 'Ladies' Class' introducing its study in his church, declaring they shall all 'suffer for it'."

What an astounding revelation of the drift of the age! There has been a time, and that not many years back, when such faithfulness to the Word of God as that being displayed by Mrs. Hale would have won for her unqualified commendation and endorsement on every hand.

But, some one inquires, are you sure that Dr. Caldwell is a Modernist?

To which we reply, No, sir, we are not at all sure that Dr. Caldwell is a Modernist. We are sure of this, that whether he be Modernist or Conservative, he has resorted to Modernism's tactics of ruthlessness. He has become adept in manipulating the Modernist Juggernaut. The Modernist's method is to throw out a smoke-screen of honeyed words, in the midst of which he operates the "big stick" with Romish cleverness. If Dr. Caldwell's doctrine is in harmony with his methods, he's a Modernist. But, whether Conservative or Modernist, he is certainly fighting Modernism's battle most effectively.

Such staggering incidents are God's call to the layman. We live in an hour when the minister of the Lord Jesus Christ has unfortunately become the slave of the organizations. Humanly speaking, the only hope of the present hour is the God-fearing men and women of the laity, who, like Mrs. Hale of Cheyenne, are willing to take their stand for God and say, "I am willing to endure the criticism and persecution, if I may only be guided and used in this great battle for the Truth."

May God be praised for such noble souls!

The Spirit of Antichrist

THERE is an implication in the words of Genesis 6:3 which many Bible teachers seem to have overlooked. This verse reads, "The Lord said, My Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." The word "man" is commonly understood to mean "mankind" and is applied to the antediluvian race. But if these words refer to mankind the expression "he also is flesh" is superfluous and meaningless. The Hebrew word for "man" used here is the word "Adam" which is sometimes applied to the race but which is the particular name of the

first man. If we understand this verse as referring to Adam the passage becomes radiant with light. The words "he also is flesh" indicate that Adam had permitted a distinction to be made by his posterity between himself and the rest of mankind. They indicate that he had permitted them to regard him as a being of supernatural character. They indicate that he had permitted them to worship him as a god.

Tradition confirms this implication. Dr. Urquhart, in his "New Biblical Guide," gives us some most illuminating information. He says:

"The number of generations from the Creation to the flood, including that of Noah, is ten, and the names and ages of the ten great fathers of our race are minutely recorded (in the Bible). Now it is a significant fact that this very number ten re-appears with most remarkable persistency in the ancient traditions of the various races. The Egyptians believed that ten deities reigned before man. The Sybelline books speak of ten ages which elapsed between the Creation and the Deluge. The Iranians looked back to their ten Peischaddin, or monarchs, 'the men of the ancient law,' who drank of the pure homa, the drink of the immortals, and who watched over holiness. The hindoos speak of the nine Brahmidikas, who with Brahma, their maker, are called the ten Pitris, or fathers. The Germans and the Scandinavians tell of the ten ancestors of Odin; the Chinese of the ten Emperors, who shared the Divine nature, and reigned before the dawn of historic times; the Arabs of the ten kings of the Adites, primitive inhabitants of the Peninsula embraced between the Red Sea and the Persian Gulf. The Phoenician historian, Sacchoniathon, also gives ten generations of Primitive Patriarchs."

At a glance it will be seen that no less than five traditions ascribe Divine character to the ten patriarchs and that at least in the Hindoo tradition a place of special reverence is given to the first, who is none other than Adam. It seems clear both from tradition and from the Word of God that one of the sins which brought God's wrath upon the antediluvian world was the sin of putting man in the place of God.

The Modernist is guilty of the same sin. He rebels against the authority of God. He arrogates to himself the Divine nature and to his intellect Divine authority. Here are his own words:

"The human soul is practically infallible, in its recognition of the truth and the needed truth; and when you ask the question, 'How am I to draw the line between historical accuracy and inaccuracy (in the Bible)? How am I to know whether the genealogy of Matthew or the genealogy of Luke is correct?' you are distrusting your own intellect; you are simply saying to yourself, 'I am helpless in the face of apparent contradiction; I don't know what to accept; I don't know what to do.' Trust yourself! Trust your soul! Trust your mind! Your mind and soul will recognize the truth needed and grasp it, and accept it. For other things you need not care."

"The fearless, self-assertive man must learn that, in order to be his whole self, he must be religious; that God is not and never was a foreigner to any member of the human race, but is present in all men as the inspiring source of all that is worth while. In place of pressure from above must come impulsion from within; for the supposedly external master must be substituted the unquestionable authority of the God within the soul itself."

The Scripture plainly teaches that the conditions which brought the flood upon the earth will exist in intensified form during the days immediately preceding Christ's Second Coming. "As the days of Noe were so shall also the coming of the Son of man be" (Matt. 24:37). Yes, in those days the climacteric sin will be an awful rebel-

lion against God and the deifying of the man of sin, the Antichrist. But as we draw nearer to the close of this age, following which the Great Tribulational night will fall in all its unspeakable horror upon the earth, the shadows deepen. Modernism is a reversion to the days of Adam's blasphemous deification of self. It is an anticipation of the blasphemy of Antichrist in deifying himself. Modernism is the spirit of Antichrist, for Modernism deifies man.

"FROM SUCH TURN AWAY" (II Tim. 3:5).
H. A. W.

**Prof. George Albert Coe, "The Religion of a Mature Mind."

An Unfinished Job

N the December, 1922, issue of "Grace and Truth" we called attention to the thoroughly Modernistic character of the teaching in the "Denver Community Training School for Religious Education.' At that time the Editor said:

"WITHOUT DELAY THERE SHOULD BE INSTANT PROTEST FROM THE VARIOUS CHURCHES BECAUSE OF THIS ABOMINABLE CONDITION, AND AN IMMEDIATE DEMAND SHOULD BE MADE THAT EVERY MODERNIST BE REMOVED FROM THE FACULTY OF THIS SCHOOL FROM WHICH BELIEVERS HAVE THE RIGHT TO EXPECT THE HIGHEST TYPE OF CHRISTIAN FAITH, LEADERSHIP AND CONSIDERATION."

In the March, 1923, number we were glad to report that the Baptist Ministers' Conference of Denver had made a vigorous protest which resulted in the resignation of Dr. Frank Gunn Brainerd and Dr. W. O. Rogers.

We are thankful for the protest which was made and for the results which it accomplished. We wish there had been more such protests. We wish that the protest which was made had been more sweeping and enduring in its effect. Now however we are compelled to say with sadness that the job is not finished. The faculty of the 'Denver Community Training School for Religious Education' was as violently Modernistic this year as it ever has been. We quote statements which were made by various teachers in their classes during the last year, in order that the reader may judge for himself.

S. A. Lough, A. M., Ph. D., LL. D., Professor of English Bible and Religion in the University of Denver, was Dean of this school. Among other things he said:

"The Bible grew out of the experiences of the Hebrew people; there was nothing extraordinary about it."

"For the life of me I don't see how some folks read the history (of the Bible) and think it is free from mistakes."

"When Elihu comes into the book (of Job) and from there on was no doubt added in a later edition."

"We have a very old and very sacred tradition of the verbal inspiration and inerrancy of the Scriptures. Now we must come forward with the theory of proving everything by experience, and accepting only what is thus proved."

"Daniel is prophetic in form, but was written long after the events recorded. It was written after the Exile."

This is old familiar doctrine. It is the doctrine taught by practically all infidels since the beginning of time. It found its origin in the Garden of Eden, when the Devil raised the question, "Yea, hath God said?" It is the teaching that the Bible is a merely human book, containing mistakes and untrustworthy as to the authorship and time of writing claimed in the various books. Notice the refined infidelity of that last statement. "Daniel by its form leads the reader to believe that it is prophecy, but in reality it is not, for it was written long after the events which it professes to prophesy had transpired," is its meaning. These statements are a bald denial of the verbal inspiration of God's Word. They are a denial of any inspiration worthy of the name. How different they sound from the testimony of the Book which is called in question:

"All Scripture is given by inspiration of God, and is profitable" (II Tim. 3:16).

James Asa White, A. M., Ph. D., President of the Colorado Woman's College, was also a teacher in this school. He indicated his position in these words:

"We must explain the Bible on a rational basis; must give our young people a rational explanation for everything. Do not say to them, 'Accept this because it's in the Book,' but 'Accept it because it's rational'."

"What is the basis for authority in religion? The basis for authority is within our own experience."

"Religion comes from within out. It is a growth to perfection, just as a cherry grows from within as well as from without."

Anyone familiar with the teachings of Modernism cannot fail to recognize this. It is the substitution of human intellect and experience for the authority of God's revelation. It is the teaching of the native divinity and sufficiency of men. The Bible is to be believed, if believed at all, because it appeals to human reason. Authority in religion is vested, not in the Inspired Word of God, but in the poor experience of men. There is something within a man which causes him to grow to perfection in religious experience. Evidently Dr. White does not believe the Scriptures which say:

"The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be" (Rom. 8:7).

"I know that in me, that is in my flesh, dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not" (Rom. 7:18).

Frank Dickinson, A. M., Professor of Philosophy in the University of Denver, is responsible for these statements:

"The Bible has been added to and taken from; the Bible is not what it was. The Bible was originally put together by human hands; why not now?"

"The Virgin Birth is a story which is prevalent in all heathen religions,—clusters around all heroes. It need not be any more true of one than of another."

"I am not at all interested in nor sympathetic with the form of personal work where one man comes up to another and the first question is, 'Have you accepted Jesus Christ as your personal Saviour?'"

"In teaching, throw away anything which you do not understand or which you do not deem consequential. If the doctrine of the Trinity is inconsequential to you, throw it away."

"I haven't the slightest idea what Atonement means."

What witches' hell-broth is this? The Bible is made to be an imperfect human production. The Virgin Birth

of our Lord Jesus is discredited and the Son of God is classed with heathen deities and heroes. Any earnest effort to bring men face to face with the one vital question, the answer to which settles the eternal destiny of the soul, is discouraged. The mind of man is made the supreme authority in deciding what in the Word of God is sufficiently important to give it a place in our teaching. And what a pitiful confession for one who is supposed to be teaching Sunday School and Church workers how to prosecute the work of their Lord, "I haven't the slightest idea what Atonement means." In view of this teaching, and in view of the professor's position in a great "Christian" university we cannot help but be reminded of the Scripture injunction:

"Beware lest any man spoil you through philosophy and vain deceit; after the traditions of men; after the rudiments of the world and not after Christ' (Col. 2:8).

The Rev. James Thomas Carlyon, M. A., S. T. M., D. D., Professor of New Testament Literature and Interpretation in the Iliff School of Theology expressed himself thus:

"At Easter time have the children talk about flowers, birds and trees, and not much about Jesus' death. Leave the death ideas for the older people and do not give them to children. The last thing to introduce to children's minds is death, no matter whose death it is. The broken body and pierced heart are not things to set before the minds of children."

"I doubt if the Cross is the center of salvation for the child. The Cross as an interpretation of salvation is too old for the child. For children we must not stress the death, but the life of Jesus. I fear we have done Jesus an injustice—talking so much about His death and not enough about His life."

In reading over services in a Hymnal, picking out the objectionable ones and the usable ones, he came to a prayer in which were the words, "We come to thee, our heavenly Father, in the Name of Jesus, thanking Thee for Him Who came to earth to bear our sins—." Here he stopped, and said:

"That one would not be usable, because it would suggest a God of vengeance and wrath, Who must have His pound of flesh and since we could not give it, Jesus gave it. I do not believe it and therefore will not teach it."

This goes to the very heart of the matter. It is a blasphemous but insidious blow at the very heart of the Christian faith. "Talk to the children about anything except the death of Christ" says this teacher. "They need not know about the Cross in order to be saved. His life wields a much more potent influence in the child mind than His death." What terrible robbery is this! Deprive the child of the one truth which alone can bring salvation to any human soul! Let him perish in hell-fire, it is better for him to do this than to have his child mind stirred by thoughts about death! Who is it that thus daringly declares that he does not believe that Jesus died to satisfy the claims of God's justice against our poor, sinful, hell-doomed souls? He is-yes he actually is "Professor of New Testament Literature and Interpretation' in a school which is training our preachers. No wonder that the pulpits of our denominations are losing their power for the Lord when their theology proceeds from such a source as that! It is not hard to imagine what kind of interpretation can come from a heart which avows its disbelief in the key truth of all God's Word. Such language reminds us of the inspired indictment:

"The preaching of the Cross is, to them that perish, foolishness" (I Cor. 1:18).

John Edward Bentley, M. A., S. T. B., M. R. E., Professor of Religious Education in the Iliff School of Theology committed this outrage:

"'Ye must be born again'—Certainly I believe that. One day I woke up to find that this was the day that I was to take the hand of a fair lady and make her my wife. That day I was born again. Then one day a little boy was born into our home. I was born again—the mother was born again—the grandmother was born again. Surely I believe we must be born again."

What a crass parody on our Saviour's words, "Ye must be born again!" It does not take the operation of the Spirit of God nor faith in the sacrifice which God made when He gave His only begotten Son upon the Cross at Calvary to accomplish this. John three-sixteen is a silly joke! The new birth can be attained merely by getting married or by producing children! What an insult, thrown into the teeth of the God who put into our lives such great and holy experiences as these referred to, to substitute them for the miracle of the new birth. Surely it is true that

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned" (I Cor. 2:14).

No! the job is not yet finished. The Modernist is still in the saddle. In the face of such blasphemous, Christ-rejecting infidelity our hearts are stirred mightily within us, and we are constrained in indignation to repeat our protest and to sound the war cry—

"DOWN WITH MODERNISM!"

—Н. А. W.

Notes

A WORD

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The Grace of God.

H. A. Wilson J. T. Goodman

Justification Assurance.

L. J. Fowler
The Editor

The Election Principle. Th Forty Propositions on the Seven Dispensations.

ations. The Editor

"GRACE AND TRUTH"

Modernism in the Bible

by L. J. FOWLER

ODERNISM in the Bible! At first blush the subject might seem to be a contradiction of terms. "Modernism, in the Bible?" you ask. No, not Modernism's 'teaching sanctioned by God in the Bible, but Modernism in the Bible just as everything Satanic has been revealed by God in His Word for the enlightenment and protection of His people.

Scarcely has the human race appeared upon the horizon of history before Modernism with its questionings and innuendos and denials and its boasting of superior wisdom, hastens upon the scene. And even before Elohim had said, "Let us make man in our own image," Modernism reared its head in God's pristine universe and Lucifer cried out, "I will be like the Most High God." Instead of being something new, Modern-

ism is as old as Satan, for Modernism is nothing more nor less than rebellion against God and His Word. Modernism is in the Bible, but it is there as the enemy of God, and the arch-deceiver of the race.

We might with profit trace the attitude of rebellion in the human race from the time of the first encounter with Satan through the epochs of history which followed, on into the future and view with glad heart the day when Jesus Christ, the King of Kings and Lord of Lords, shall have put all rule and all authority under His feet and shall have delivered up the Kingdom to the Father, but in this study, we will confine ourselves to that period of time when the Church of Jesus Christ was being established and the Apostle to the Gentiles was sending forth his mighty epistles to the various bodies of believers of his day. We are especially interested in this period because the manifestation of the enemy's rebellion against God and His Word is strikingly similar to his manifestation today. Then it was called Gnosticism; today it is termed Modernism, but both are emanations of the pit. As we look back into history it is not difficult for us to see that Gnosticism was one of the most deadly enemies the Church has ever faced, yet it seems to be almost impossible for Christian men and women to see that that which is holding such sway in the religious world today and which is now known as Modernism is the identical enemy with which the early Church grappled. Our purpose in this article is two-fold: First, to so present the similarities between the two that only the soul which has become wedded to the idol Compromise will fail to see the diabolical character of Modernism; and second, to set forth the inspired declarations of the Apostle Paul concerning the proper attitude toward such false teaching and toward its author.

"Modernism" is a name applied to his philosophy by the Modernist himself. It is suggestive of the egotism which marks the thing as of the Devil. In this article Fowler strips off the mask and shows "Modernism" to have originated in the Devil's lie to our first parents and to have had its counterpart in the early days of Christianity.

into existence during the first few centuries of the Christian era. The ancient city of Alexandria was its seat. Alexander the Great, the founder of that marvelous place of wealth and beauty, set for his goal the establishment of a truly cosmopolitan city. He purposed to gather into one place the richest things in literature and art from all parts of the earth. To this end buyers and copyist were sent to the countries afar to obtain treasures for the libraries and art galleries of Alexandria. The city drew its population from far and near, and no traveler, however distant his home, could fail to find reminders of the country from whence he came. Into such a city flocked the religious teachers of all lands, and through the fusion of Platonic philosophy,

Gnosticism is a system of .

religious thought which came

Oriental theosophy, and Judaism, Gnosticism was born. To trace the teachings of Gnosticism back to their original sources would be quite impossible, but we can at least see that these three schools of thought were the predominant forces in producing the heresy.

As soon as Christianity comes upon the scene, Gnosticism makes the proposal of further amalgamation. Its followers are not satisfied to accept the Gospel as proclaimed by the Apostles; they are offended by its simplicity. They want to take from and add to. One cannot tail to see this powerful enemy in the pages of the Pauline epistles. The Church is being threatened and the Apostle, writing by the inspiration of God, sets forth the glorious doctrines of the Church with clarity and precision, and unceasingly warns the believers against compromise with their adversaries. In the letters to the Corinthians we see many traces of the presence of the teachers of Gnosticism among the believers at that place. The Pastoral letters contain abundant evidence that this was the false teaching which was menacing the Church, and in the epistles to the Ephesians and Colossians we find presented the "sound doctrine" which Timothy and Titus are to use in combating this "vain philosophy." As we proceed into the comparison we will discover from the Epistles themselves much proof that this great opponent of the Church in the early days of its history was Gnosticism. We will not, however, confine ourselves entirely to the Epistles for our knowledge of the teachings of Gnosticism but will appropriate the findings of the historians of secretar literature.

THE first thing which claims our attention in the study of these two cults, so widely separated in time but so closely akin in teaching, is that both bow at the

shrine of wisdom. The term applied to these early perverters of the truth is itself a complete designation of their teaching, for Gnosticism comes from the Greek word "gnosis," meaning, "knowledge." They were the "know-it-alls" of Paul's day. According to them, the race was divided into three classes. The highest type was, of course, the Gnostic, the next lower the Christian, and the lowest, the pagan. The Christian was criticized because he lived on the low plane of faith, and he was urged to go on and obtain "knowledge." Just exactly what "knowledge" was is difficult of understanding, and was to be left to the Gnostic himself to define. claimed that Gnosticism was derived from sources superior to the Written Word. Their boast of a wisdom of a surpassing character is a phase of their teaching which Paul seems delighted in attacking. He refers to their vaunted wisdom as "knowledge falsely so-called" (I Tim. 6:20, R. V.). He says that to the Gnostic, whom he refers to by the name of Greek, Christ is foolishness (I Cor. 1:23). And whenever he uses the words knowledge or wisdom in connection with Christ or Christianity it is with the meaning of true knowledge and true wisdom in contradistinction to false knowledge and false wisdom. He declares Christ to be "the wisdom of God" (I Cor. 12:24), and says that in Him "are hid all the treasures of wisdom and knowledge" (Col. 2:3).

When we turn to Modernism, it is as though we were still reading the literature of an ancient people. The Modernist's pet word is "scholarship." Just what "scholarship" is is about as difficult to discover as what "gnosis" was to the old Greek, and of course the individual Modernist must have the privilege of defining the term. But that the Modernist has cornered the brains of the world is certain—if we take his word for it. A most illuminating statement came from the pen of a typical Modernist not long ago, one Harry C. Vedder, who occupies the chair in Church History of Crozer Theological Seminary. Crozer is the Baptist school located at Rochester, N. Y. While the professor endeavors to make it clear that he is not writing as the spokesman of the crowd, nevertheless he says in effect that his book would be endorsed, at least in part, by every professor in that school. He therefore speaks with authority for the Modernist. Concerning those who have placed faith in the Bible as God's Holy Book, the professor says: 1

"There is no educated man living who really believes the Bible from cover to cover. There is no half educated man who believes the Bible in that wholesale way. No man can make such profession sincerely unless he has escaped education altogether."

Surely no conservative can miss the point of the professor's words. Comment is hardly necessary to throw light on such a statement. Again let us learn from Errett Gates, Ascistant Professor of Church History, Disciples' Divinity House, University of Chicago, what Modernism's attitude is toward Divine Revelation: ²

"Modern Christianity * * * is the right claimed by the modern religious thinker to be free from the control of authority, or the disposition to subject all authorities, whether the Bible, the church, tradition, or a priori 'reason,' to the test of rationality and experience."

In other words, the Modernist's wisdom is derived from a source superior to the Written Word. He will test the eternal and immutable Word of God by his "scholarship." One is inclined to turn from the vagaries of such men to some of the rhetorical questions of the Apostle Paul:

"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world" (I Cor. 1:20)?

A NOTHER point in this series of striking analogies between Gnosticism and Modernism is that both have the same God. While the conceptions of God diftered among the Gnostics according to their various schools, the general idea was that there was some where beyond all space a supreme being. He never created anything, nor had he any vital relationship to his universe, if you could call it his. Below him were eons, or "eternal ones," but these did not come from any creative fiat of God but only emanated from his being. Below the eons was the Demiurge, who was supposed to have created the world with its inhabitants and to be the present manager of affairs. To all intents and purposes, their supreme being, or God, was non-existent. They left room for him, but his corner of the universe did not have much connection with the world of human beings upon the earth. "Surely," you would say, "the Modernist does not have such a God as that." Well, perhaps his God would not appear quite as crude, to our minds at least, as the conception which the old Gnostic had, but a little study of the subject will reveal that one is as much a non-entity as the other. Let us see.

A number of years ago, when the conflict between those who stood for "the faith once for all delivered to the saints' and the evolutionists was growing 12ther warm in England, Mr. Gladstone and Professor Huxley entered into a controversy through the columns of the Nineteenth Gentury concerning the cosmogony of Genesis. As ever, the Word of God triumphed, and the most eminent scientific controversialist of the nineteenth century was compelled to retire discomforted and discredited. Hardly had the devotees of Darwinism recovered from this blow when Lord Kelvin came out with the dictum: "Science positively affirms creative power." The reply which this statement brought forth from the evolutionists sheds much light on the purpose which they have in clinging so tenaciously to their discredited theory. They said that the admission even of "a directive force in effect wipes out the whole position won for us by Darwin." What the evolutionist is trying to do is to get rid of God. "But," you reply, "the Modernist believes in God." Yes, and it is in that very fact that we find one of the most striking analogies between his teaching and that of the Gnostics. The Modernist calls himself a deistic evolutionist. He is not like the infidel evolutionist; he leaves a place for God. But God to him is as far removed from the universe as was the God of the Gnostics. That the Supreme Being interfered at a few of the stages in the evolutionry process, he is willing to concede, but just how much or at what periods in the development he is not quite certain. He is sure that there is a God, but it is a pantheistic God, everywhere and nowhere. Such a God is as unlike the personal, living, omnipotent, omniscient, eternal, merciful and holy God of the Bible as Satan is unlike Christ. There is not a point of similarity between Modernism's God and the God of the Scriptures. The name, Modernism, by which this heresy is known is itself a lie.

A THIRD characteristic which Gnosticism and Modernism have in common is the attitude which each has toward the Lord Jesus Christ. The Gnostic, in his attempt to devour Christianity, gave to Christ a prominent place in his religion. The thing of special interest

to us in this study is that while Christ was assigned a prominent place, He was not given the pre-eminent place. Although he was among the highest of the eons, yet He was not quite God. According to their teaching, the heavenly Christ (Sater) took possession of Messiah at his baptism and in-

dwelt him until the crucifixion. The eons, of which Christ was one, composed what the Gnostic called the "pleroma" or fulness. With them was fulness and completeness. When Paul declared that in Christ "dwelleth all the fulness (pleroma) of the Godhead bodily," it was with the heresy of the Gnostics in mind. The Apostle was opposing that teaching which would rob Christ of His Deity.

The Modernist's position on the Deity of Christ is well known. One quotation from their writings will suffice to show their general attitude toward the Son of God. The following is a statement which appeared some time ago in the *Congregationalist*, the official organ of the Congregational Church:

"Whatever Christ was God is to an even greater degree."

The editor was simply saying that Christ was not, as the Word so clearly teaches, God "manifested in the flesh." Again Modernism is shown to be the same lying spirit which has ever opposed the truths of Holy Writ.

FOURTH, both Gnosticism and Modernism are philosophies of human development without Divine aid. In both systems of thought we find the teaching of development by self-effort. There is no place in either one for regeneration,—the impartation of Divine life through the power of the Holy Spirit. The Gnostics adopted the teaching of Pythagoras on this point. He had said, "There is in man the lamp and flame of a divine spark." They further taught that Christ did not perform any work of redemption; His death was only a misadventure. All that the crucifixion represented was that divine nature by which the world is cleansed from sin. By sacrificial service man reaches the highest degree of perfection. Christ was just the active principle in the world's development.

Now let us quote from Professor Borden P. Bowne, late of the Boston University. His book, "Studies in Christianity," from which we quote, is included in the "Course of Study" which every aspiring Methodist pastor must read. We quote: 3

"They are (that is men are) to pass from the unconsciousness of nature and the ignorance of childhood to the conscious recognition and acceptance of the divine will; and then they are to go on with God in deepening sympathy and growing fellowship forever. This is God's eternal thought for men, and it is not modified in any way in its essential nature by the fact of sin."

Very far indeed is such a statement from the

The greatest enemy of any church of Jesus Christ is the man who remains in her, assumes to be one of her teachers, calmly wears her good name, and yet denies the deity of Him who brought her into being, and disputes the authority of the Book upon which she has rested her every contention. I regard myself as declaring a most patent truth when I say that "Modernism"—so-called — is just such an enemy. W. B. Riley, p. 35, "The Menace of Modernism"

words of Jesus that night as He talked with Nicodemus, for, said the Saviour of the world, "Ye must be born again." No recognition is there by this modern thinker that "they that are in the flesh cannot please God"; that man in his natural state is "dead in trespases and sins"; and that we "were

sometime alienated and enemies" of God. When the learned professor says that we are simply to pass into the "conscious recognition and acceptance of the divine will," we are still a little hazy in our minds as to just what he means, but when he continues with the statement that man's relationship to God "is not modified in any way * * * by the fact of sin," we are clear at once. He means that man is just naturally good and all he has to do is just to recognize that God is his Father and to begin living for Him. Surely this Modernist knows very little of the Scripture's teaching concerning the nature of sin and man's hopeless estate without the redeeming power of the Cross. Fosdick's familiar phrase concerning development "from within" is of itself sufficient for us to see that the Modernist, however much he may boast of the "scholarship" which he claims is peculiar to this age, has not advanced one iota beyond the Satanic lies of the beginning years of the Christian era.

FIFTH and last, Gnosticism in its day posed as the friend of the Church, and Modernism in our day is insistent in its claim that it is the champion of Christianity. On this point Paul gives us ample proof in his letters to Timothy and Titus that he is not combating some imaginary enemy beyond the confines of the Church but is seeking by warnings and sound doctrine to protect the young converts to the Faith against an enemy within the fold. He refers to Hymenaeus and Alexander, who have made shipwreck of their faith; to the rich who have erred from the Faith; to Hymenaeus and Philetus who through their false teaching concerning the resurrection overthrew the faith of some. The heretics were those who had claimed at one time to be one with the Apostle in the Faith, but who have turned to "fables," and "endless genealogies," and "vain jangling." From the writings of the early Church Fathers we also learn that many of the Gnostics were members of the churches. Most of them claimed a place in the Church and complained bitterly when deprived of it. But while professing friendliness, they usually referred to Christianity

So well known is the Modernist's attitude on this point toward Christianity that quotation from their writings would seem to be almost unnecessary. However, in order that the Modernist's professed friendliness may appear even more clearly to be nothing but Satanic camouflage, we will quote gain from his writings. Let Professor Vedder speak again: 4

as insufficient to reveal absolute truth and to meet

the needs of civilization.

"The men who tear the Bible to bits, in



order to piece together a crazy-quilt of unrelated texts, and publish this to the world as 'the fundamentals of Christianity,' must not be suffered a day longer to pose as the champions of the Bible, the only Christians who to-day are standing between Holy Scripture and the forces of infidelity."

At first one can scarce suppress a smile at such a statement in the mouth of a Modernist, but at second thought the soul is made unspeakably sad when it is remembered that because Satan has become "transformed into an angel of light" the churches today are actually being duped and their coffers robbed in order to send forth the soul-damning and hell-dooming teaching of these infidels. O Church of Jesus Christ, how long will you continue to say, "Yet a little sleep, a little slumber, a little folding of the hands to sleep." Awake! Awake!

HIS striking analogy between Gnosticism and Modernism might be continued many additional points, but these five similarities are sufficient to establish the fact that the same trick which the enemy tried to play on the early Church is again being attempted in our day. If, then, Modernism is simply revived Gnosticism, we propose this question: Should not the Church of our day have the same attitude toward Modernism as the Church of the early day, acording to Divine command, was to have toward Gnosticism? To ask such a question is to answer it. If it can be shown from the Scripture the attitude which the Church of Paul's day was to have toward Gnosticism, then we have the Scriptural attitude which the Church of our day is to have toward Modernism. Both are identical as Satanic manifestations; therefore both require the same attitude on the part of the Church if they are to be effectively dealt with. The answer to this question divides itself into two points: First, the Scriptural attitude toward the false teaching; and second, the Scriptural attitude toward the false teachers.

ONCERNING the false teaching, Paul writes to Timothy that the Church is not to "give heed to fables and endless genealogies" (I Tim. 1:4), and is to "refuse profane and old wives' fables" (I Tim. 4:7). Furthermore, the Church is to be found "holding the mystery of the faith in a pure conscience" (I Tim. 3:9), and is to be "rooted and built up in Him (Christ), and

established in the faith" (Col. 2:7). In Col. 1:28, where the Apostle is directing an attack against the Gnostics, he gives us his method of instruction. He says that he has the work of "warning every man, and teaching every These two things go together in the Pauline Epistles. There is to be found in them a faithful exposure of the false teachings of the day, and a faithful presentation of the great doctrines of the Church. Some today, who profess great faithfulness to the truths of the Old Book, insist that the way to handle the present situation is simply to teach the truth. Well, that is without doubt one phase of the work of the Church and probably its main object, but the Holy Spirit inspired His special messenger to this age to oppose Gnosticism, not only by the preaching of sound doctrine but also by a complete exposure of the heresy. If it be true that Modernism is simply Gnosticism with a new name, and surely this has been demonstrated, then let the Church today adopt the Scriptural method of dealing with its damnable teaching. Let the Church begin to faithfully "preach the Word," and faithfully uncover the blasphemous lies in Modernistic teaching.

ITH respect to the teachers of Gnosticism or Modernism the Word is equally explicit in its instructions. Let the Word speak for itself:

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck; of whom is Hymenaeus and Alexander" (I Tim. 1:18-20a).

"But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker: of azhom is Hymenaeus and Philetus; who concerning the truth have erred, saying the resurrection is past already; and overthrow the faith of some" (II Tim. 2:16-18).

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped" (Titus 1:9-11a).

Continued on page 137

What The World Thinks Of Modernism

From Arthur Brisbane's "Today"

"Modernist" religious gentlemen propose to broadcast prayers and imitation Bible texts based on present-day conditions. This they believe will be a great improvement on the Bible, which is out of date.

Modernist improvement on the Bible would compare with the old Bible about as well as a badly managed orphan asylum compares with a real mother.

Six verses from the book of Job contain more power and spirit than a million modernist "improvements."

If you don't like the Bible, Mr. Modernist, leave it to those that do like it and want it. Above all, and for heaven's sake, don't "improve" it.

"The sluggard is wiser in his own conceit than seven men that can render a reason."

Modern Bible Teaching

by FRANK S. WESTON D. D.

•HE Bible is now more widely circulated than in any preceding age. The Bible societies are issuing millions of copies in nearly all the languages of earth. Every believer is rejoicing in this fact, for its teachings are a source of life and blessing when read. Yet this marvelous circulation of the Word of life is not greatly deepening the spiritual life of our churches and producing more Christ-like men and women. Bible study in our schools and colleges is not influencing the life of the students.

Why?

Because largely the prominence is given to the historical, geographical, and other features, while the deeper spiritual realm is ignored. A recent writer says: "The spiritual elements are either shaded or totally eclipsed. The subsidence of the fundamentals is painfully apparent. The incidental and external are enthroned."

The complaint comes from many theological schools that the atmosphere there is not spiritual. The vital truths receive but little attention, while the trappings are much in evidence. Form is emphasized at the expense of substance, and the student is fed on interrogation marks. We know how it is in many pulpits. The Book lies on the desk. Portions are read from time to time, yet what follows often hardly contains a reference to the words read.

The fullest knowledge of the framework of the Bible history, geography, etc.—cannot satisfy the spiritual life. It is well to know the setting of truth, but unless we get the spiritual truths and apply them to our needs, our knowledge is of little value. It seems to me that much of the study of the hour comes far short of the needs of the time. I attend Bible classes in leading churches of various denominations, and in nearly all cases there is practically no presentation of the spiritual truths of portions read. Think of having I Corinthians 3 under discussion and in the hour no mention was made of the matter of rewards for service or the kinds of service pos-This happened last Sunday in a Bible class I visited. This is the kind of experience I am having week after week. It is no wonder there is ignorance of the vital things and absence of real spiritual experience.

I was a student in a leading theological seminary, and there had scarcely any need of a Bible. We had everything but the vital truths. No teaching at all was given on such a prominent theme as the Lord's coming. I learned nothing as to regeneration, witness of the Spirit, the priesthood of Christ, the resurrection. I got an immense lot as to the Being of God, philosophically considered, the theories of Christ's nature, etc.,—all valuable, but without what I did not get, of little value.

I find our young men today very ignorant of the Bible itself, though they have taken the Bible courses in leading colleges. The reason is the Bible is not taught as the Word of the living God, to be received as a personal message. It is treated as ancient literature, to be analyzed and criticized. Some of our leading Bible teachers do not believe the Bible to be a revelation from God, but a product of the religious life of remarkable Hebrew leaders of thought.

This being the case, Bible study is not leading us forward to richer experiences or more faithful work. Rather, it is producing an increasing indifference to the real object of the Bible, which is to save and make servants of the risen and coming Lord.

Modernism In The Bible

Continued from page 136

"Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1).

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, * * * from such withdraw thyself" (I Tim. 6:3-5).

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (II Tim. 2:24, 25).

These are not the words of some extremist; these are the commands of God Himself to the Church of Jesus Christ. As these passages set forth that which was to be the Scriptural attitude of the Christians toward the Gnostic of the early Church times, so they contain the proper attitude for the Church of our time toward the Modernists. We are to "mark them," "avoid them," call them by name, convince the gainsayers by sound doctrine, stop their mouths, receive them as weak in the faith but not let them so much as talk their heresy (to say nothing of not permitting them to occupy the seats of authority in the church and the chairs of instruction in our schools), withdraw ourselves from them, and in meekness instructing them "that they may recover themselves out of the snare of the devil." It is here that some who have professed themselves to be such staunch friends of the Fundamentals movement have shown themselves weaklings and cowards. God grant us men in this dark hour; men who have sufficient backbone to scripturally oppose the Modernist and his teaching. God give us men, more men, whose loyalty to our Lord Jesus Christ, the Head of the Church, is not modified by denominational affiliations.

It is told of Polycarp, that ancient defender of the Faith, that he was met on the street one day by Marcion, who was one of the most dangerous of the Gnostics because of the similarities between his teaching and that of Christianity. Marcion stopped him and asked the question: "Do you not recognize me?" The Father, bending beneath his many years and with a quick eye to discover an enemy of the truth anywhere quickly replied, "Certainly, I know the firstborn of Satan." Church of Jesus Christ, may you not longer be deluded by the wiles ov the Adversary, but may you, with Polycarp, learn to rec ognize the emissaries of Satan and scripturally oppose them and their teaching.

The Fundamentals of Christianity, by Henry C. Vedder,

p. xii.

²Article entitled, The Development of Modern Christianity, in A Guide to the Study of the Christian Religion, p.

³Studies in Christianity, by Borden P. Bowne, p. 220, 221. ⁴The Fundamentals of Christianity, by Henry C. Vedder,

The History of Modernism

by H. A. WILSON

odernism
is beyond
question the
predominating influence in the religious world today.
Practically all high offices of the larger denominations are held
either by Modernists or
by professed Conservatives who in reality
have sold out to Modernism. Many of the

As the source and channel of a stream determine its quality, so the source and harboring influence of Modern Theology reveal much concerning its true character. Wilson, by presenting these two things, permits us to see a little more clearly the infernal character of Modernism.

most influential pulpits in the land are occupied by Modernists. Colleges and theological seminaries are, with few exceptions, controlled by them. The publishing houses of the denominations are under Modernistic control and the Sunday School literature which they issue is corrupted or devitalized by this same pernicious influence. Training schools for Sunday School and church workers are conducted throughout the length and breadth of the land under Modernistic oversight, and by this means the lives of the boys and girls are influenced by them to an alarming extent. The financial policies of the demoninations are dictated by Modernists and when the funds have been collected, it is the Modernists who distribute them. And the selection of missionaries and the ordination of ministers is largely governed by Modernists under the pretense of standardization. Not only are the denominations influenced by Modernists, but many great interdenominational movements, and organizations are their tools. The International Sunday School Association has sold out completely to Modernism. The Y. M. C. A. and the Y. W. C. A. are controlled exclusively by Modernists who dictate their policies, and the Interchurch World Movement which has left so many sorrowful memories, was but a gigantic Modernistic movement. In view of this amazing situation it is timely for us to ask, "What is Modernism?" "Whence came it?" "Whither is it leading?"

FIRST then, "What is Modernism?"

Modernism savors of the spirit of the age. Everywhere we see a spirit of restlessness and revolt; everywhere we see the spirit of lawlessness. Only recently the world was startled by the Kaiser's declaration that the treaties to which Germany had subscribed were only scraps of paper. And in meeting this lawless spirit all civilized nations promptly forgot one of the treaties to which they themselves had subscribed and violated practically every important provision of the Hague Convention. Following upon the heels of the World War came a startling outbreak of Bolshevism which seeks to overturn all established Government and which has succeeded noticeably in Russia. Now we are told that the emissaries of Bolshevism are working in all civilized countries seeking to accomplish the same destructive end. In our own fair land we have witnessed during the last few years almost innumerable shameful acts of mob violence. Whatever exthese acts, they are acts of lawlessness and recuse may be offered for volt. But they were called forth in many cases by the failure of civil authorities who themselves manifested a deplorable lack of respect for the laws which they had sworn to uphold. And the tide of lawlessness which is seen in the

violation of the prohibition amendment seems to be almost overwhelming both civil and federal authorities.

The same spirit of revolt is seen in social life. It is seen in the ever increasing disregard for the sanctity of the marriage tie, for divorce is increasing by leaps and bounds, and crimes growing out of unfaithfulness stain the pages of the press every day. The state of morals existing among the boys and girls not only in colleges and universities, but also in High Schools, and even in the grades, is positively appalling. No one is fully aware of the putrid condition which exists here. 'The arts which should be of great help and uplift to man are suffering from the same spirit, for the music, the literature, and the art which has become most popular can be described by no less terms than insane and frenzied. Of this, jazz music and the modern free verse are striking examples. But though instances might be multiplied to prove this condition, no thoughtful observer of the times can deny that lawlessness and revolt is the spirit of the age.

The spirit of revolt is the spirit of Modernism. Modernsim however, is more desperately wicked in its character than any of the things which are causing so much outcry among reformers, most of whom themselves are Modernists. The things of which we have spoken are merely revolt against human authorities and the responsibilities of human relationships. But Modernism is a revolt against God. It is a revolt against His authority. God has given two revelations of His power, and grace and Deity. One of these is the revelation seen in creation. The other is the revelation given in His inspired Word, the Bible, which is His supreme expression of authority. To creation Modernism comes with its evolutionary hypothesis and rules God out of the universe. To the Word of God it comes with its denial of inspiration and rules God out of His Word. Modernism makes the creation the result of natural forces and denies the God Who both created the universe and established the laws which govern it. And Modernism holds the Word of God to be nothing but the product of human mind, denying the God Who in this Word seeks to reveal Himself to men. Yes, Modernism is a revolt against the supernatural, whether it be the miracle of creation or the miracle of revelation. It is a revolt against God.

Perhaps this may seem to some to be too harsh judgmen*, but not so! Modernism is infidelity! The only

difference between the Modernist and the infidel of the Voltaire, the Paine, or the Ingersoll variety is that the infidel is honest enough to declare himself as such, whereas the Modernist is a deceiver and poses as faithful while really holding and propogating infidelity. Dr. L. W. Munhall in his book "The Highest Critics Versus the Higher Critics" has a long chapter devoted to proving the identical character of infidelity and Modernism. He quotes copiously from Voltaire, Paine and Ingersoll, infidels,—and with their quotations he places those of the leading rationalists and Modernists of his day: Kuenen, Wellhausen, Dillman, Cornill, Robertson Smith, Prof. Cheven, B. W. Bacon, Prof. Ladd, Riehm, Schultz, Driver, Briggs and Harper. In his quotation he covers the authorship of the Pentateuch (the first five books of the Bible), its character, and its reliability. The utmost agreement is seen between all of these men. The Modernist is proven by his own testimony to be in the same class with the infidel.

A significant thing occurred at the Baptist Conference meeting in Detroit in the year 1894 when the destructive criticism was just making its inroads into the ranks of orthodoxy in this country. President Harper of Chicago University and President Andrews of Brown, with others, had been advocating the methods of modern Higher Criticism. Prof. Howard Osgood of Rochester arose to reply and after answering the Critics said, "I have here an article written almost exactly one hundred years ago. I will read it and then tell you the name of its author." read a criticism on the Bible and especially on Isaiah, advocating a double authorship of the latter, in almost the language of Harper and his friends. He made a few comments upon the clearness of the ideas of the author and showed his teaching to be identical with modern Higher Criticism. He then exclaimed after a long pause, "The author of this paper is Thomas Paine." It is enough to say that the modern Destructive Criticism holds the same positions with unimportant modifications.

In brief then, Modernism may be defined as that element in current religious thought which denies all things supernatural both in nature and in revelation and which consequently most vigorously attacks the inspiration of the Word of God. It reminds us of God's indictment and judgment of the antediluvian inhabitants of the earth.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" Rom. 1:28).

BUT whence came this disguised infidelity?
As early as 1158 some of its views were propounded by a Jew named Aben Ezra. He was followed by Andreas Maes, a Belgian, in 1573; Hobbes, an Englishman, in 1651; and Spinoza, a Dutch Jew, in 1670.

These men all advocated some of the views concerning the Pentateuch which are now held with modifications by destructive Higher Critics. Dr. L. W. Munhall says that the teachings of the Higher Critics on this point are "merely a threshing of old straw," and he quotes the above men as making many if not all of the criticisms. Beside these men we find record of a few others, but none of their views seem to have gained popular acceptance during their lifetime.

Modernism seems first to have captured the popular fancy about 1700. During the years from 1700 to 1750 the Deistical controversies swept through the Church of England. Concerning this movement Dr. Howard Osgood says, "If we go back two hundred years to England we shall find a series of champions against the Bible being the inspired Word of God who in the prestige of place, of learning, of attractive style and skill in debate, were the peers of any men of any age of the world: Blount, Collins, Woolston, Tindal, Morgan, Bolingbroke, Hume, to name only a few who stood abreast of the foremost men of their day in learning." Dr. Munhall says that the most popular poets of England were Deists, and names Pryor, Swift and Pope as such. He also says, "If one wishes to read all that may be said in favor of reason as the judge of revelation, he must make himself acquainted with the writers of this period from 1700 to 1750 and not rest with the puny imitations of this day. The rationalism of the Eighteenth Century was born and nourished and grew great in England before it went over and conquered Germany." The notorious infidel, Thomas Paine, was active in these days, though it was not until later that the work which earned him his reputation as an infidel, "The Age of Reason," was published.

At the same time Voltaire was the leading light of the continent and he lent a tremendous influence to the Deistic movement in England. Dr. Munhall says, "Voltaire with a more commanding influence than any Emperor or King, went over to England and paid his respects to Lord Bolingbroke and his Deistic associates, and gave the full weight of that influence to the movement to discredit and destroy the Bible." Concerning his influence, Prof. Osgood says, "There is no literary success in the present day at all to be compared with his (that is, Voltaire's). His works were published in enormous editions in France and were immediately translated and sold by every bookseller in Europe and Russia. Of the literary world of Europe, he was the crowned king. Roman Catholic and Protestant, yea, Presbyterian ministers of Geneva, and German Protestants paid abject court to him and professed themselves to be at one with him in his creed, which was Deism pure and simple as he himself said. His was the spirit of all the popular writers of the Eighteenth Century in France." Perhaps this man more than any



We are becoming so modern in everything that some of us are even trying to modernize God. I will take my religion in the Old Fashioned way. - James J. Davis, Sec. of Labor.



other was responsible for the introduction into Germany of rationalism, for Frederick the Great was a diligent student and devoted friend of Voltaire. Concerning Frederick the Great, Prof. Osgood says, "His unceasing efforts to promote agnosticism in every school and university were the powerful allies of the teachings of the English writers, and soon in Germany in every university, in numberless pulpits, and in the most popular presses the English arguments against the Bible were adorned with treasures of German learning, and in the learned literary circles no man was tolerated who believed the Bible was anything more than a purely human book of legend and myth interspersed with some good, moral precept."

Another man who has wielded a great influence in the development of Modernism was doubtless a disciple of Voltaire and of the English Deists. This was the Frenchman, Astruc, who in 1753 propounded for the first time the hypothesis recognized by Higher Critics as opening a new era in the Higher Criticism. This is the theory known as the "Documentary Hypothesis." It is simply this: from the use of the two names "Jehovah" and "Elohim" in the Pentateuch Astruc concluded and taught that the book was composed of different documents, one writer using one name, and a different writer using the other. We shall see later how this was developed by his successors.

From this time until the middle of the Nineteenth Century the destructive Higher Criticism of the Bible seems to have found its warmest advocates in Germany. The names of Eichhorn, De Wette, Vatke, George, Bleek, Ewald, Hupfield, Graf, Kuenen and Wellbausen are names to conjure with in the circles of Higher Critical thought. Eichhorn is called by many the "Father of the Higher Criticism," for he first gave to this method its name. And most of these men are recognized as authorities in their time. They wrote between 1780 and 1880 and it was largely through their influence that destructive Higher Criticism gained such credence as it now possesses in England and America.

Beginning with Dr. Samuel Davidson, an Englishman whose "Introduction to the Old Testament" was published in 1862, the destructive Higher Criticism was introduced into theological circles in England and America. Other English writers who were very influential in the introduction and propagation of these German theores were, Dr. Robertson Smith (1881); George Adam Smith, and Dr. S. A. Driver. Among the American professors who first introduced these theories into America and who are largely responsible for their present popularity, Dr. C. A. Briggs of Union Theological Seminary (1883), and Dr. William Harper, President of the Chicago University, are the peers.

Among these destructive Higher Critics a number of theories have been held, each of them being a modification or a development of the original documentary hypothesis of which we have spoken. This theory held that on account of the use of the two names "Jehovah" and "Elohim" there must have been two writers of the Pentateuch. Following this came the "Fragmentary Theory" which held that Moses formulated the Pentateuch from a lot of anonymous documents which he found lying around loose. The "Edition Theory" came next. This theory held that the Pentateuch was edited by an unknown writer who amended the original document and added to it. This theory included Joshua with the Pentateuch and called

the whole the "Hexateuch." Then came the "Compilation Theory" which multiplied the number of writers and editors of the Pentateuch and placed the date of the writing after the return from the Babylonian captivity about 444 B. C. This theory was propounded by Hupfield in 1853. It was extended to Isaiah and to other books in the Old Testament, either denying their authorship or their historicity, notable among the books attacked being the Psalms, Job, Jonah, Esther and Daniel. These theories have been extended and expanded until a recent exponent of this school says that "the I intateuch was probably the work of more than three thousand different writers and probably did not reach its present form until more than three thousand years after the time of Moses." denial of the authorship, historicity, and authenticity of the books of the Bible has now been extended to nearly all of the books both in the Old and in the New Testa-

At present Modernists not only hold the characteristic positions held by destructive Higher Critics, with modifications of their own, but they have also given a special emphasis to the evolutionary hypothesis, teaching that the Bible records the evolution of Christianity. The Old Testament they hold to be the evolution of Israel's religious experiences and beliefs. The New is a step in advance though it is also very crude and primitive, but the modern man by his superior intellect has built upon the foundations laid by these earlier primitive conceptions, and he has developed a religious experience and conception which is far in advance of that presented in either the Old or the New Testament.

Concerning the views of the "Continental Critics" Canon Dyson Hague has said, "They were men who denied the validity of miracles and the validity of any miraculous narrative. They were men who denied the reality of phophecy and the validity of any prophetic They were men who denied the reality of statement. revelation. They were violent unbelievers of the supernatural. Their theories were excogitated on the grounds of human reason and their hypotheses were constructed on the assumption of the falsity of the Scriptures." These Critics have worthy successors in the Modernists of today. They too, refuse to believe in the supernatural. They deny the truthfulness of the record of the creation in the Word of God, they deny the inspiration of that Word, they deny the miracles recorded in it, they deny the Virgin Birth, Deity, Redemptive Death, literal resurrection and Second Coming of Christ. In short, they deny all the fundamental truths in the Word of God, every one of which is supernatural in character.

But one of the most noticeable characteristics of Modernism in recent years is its duplicity and perfidy. In most cases the Modernists who sit in the high places of our denominations receive their support from godly men and women who give sacrificially to support what they believe to be a faithful testimony to the essential truths of God's inspired Word. But these Modernists abuse the confidence of their supporters by seeking to destroy the very foundations of their faith. When called to account for their infidelity, or when they suspect that this is about to happen, they throw dust in the air and hide their real nature beneath doctrinal statements to which any orthodox man would subscribe, or else they deny and pervert facts until the average believer in Jesus Christ is deceived into believing that everything is as it should be. Instances could be multiplied to prove this, but it is simply

a matter of fact that this gross deception is characteristic of Modernism in all protestant denominations today.

BUT where will it end? Whither is Modernism leading us?

In principle, Modernism is the spirit of Anti-Christ. Lawless denial of the authority of God's Word, blasphemous attacks upon our Lord Jesus Christ, and practical deification of men in putting human intellect above God's revelation, characterize Modernism. It is guilty of a sin which is startlingly like that of Anti Christ in the age to come. He is a wicked man who will exalt himself to the place of God demanding that all men everywhere worship him. He will set himself in the place of Jesus Christ and will assemble the nations of the earth to fight against God and His Christ. This is the spirit of lawlessness, and truly, as we consider the horrid activities of Modernism and compare them with those of Anti-Christ, we cannot help but exclaim,

"The mystery of lawlessness doth already work" (II Thes. 2:7 R. V.).

Modernism is truly preparing the way for the reign of lawlessness which will characterize the regime of Anti-Christ in the Great Tribulation.

But there is a danger which is even more imminent than that. In prophesying the coming of this wicked thing, with others which characterize the "last day," God's Spirit declared,

"This know also, that in the last days perilous times shall come" (II Tim. 3:1).

The consideration of history and comparison with modern conditions shows that conditions are now ripe for some most perilous times indeed, unless God's power intervenes to save us from them. The effects of the popular acceptance of Voltaire's infidelity are seen in the following quotation from Professor Osgood: "A few years after Voltaire was crowned on the stage in Paris by King and priests and people, the King was dethroned and murdered; the guillotine was at work day and night to fill the streets with human blood, and priests and people had proclaimed the Christian religion and churches forever renounced and reason and nature the only objects of rational worship." England was saved from a similar fate as the result of the Deistical movement only by the Wesleyan revival which stemmed the tide of infidelity. We have recently witnessed and are now suffering from the destruction of faith in Germany by the destructive Higher Critic and his colleagues. And who shall say in the face of the awful flood of infidelity which Modernism is producing here, that our own fair land shall be spared a similar time of dark distress and trouble? And ours is not the only country which is threatened by the undermining of the faith of its people for the same condition prevails in practically all civilized countries. Oh! may God in His grace awaken His people and cause them to delve deep into the pages of His Word to discover the real nature of the enemy within the gates. Then may He lead them to cry unitedly, "Down with Modernism!" and to refuse unanimously longer to support this hell-born parasite with their money and influence.

NOTE.—The writer is largely indebted for the information used in this article to Dr. L. W. Munhall's books, "Breakers, Methodism Adrift!" and "The Highest Critics Versus the Higher Critics," and to Canon Dyson Hagues' article on "The History of the Higher Criticism," appearing in Vol. 1 of the "Fundamentals."

Certain Men Who Oozed In

by KEITH L. BROOKS

In the Gospels and Epistles the body of Christian truth was consigned to the Church. As we read on in the Epistles we are more and more impressed with the emphasis laid upon the prophecies of false teachers who should in the closing days of the age corrupt the faith of the Church. When we come to the little Epistle of Jude, which is a sort of preface to the book of Revelation, we find a description of apostate Christendom manifested. The closing book of the Bible shows us apostate Christendom judged.

Perhaps the most condemnatory language in all the New Testament is found in Jude's Epistle. It is full

of vehement in vectives against corrupters of the faith who should defile the Church. Image upon image is used to portray the shameless enormity of these latter day teachers. It is an Epistle that no higher critic relishes, but it is clearly a message for the days in which we are living. Let us glance at some of the images Jude sets

forth, remembering that these are the descriptions of Holy Scripture, and not the words of some zealous Fundamentalist of today.

A sure sign of the last days would be the creeping in of "certain men" (vs. 4, 18). They would literally "ooze in through cracks." They would make their way in insidiously. They would get in under false pretenses, gaining inch by inch. Unsafe religious teachers there have always been, but they have been outside, not inside. They were not paid by evangelical churches. Infidels taught outside what is now in many quarters being taught inside. They have "crept in." On the outside, they are

called enemies; on the inside, they are "liberal thinkers."

They "turn the grace of G o d into lasciviousness." They laugh at the old doctrines of grace. The blood of the Cross is offensive and the old Gospel is the "Gospel of the shambles." They picture men "dead in trespasses and sins" lifting themselves to heaven by their own boot-

THE very title of this article suggests the slimy and insidious character of the Modernist. Brooks handles him without gloves and drags him out into the searching light of God's Word.

straps. They tell men that by cultivating the old nature, which the Bible says God distinctly repudiates and condemns, they can attain to everlasting life. They picture a God so soft that He welcomes into His holy presence unclean, unregenerate, guilty men. They make the holy God unholy.

They "deny the Lord God and our Lord Jesus Christ." It is the old Satanic delusion of Eden. God is dethroned; man is deified; Christ is brought down to man's

level and man is elevated to His level.

They are "dreamers," but their magnificent dreams will fail to materialize. They will come to naught because the flesh is sure to run away with man when he is not controlled by a personal God.

They "despise dominion." Reason is all the sovereign they want over their lives. They have no use for religious authority, yet they set themselves up as authorities. They attempt to undermine the authority of the apostles and of the Scripures.

They bring "railing accusations." They are masters in sarcasm. They hesitate not to make rash statements about the apostles, about Jesus Himself. They ridicule the teachings of the Holy Ghost. They endorse things the Bible denounces.

They "speak evil of those things which they know not." They are free to discourse on matters concerning which they are not qualified to speak. The first qualification for a teacher of spiritual truth is the new birth.

They have "gone in the way of Cain." Cain was a type of the religious man of the world who has no use for God's plan of redemption. So these apostate teachers evaporate the doctrine of the substitutionary atonement and refuse to approach God by the way of the Cross.

They are caught in "the error of Balaam." Balaam was asked to curse Israel (Num. 22:23). He failed to grasp the fact that God viewed Israel through the blood and dealt with Israel on the basis of a substitutionary work.

They have "perished in the gains ying of "Core" (Num. 16). Korah defied Moses as God's chosen spokesman. He pushed himself into the hight priest's office. Such is the amazing gall of profligate teachers of latter days. They inform the world that all brains have deserted the orthodox platform. They seek to direct and control the ministry and put thumb screws on the churches.

These are (literally) "sunken rocks in your love feasts." A rock beneath the surface of the waters causes many a shipwreck. So because of these who mingle with the elect, "some have made shipwreck of faith" (1 Tim. 1:19). "They feed themselves without fear.' They sit at the table fellowshipping with the faithful and growing fat on the orthodox church, whose teachings they have discarded.

They are "clouds without water." In the hot climate of the East the people look to the clouds as giving promise of rain from heaven. Great is their disappointment when they pass on leaving the earth hard and unrefreshed as before. So in vain will the church look to apostate teachers for any spiritual refreshing. They are full of thunder; they are moved about with every popular wind, but the "showers of blessing" do not come.

They are "autmun trees without fruit." We would look for them to be loaded with fruit, in view of their abundant leaves. But no souls are won. Not one of these teachers is found engaged in the saving of the lost nor in sympathy with evangelistic movements. "By their fruits ye shall know them."

ing, restless, breaking waters scattering wreckage everywhere. There is no stability in their conclusions.

They are "wandering stars." They have broken away from their centripetal force and given way to centrifugal force. They startle the world for a time and then disappear from view. They go farther and farther from the original center. They sweep faster and faster into space. They leave the source of light and heat. They become massive ice crystals plowing forever into midnight. Such is the final result of persistent and wilful rejection of the truth of God.

They are "murmurers and complainers." They don't like the way God did things in olden times. They disagree with the Pentateuch. They are out of patience with the prophets. They think the poetical writings are immoral. The Cross is a relic of Jewish fanaticism. The Second Coming is a blunder of Paul.

They "speak great swelling words." They speak of their transcendent knowledge. They use phraseology which no ordinary mortal can understand, to evidence their superior scholarship.

They "hold men's persons in admiration because of advantage." They seek a stand-in with popular leaders of the day, regardless of their religious views. They like to advertise their relations with men who are in the limelight.

"Thy separate themselves." They are egotists—Pharisees. They draw lines of demarcation. They mark off a circle within which all the learned are to be found. Those outside their circle are ignoramuses, obscurantists and medievalists.

"They are sensual." Literally, "they are soulish." They are governed entirely by soul, not spirit. They walk according to the spirit of their minds. Men controlled by soul are pointed out in the Scriptures as unfit to guide others in spiritual matters. "The natural men receiveth not the things of the Spirit for they are foolishness unto him, neither can he know them for they are spiritually discerned" (1 Cor. 2:14).

Finally, "they have not the Spirit." Mr. Spurgeon was right when he said: "An unregenerate heart lies at the roots of all modern thought." "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (I Cor. 2:11). One may dip his pen in a colorless solution of bisulphate of quinine and his writing will be invisible to the human eye. If the sheet, however, is photographed, the writing appears nearly black. This proves that there are lights and colors not visible to the human eye. The eye is made to be affected by only certain colors. Experiments have proven that certain animals see colors not discernible by man. In the spiritual realm, there are aspects of God and His grace not discoverable through human reason. Only those may know the things that are given us of God who have had a spiritual sight given to them as the Holy Spirit has come into the life. So at the very outset these teachers described by Jude are disqualified.

Such is the awful picture of apostates in Christendom. "BUT, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time who should walk after the lusts of their own impieties" (vs. 17-19). Since the Scripture predicts these conditions, the faith of the true Christian should not be shaken, but rather confirmed as he sees the prophecies fulfilled.

Fundamentalism

A Call Back To The Bible

By Rev. R. S. BEAL, Pastor First Baptist Church, Tucson, Arizona.

PUNDAMENTALISM, what is it? Something new? No, for it is as old as written revelation. Something strange? No, because it is as old-fashioned as orthodoxy. Something destructive? No, rather it is constructive, being "built upon the foundations of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Fundamentalism is, in short, a call back to the Bible from which many have been led astray. It is an agitation in defense of the historic faith of the great evangelical denominations. It is an organized protest against German rationalism. It is "a revolt against that disposition which denies that there is any authority over a man external to his own mind, or any revelation of truth except through science." In the words of Dr. J. C. Massee, "Fundamentalism is a spontaneous

outburst of the conscience of evangelical Christians against rationalistic philosophy and modernistic interpretations of the Word of God in the interest of schools devoted to false science, of church leaders concerned only with this world's programs, and of Christians content with lives devoted to worldliness." To state the issue in brief, let me say the conflict now being waged in all of the great evangelical denominations is "between the questions of an inspired Bible or an evoluted book; a divine Christ or a highly developed man; between the efficacy of the shed blood of Jesus and the efficiency of self-sacrifice."

Several times, more or less, have I been accused by my fellow townsmen of being a Fundamentalist Here and now I plead guilty to the charge and as briefly as possible give four reasons why I do. My prayer

is that God may own and bless to many the reasons herein set forth.

FIRST of all, I am a Fundamentalist because Fundamentalism stands for an inerrant Bible. It accepts without question the Bible testimony concerning itself. Fair-minded men will not overlook this evidence. Good men were the human instrumentalities employed by the Holy Spirit, and surely the statement made by them that "the Word of the Lord came unto them, saying," is the truth. One passage must suffice for this limited article. It is comprehensive and states the case with crystal clearness. "All Scripture is given by inspiration of God, and is profitable" (II Tim. 3:16-17). The authorized rendition is absolutely reliable in spite of the weak claims of

some translators. This verse embraces the Old as well as the New Testament. The history, the science, the biographies, the psalms, the prophecies, yes, all comes within the scope of this wonderful passage. Upon the authority of the verse I believe that every sentence, every word, syllable, letter, jot, tittle, and pen stroke on the original parchments were placed there under the direct control of the Spirit of God exercised in the personalities and the vocabularies of the writers. Their pens were swayed hither and thither by the sweep of a heavenly current, and as a result we have a perfect, a reliable, a worthy, and an infallible revelation from God. The Bible is all this or nothing. It is either verbally inspired or a deplorable illusion.

My own soul demands an infallible guide, my faith

cries out for a solid foundation, and my reason insists that a perfect God can give nothing else than a perfect Book. Praise God, my every need has been met by Him in the Living Word and the Written Word. The present day theological fads, fancies and fashions, along with the label of so-called scientific guesses may satisfy some, but I find my heart renewed, cleansed, and strengthened in that Word which is forever settled in heaven." If space permitted, it would not be difficult to show conclusively by its fulfilled prophecies, its mechanically perfect literary contruction, its chronological exactness, and by astronomical and archaeological confirmations, the verbal inspiration of the Scriptures.

Richard Sidney Beal is Pastor of the First Baptist Church of Tucson Arizona. Tucson is a university town in which the atmosphere is literally surcharged with modernism. In spite of this atmosphere Beal's proclamation of fundamental truth has been marked by untiring loyalty and a God-given boldness. More strength to his elbow!

my lot with Fundamentalism because it embraces a full Gospel. There need be no

guess here as to the position which this movement takes. Fundamentalism is neither ashamed nor afraid to assert its position, and in the words of that mighty fundamentalist prophet of gone by centuries, it says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

The following is a brief statement of belief:

- I. We believe in the Scriptures of the Old and the New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.
- 2. We believe in one God, eternally existing in three persons, Father, Son, and Holy Spirit.
 - 3. We believe that Jesus Christ was begotten by the

Holy Spirit, and born of the virgin Mary, and is true God and true man.

- 4. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death, but also that spiritual death which is separation from God, and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.
- 5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.
- 6. We believe in the resurrection of the crucified body of our Lord, in His ascension in heaven, and in His present life there for us, as High Priest and Advocate.
- 7. We believe in "that blessed hope," the personal, premillennial, and imminent return of our Lord and Saviour, Jesus Christ.
- 8. We believe that all who receive by faith the Lord Iesus Christ are born again of the Holy Spirit and there by become the children of God.
- We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved, and the everlasting punishment of the lost.

The mighty champion of orthodoxy so declared himself as he stood before Governor Felix, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing ALL THINGS which are written in the law and in the prophets: and have hope toward God" (Acts 24:14-15). These great doctrinal statements cannot be dismissed by the mere assertion that they are dogmatic. I have observed that it is dog-

matic Christianity which wins men, reaches out after them, provides them an adequate foundation for faith, furnishes them power to serve their generation, and fills them with peace, and joy, and radiant hope. I can testify with several years of experience behind me, that a positive doctrinal ministry is honored by the Holy Spirit and bears abundant fruit. Away with an emasculated theology!

AGAIN, I number myself with the Fundamentalists because Fundamentalism opposes pseudo science. Most anything passes muster today if it is branded as science. It is a greatly overworked word and made to do

service along many unworthy lines. The word implies something known, not something guessed at. Webster defines it as "truth ascertained; that which is known." Science is positive, hence, it is important to bear in mind that while the facts of science are to be accepted, the theories of scientists are not worth a straw. The Fundamentalist knows that the Bible speaks with authority in the realm of science. Not only this, but it has antedated science by hundreds of years, and the great scientific discoveries of recent years have only served to confirm the Bible. The words of Herschel, one of the greatest of astronomers, are interesting in this connection: "All human discoveries seem to be made only for the purpose of

confirming more strongly the truths that come from on High contained in the Sacred Writings.'

The Word of God and

science do not conflict. The Word of God and evolution are in conflict because evolution is not a science. It is only a guess invented merely for the purpose of doing away with God and His Word. Dr. Howard A. Kelly of Johns Hopkins University one of the most eminent of scientists and surgeons, says in this same connection: "To the consistent evolutionists, God is a superfluity." There is not a single fact in all the vast realm of nature to support the theory of evolution, geology and physiology not withstanding. This statement is made without fear of successful refutation. An article appearing in the May number of The Scientific American entitled, "Extinct Races of Ape-like Man," was made positively ludicrous by one of its opening statements to the effect that " a single room would easily contain the entire collection of the original fossils of the Trinil, Piltdown, Heidelberg, Neanderthal, and Cro-Magnon men now in our possession, while those of the few discoveries of men

and ape-like men more than 50,000 years old could be placed in a handbag." Now we have it. A handbag of ordinary human bones, and the vivid imaginations of a few infidel scientists and the infallible Word of the eternal God is shown to be a farce. Such is the folly of Modernism. Just this suggestion,—if the Bible is the bundle of mistakes and misstatements that the Liberalists make it out to be, let them give us a new Bible as Dr. Wells suggests in his recent vaporizings. Let us see how long it will last and what fruit it will bear.

continued on page 150

DOUBTERS

Thomas doubted; He must needs thrust Into the prints of hands and feet His fingers, E'er he deigned to trust His Lord's identity. We meet Since that far day A host of Thomases; The same old doubt · · · the old way They ruffle up the placid pool of faith, Cause some weak souls to vacillate Then disappear Into the shadows of oblivion.

Thomas doubted: Yet he did not shout From housetop · · nor from pulpit teach His infidelity. His doubt A passing, momentary reach Of wonder; Serving only to secure Conviction more pronounced. Not so our modern doubters, who Still cling to threadbare theories. Advanced to shut from human view The Holy One. They are unwilling now to cast

Their lives into the perfect mould, So would destroy - these doubting men -The Pattern. Dr. J. A. Weaver

A Student's View of Evolution

by WILLIS G. DOWNING

OR about cight years I have been in contact with those who taught and believed in the theory of Evolution. At the beginning of those years I was absolutely unbiased and unprejudiced. Now, however, I have come to definite conclusions. I have been fortunate in having the opportunity to view both sides of the question—a privilege which very few have or take.

I wish to begin this discussion by stating emphatically that there is a controversy. A short time ago a Tucson minister advocating evolution preached a sermon entitled, "What Is All This Fuss About?" The "fuss" is about the attack of evolution and its advocates upon the authenticity of the Bible; it is about professors standing be-

fore their classes and ridiculing those who have implicit faith in the Word without giving those attacked the legal privilege of reply. Yes, it is about ministers who claim the name Christian and yet stand in their pulpits and proclaim a theory which is utterly opposed to the teachings of Christ. But do not the Bible and evolution agree? That is, if you are broadminded and interpret very liberally, do they not agree? Yes, if the passages are carefully picked without regard to their meaning in the context and interpreted and added to in order that they may conform to evolution. But there is no passage which, taken in its context and for its most evident literal meaning, will agree with the theory. They cannot—they cannot—I say they cannot make a complete, unmutilated Bible agree with the theory of evolution. Any man who

says that it can be done shows his deplorable ignorance of the Word and usually wishes to force an agreement at any cost. Oh, yes, we have theistic evolution, which permits one to sneak in on the back row and watch man put on the main performance—an evolution with a religious dressing—an evolution made palatable to the pious. But not an evolution which accepts the Bible's God. If the THE-ORY of evolution is true, then the Bible is false. (That is the stand taken by some.) But if the Bible is the Word of God then evolution is the lie of the devil.

The majority believe in evolution. Leading educators teach it, ministers of the so-called liberal group preach it, and students and people in general accept it. Is the majority necessarily right? Is it? Do I not have the privilege of weighing both sides and coming to my own conclusions? Must I accept popular opinion? I have generally found that the average person who believes in evolution knows next to nothing about it.

And these cmbryo scientists are still more ignorant of

their Scripture. They have read what Tom Paine or Tom, Dick, and Harry have to say about the Book; they can quote and misapply Scripture which these same gentlemen tore from the context and perverted to support their infidelity and atheism. But they will not be fair. I am weary of arguing with men on the things of God who have a mere smattering of science "falsely so-ealled" (I Tim. 6:20) and know absolutely nothing of their Bible.

The principal weapon used by the evolutionist and liberal in his fight against the Bible and the Fundamentalist is not argument or proof, but ridicule and scoffing. To believe the Book is to class one's self as an "old fogy and religious fanatic." To disbelieve evolution is to be

termed an "ignoramus and unqualified to speak." Even in the most amateur debating circles it is recognized that "mud-slinging" is not permissible in good argument. Yct our super-educated, scientific friends indulge in it regularly. A professor of the University of Arizona told his class that William Jennings Bryan "had the mentality of a ten-year-old child." that be true, the little professor may attain to the mental development of the new-born babe. Bryan said in a recent lecture that "there is not one fact in all nature or anywhere clse to substantiate the theory of evolution." Neither the little professor ner any of his fellow educators can successfully refute that statement. No, the man who has no argument calls his opponent names and hurls highsounding epithets.

Give us Fundamentalists for pastors and you will save our young men from infidelity. This article demonstrates the fact. Beal of Tucson is the pastor of Willis Downing, the author of this article. Young Downing is a senior in the University but having received sound teaching in his church has withstood the false teaching by which others have been swamped. As you read pray for the mighty army of students in America today.

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Those who believed Darwin laughed at the "old fogy, narrow-minded, uneducated, unlearned believers in the absolute anthenticity of the Book, including the first chapter of Genesis. Now the leading evolutionists have rejected Darwin and his theories, but they still laugh at the "religious fanatics." Oh, they laughed at those who believed that such a city as Nineveh ever existed. Somebody dug it up. Did they acknowledge the correctness of the Bible? No, they will concoct something new.

I challenge our learned friends to be fair with the Bible. I charge them with unfairness in the past. They have not given it a hearing; they have only desired to criticise and to discredit. They are afraid to go to a revival because they fear conversion. I refuse, to bow to this celf-appointed intellectual aristocracy which presumes to han me from the ranks of the intelligent for not accepting their man-fabricated vaporizations.

The theory of evolution has neither a foundation nor a superstructure of fact. Doctor Marvin in a published

statement this summer declared that evolution was taught only as a theory in the university. It cannot be truthfully taught as anything else. The whole trouble is that they teach it as theory and yet ridicule those who do not believe it.

Doctor Ethredge of the department of natural history in the British Museum said, "In all this great museum there is not a particle of evidence of the transmutation of species. Nine-tenths of the talk of the evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts." Not a single example of the changes of hundreds of thousands of species through millions of years in the great British Museum! No. And they have no example in any other museum or anywhere else in the world. "The Missing Link" is still missing. What if they find it? Will evolution cease to be theory and become fact? A friend of mine says that a wheeltarrow only needs one wheel. Is this one wheel enough to make evolution move? What about al! other fully developed species and strata which have no connecting link between them? It is indeed remarkable how all these thousands of species through millions of years of change evoluted from one fully developed species to another without a single individual meeting death through mishap, accident or old age while still in the process of change. We are told in Scripture (Matt. 10:29) that the Heavenly Father knows when a single sparrow falls. No doubt God, with His infinite eye on the evoluting sparrow saw to it that it reached the fully developed species as we now have it before death intervened. Thus we find no fossilized half fish or half something else and half sparrows. It is indeed remarkable—miraculous, in fact.

In the face of this sad lack of evidence to confirm the theory a Tucson minister talked to his congregation about the "science" of evolution. There is no such thing. This same worthy gentleman said among other things that "evolution is as well established as the law of gravitation." That statement is false. Am I unfair when I charge five Tucson ministers who have declared themselves in favor of evolution to confine themselves to facts and not to indulge in such unfounded generalizations as the one which I have just quoted?

I will admit the truth of evolution when it is used as a synonym for progress. I believe in progress within a species; I believe in progress both up and down. However, I will not be so gullible as to accept a theory setting

forth a change from one species to another without any evidence of its truth.

The Bible has withstood the attacks and ridicule of its enemies throughout the centuries. Today it stands a Book which has never been proven false in any detail and which has been substantiated by many scientific discoveries. Infidels have found apparent contradictions, but the context has proven their falsity. The Book has antedated the discoveries of science. It is in accord with all known science (not hypotheses or guesses). Yet our evolutionist friends measure their theory by the Book and do not attempt to make the Book conform to their theory. If they do the latter it will be contortion to the point of agony. The Bible-not evolution-has the claim of pri-

Why should I reject the Book which has transformed men's lives and accept a theory which links man with beast instead of God-which makes God-likeness an attainment rather than an origin? Why accept a theory which cannot be substantiated by a single fact and reject the Book which for centuries has never been proven false or unreliable in the slightest detail?

Why do people in general accept evolution? Why do educators teach it? Why do preachers preach it? The popular cry is, "We will not accept anything we cannot reason out." In other words, this is the age of intellectual egotism. It sounds educated to talk about the latest scientific dogma. Go through college and not believe Inconceivable! They have not quite exevolution? plained away God yet. It is indeed too bad we have to accept the existence of a personage whom we have never met. Why should ministers preach what is unpopular? Why should the ordinary person take the trouble to ascertain the veracity of the popular beliefs of his day? Why not accept any sound intellectual? It is indeed the course of least resistance. May I ask who is most gullible —he who accepts his Bible as absolute truth—or he who sits in class and accepts for law, truth and gospel that which his unbelieving, Bible-rejecting professor says?

Personally, I am very susceptible to facts. However, I refuse to throw aside the Book upon which I base my life and hopes for a theory created out of the richness of some man's imagination. During the coming controversy I hope that the citizens of Tucson will remember that this is another one of those two-sided questions. I ask only for a fair consideration of both sides.



The Eighteen Principles of Divine Revelation

Principle No. 12 — THE THREE-FOLD PRINCIPLE (Second Installment) — by THE EDITOR

THE THREE-FOLD PRINCIPLE
ILLUSTRATED IN GOD'S DEALING WITH
HIS CHOSEN PEOPLE, ISRAEL

OD'S triple dealing with man finds beautiful and convincing manifestation in the inspired records concerning Israel. This astonishing three-fold key sheds dazzling light upon the entire sweep of God's methods with His chosen people. It reveals God's plan to be all of grace. It thus becomes a principle which is inescapably basic. All of God's wondrous revelation rests upon it. Hence, all of God's dealing with Israel will necessarily exhibit the fact that God's plan is a victorious three-fold plan which begins with the foundation

of justification, invites to a manifestation of transformation, and leads with thrilling certainty to a consummation of glorification.

The Three-fold Principle is seen to be actually active in history itself, for the narration of Israel's history in the Bible falls into three broad and easily recognized God is the author, maker and director of the history of His people. Though Satan may get in his destructive work with alarming persistence and may be even called by Jesus the "prince of this world," yet his power even at its highest is only temporary and is enjoyed only by the permission of God. Satan can never exceed the Divine allowance. God is working out His purposes, and those purposes shall eventually prevail, the Devil notwithstanding.

The three divisions into which the Biblical history (past and future) of Israel falls are,—

- The Period of Divine Promise concerning the Nation.
- 2. The Period of National Wandering and Development.

(GAP. This is the long period in which we live. It is called by Paul, "the church," "the body," "the mystery." This period is not a Jewish period. It is allowed for but never revealed in the Jewish books of the Bible.)

3. The Period of National Exaltation.
The first period extends from the call of Abraham to the giving of the law and is twice referred to by the Holy Spirit, once in the Old Testament and once in the New:

"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years" (Ex. 12:40).

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect" (Gal. 3:16, 17).

Observe that the period from Abraham to the I aw is definitely referred to by Paul as the period of "promise," but the passage just as plainly teaches that the promise is unfinished, for the coming of the "law," did not "disannul" the promise. Hence, we cannot refer to the "promise" period as a dispensation because a dispensation is a period in which God takes up some human theory of government and tests it out to a finish. When the Law

was given, the period of "promise" was still unfinished. God resumes and finishes the promise period at a subsequent time.

So we see that the first outstanding period in Israel's history extends from Abraham's call to the giving of the Law and is spoken of by the Holy Spirit as "promise."

The second period of Israel's history extends from the Law to the captivity and is one long story of wanderings and restorations, driftings from and returns to God. Elders, judges and kings succeed one another in attempting to govern this stiff-necked people, but all to no avail. They heed not warning, they spurn counsel, they depart from the living God, so the captivity and dispersion come upon them, and they are to this day suffering from the effects of that judgment. Frequently during this period there arises a king who leads them back to God and into a

blessed revival of spiritual life, but upon his death they revert to their idols, their whoredoms, and their abominations. God's thought for Israel during this period was that she should grow more and more like unto her maker and her redeemer. But the nation was perverse and recellious. God did not then, nor does He now, force any to be holy. The second great period of Israel's history comes to a complete and final close with the fall of the city of Jerusalem under Titus in 70 A. D.

The third period of Israel's history is future. It is the period of Millennial and Kingdom blessedness spoken of so often by the prophets. It is the long-anticipated hour when the nation now scattered and peeled, shall be exalted and glorified. Israel shall be no longer the tail, but the head of the nations.

These three clearly defined divisions of Israelitish his-

Richard Watson well said: "The Scripture is to be its own interpreter, or rather the Spirit speaking in it; nothing can cut the diamond but the diamond; nothing can interpret Scripture but Scripture." The "principles" set forth in these studies permit the student to view that great fact from its many angles.

tory constitute a most delightful example of the Three-fold Principle. In the first period we see God laying His foundation of promise. It is all of grace, and His promises are all grace promises. In this period God reveals justification by faith (Gen. 15:6; Rom. 4:2, 3) to His friend Abraham. In the second period God calls on His nation for a transformed life, and in the third period He will glorify that nation even though they have grieved and disappointed Him. He will glorify them because He will not and cannot break His Word. Thus the history of Israel is a revelation of the activity of the Three-fold Principle in the Bible,—justification, transformation, and glorification.

The three outstanding doctrines of the Old Testament exhibit this principle again. Any intelligent student of the Bible could name the three outstanding doctrines of the Old Testament almost without meditation. They are,—

- 1. Animal offerings: Gen. 3:21; Gen. 4:4; Gen. 8:20; Ex. 29:10-28; Lev. 1:1-17; Lev. 3:1-17; Lev. 4:1-35; Lev. 5:1-19; Lev. 9:1-24; Lev. 14:12-22; Lev. 16:5-34; Num. 7:15-17; Num. 7:21-23; Num. 7:27-29, etc.; Num. 29:2-6, etc.; Josh. 8:31; Judges 6:25-26; I Kings 8:62-64; I Kings 18:31-38; II Chron. 31:3.
- 2. Works: Ex. 19:5-6; Ex. 35:1-3; Lev. 19:2; Deut. 4:23-26; Deut. 5:31-33; Josh. 1:8; I Kings 9:4; I Kings 18:21; II Kings 22:13; II Chron. 7:17-22; Neh. 13:1-31; Psa. 1:1-6; Psa. 37:3; Psa. 78:1-8; Psa. 101:1-8; Psa. 119:1-8; Jer. 3:12-17; Dan. 12:3; Zech. 1:3-6; Mal. 3:8-10.
- 3. Kingdom: II Sam. 7:12-16; Psa. 2:1-6; Psa. 22:26-31; Psa. 24:1-10; Psa. 47:1-9; Isa. 2:1-4; Isa. 4:2-6; Isa. 9:6-7; Isa. 11:1-9; Isa. 35:1-10; Jer. 23:5-6; Ezek. 35:11-13; Ezek. 37:21-28; Joel 2:31-32; Micah

4:1-8; Hab. 2:14; Zeph. 3:14-20; Zech. 9:10; Zech. 14:16; Mal. 4:2.

Practically every doctrinal passage and statement in the Old Testament would group itself under one of these three headings. And how clearly these doctrines do show forth this principle. The animal offerings, every one, point in type to Him Who became our justification; the Old Testament doctrine of works speaks of the yearning in the heart of God that His people shall manifest transformation in their daily walk; while the doctrine of the Kingdom predicts the day of Israel's glorification.

The Tabernacle itself is an illustration of this principle. Moses received the revelation for the Tabernacle when he was with God in the Mount (Heb. 8:5), hence it may be confidently expected that the principles of Divine Revelation will be found in the forms and furniture, service and ceremonies, characters and structure of the Tabernacle.

The Tabernacle as described by the Holy Spirit in

the book of Exodus is in three divisions.* They are,-

- . The Outer Court.
- 2. The First Sanctuary,—The Holy Place.
- 3. The Second Sanctuary,—The Most Holy Place. In the outer court stood the Brazen Altar and the Brazen Laver. Brass in Scripture stands connected with God demanding judgment for sin. These two pieces of furniture speak of a judgment for sin which will provide a perfect substitute, a victim, to die in our stead and perfect cleansing. In a word,—justification.

In the First Sanctuary, the Holy Place, stood three pieces of furniture. They were the seven-fold Golden Candlestick, speaking of Jesus, the Light of the World; the Table of Shewbread, speaking of Jesus, the Bread of Life; and the Golden Altar of Incense, speaking of Jesus, the One Who ever liveth to make intercession. All three of these pieces of furniture indicate what the Lord Jesus

may be to the believer in his daily walk. When He, the Saviour, is apprehended by faith as the true LIGHT, the living BREAD, and the unfailing INTERCESSOR Who lives to shed forth His Divine strength upon His own, then will God's child begin to manifest in miraculous fashion that which God yearns to see in His people,—transformation.

In the Second Sanctuary or Holy of Holies, stood the Ark of the Covenant overlaid with God and surmounted by the golden figures of the cherubim. In this Second Sanctuary there abode in the heyday of Israel's history the shekinal presence of God. This ark and this wondrous presence spoke of Jesus as both King and Deity, and pointed to the rapturous hour when the Kingdom should be established upon the earth,—the hour of glorification.

Thus we see the Three-fold Principle in the ancient Jewish tabernacle. The Outer Court was a type-prophecy of justification; the Holy Place revealed in picture the glorious possibility of living, in His strength, a transformed life; and the Holy of Holies shadowed forth the blessed coming era of glorification. Surely, that Christian who fails to see these clear activities of the Three-fold Principle of Divine Revelation, must be most unresponsive to spiritual truth.

Furthermore, we find but three characters or character groups who actively perform in the services and ceremonies of the Tabernacle. They are,—

- 1. The Bleeding Victim on the Altar.
- 2. The Priests who Minister.
- 3. The High Priest, who presides over all, arrayed in garments of royal beauty and splendor.

And in these three characters or character groups we find a simple and beautiful setting forth of the three-fold

*See Chart, "The Tabernacle of Witness" on page 101 of the "Kingdom Number" of "Grace and Truth" (Feb., 1924).

Anyone who is 'ad-

vanced'andwill notremain

by the doctrine of Christ,

does not posses God. · ·

If anyone comes to you

and does not bring this

doctrine, do not admit him

to the house · · do not even

greet him, for he who

greets him shares in his

2 John 9-11. Moffatt.

wicked work.

outline of God's grace plan. The bleeding victim speaks of Him who is our Justification. The earnest and eager priests ministering in the Tabernacle speak of Him Who is our Priest, pleading with God for our transformation, and the High Priest, arrayed in kingly garments, speaks of Him for whose *glorious return* to reign we yearningly wait.

Where is the skeptic? Where is the doubter, and the caviller? In the face of such demonstration of infinite perfection in God's Word, how dare any man raise question? The Three-fold Principle of God's Word is the key to the grace message of the Book.

Having seen this principle illustrated in God's dealing with His Chosen People, Israel, we turn to

THE THREE-FOLD PRINCIPLE ILLUSTRATED IN THE PERSON AND WORK OF THE LORD JESUS

EVERY Bible student knows that God names three offices which are assigned to Jesus Christ. These three offices are,-

- 1. Prophet,
- Priest, 2.
- King.

As Prophet, we see Him as the very mouth-piece of God, proclaiming God's message. As Prophet, He also is the Servant of the Lord, spoken of by Isaiah, upon whom God hath laid the iniquity of us all. Hence as Prophet He is our Justification.

As Priest, He ever liveth to make intercession for us. He has entered into His priesthood and even now is shedding forth His own strength and power that His children may be made like Him. As priest, He may become Transformation, if we are willing ones.

As King, He is coming again. And when He does so come He shall be revealed to angels, demons, and men as our Glorification. "When Christ, Who is our life, shall appear, then shall ye also appear with Him in Glory" (Col. 3:4).

There is a passage in the book of Hebrews in which this principle is clearly illustrated. In this passage the Holy Spirit sets forth the work of our Lord from the standpoint of the Three-fold law:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, NOW TO APPEAR in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world HATH HE APPEARED to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him SHALL HE APPEAR the second time without sin unto salvation" (Heb. 9:2:-28).

In verse 26 it is declared that "He hath appeared" to put away sin by the sacrifice of Himself. Here is the very foundation of God's message to man. Here is Instification.

In verse 24 the Saviour is shown as the Priest Who lias entered the Holy Place not made with hands. It is declared that He doth "now appear" in the presence of God for us. Through the efficacy of His present advocacy we are given the opportunity of transformation.

In verse 28 a glorious promise is given. He shall

come back. "He shall appear" a second time (that is, a second time on earth). Toward that second appearing we look with hungering soul for that is when glorification shall be ours. "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself" (Phil. 3:20, 21, R. V.).

The three appearings of Jesus reveal that the threefold Principle is both existent and operative. He "hath appeared" for our justification, He doth "now appear" for our transformation, He shall yet appear for our glorification. This is in wondrous agreement with the three offices which He bears. When He appeared to be our Justification He was fulfilling His Prophetic Office. In appearing before God now for our Transformation He is fulfilling His Priestly Office, and when He appears in the future for our Glorification, He will be fulfilling His Kingly Ministry.

Upon viewing the events of the Saviour's life we find that there stand associated with Him, three mounts. They are,-

- Mount Calvary (crucifixion). Ι.
- Mount of Olives (ascension).
- Mount Hermon (transfiguration).

These three mounts are another illustration of the Threefold Principle. On Mount Calvary we see Him dying for our salvation; on the Mount of Olives we see Him ascending to His Priestly work that He might bring about our transformation; and on Mount Hermon we see a miniature photograph of His coming Kingdom, the wondrous coming age of glorification.

What satisfying agreement and unity! The Threefold Principle is indeed both resident and active in God's Inspired Book.

THE THREE-FOLD PRINCIPLE ILLUSTRATED BY THE SCRIPTURE DECLARATIONS CONCERNING THE INDIVIDUAL BELIEVER

THE Apostle Paul lovingly commends the Thessalonian believers and in so doing reveals that the Three-fold Principle bears upon the individual Christian life. His words were,-

"For they themselves shew of us what manner of entering in we had unto you, and how

- (1) ye turned to God from idols
- (2) to serve the living and true God;
- (3) and to wait for His Son from heaven,

Whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thes. 1:9, 10).

When they turned from idols to God, that was justification; when they sought to serve the living and true God in their daily walk, that was indeed a happy transformation; and when they took the attitude of waiting for the Second Coming, their eager eyes were lifted from the sordid things of earth to that glad future hour of glorigi-

The familiar passage in the thirteenth of First Corin thians is another example of the activity of this principie. At the climax of the "Love Chapter," Paul says:

"And now abideth faith, hope, love, these three; b"t the greatest of these is love" (I Cor. 13:13).

Once more we see the whole range of God's grace presented to the mind under the Three-fold Principle. Faith sees Him on Calvary bearing our guilt in His own body; Love sees Him interceding on our behalf at the throne on high; and Hope sees Him coming to receive His waiting Church unto Himself.

This beautiful principle of Divine Revelation is indeed a key to Biblical truth. Thank God that He hath indeed brought us by faith to justification. May our hearts be willing to be humbled from day to day that we may learn the needed lessons leading to our transformation. And may we be quietly comforted through every trial of life by the joyous certainty of final and rapturous glorification.

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"Fundamentalism"

Continued from page 144

REJOICE in the privilege accorded me to stand with the Fundamentalists because Fundamentalism exalts Jesus Christ. It refuses to rob Him of the glory which belongs to Him. Fundamentalism accepts the plain statements of Scripture about the Virgin birth of Jesus. It believingly accepts Isa. 7:14, which reads as follows: "Therefore, the Lord Himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call His Name Immanuel." It believes the message of Luke, so faithfully written: "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that holy thing which shall be torn of thee shall be called the Son of God" (Luke 1:34, 35). Everything in Christianity stands or falls with the virgin birth of our Lord. If Jesus had a human father, the world to this hour is without a redeemer and a saviour, for Jesus Himself would have been sinful like the rest of us, and could not have died for the sins of the world.

Fundamentalism does not seek to minimize the wonderful miracles of Jesus. It recognizes in them a demonstration of His divine sonship, and accepts them as being in keeping with His mighty claims. The death of our Lord was a miracle, and is so accepted by those who love the Word of God. He was the master of His own destiny. No man took His life. He laid it down and dismissed His spirit of His own accord. He was not a martyr to a cause, but a substitute for sinful men, "Who His own self bare our sins in His own body on the tree."

I believe Jesus Christ was the Son of God in a unique sense. I own Him as my Lord and Saviour, and know that He was "delivered up for my offenses and raised again for my justification" (Rom. 4:25). If I did not believe these things I would at least have the courage and manhood to stop calling myself a minister of the Gospel, get out of an evangelical pulpit, quit taking money under false pretenses, and tell the membership of the church in unmistakable language that I was an unbeliever, and could no longer minister the things of the Lord Jesus. It is against the hypocrisy and deception of the modernistic ministry in evangelical denominations to which Fundamentalism objects. A man may believe what he wants to, that is his privilege, but let the present-day false prophets take off their sheep-like robes and show themselves the wolves that they are, then the people will know them and not be deceived by them. But what saith the Scriptures? "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of" (II Pet. 2:1-2).

I N conclusion, let me say in the words of Paul, "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, without natural affection, truce breakers, having a form of godliness, but denying the power thereof, from such turn away" (II Tim. 3:1-5). And again, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (I Tim. 4:1).

These terrible times are upon us and it behooves all who love our Lord in sincerity and in truth to stand together, contending earnestly for the faith once for all delivered unto the saints, preaching the Word, being instant in season, out of season; reproving, rebuking and exhorting with all long-suffering and dectrine.

ALONE

IT IS human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone, Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk He said: "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The Church of the Kings praised Moses and persecuted the prophets.

The Church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarch and prophets, the apostles and martyrs, but condemn as stubborness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.—Selected.

Outlines for God's Workmen

Conducted by R. S. BEAL

Redeeming the Time

Eph. 5:16

I. THE DAYS ARE EVIL. Eph. 5:16.

II. THERE ARE MANY "WITHOUT." Col. 4:5.

III. NOW IS THE ACCEPTABLE TIME. II Cor. 6:2.

IV. TIME IS UNCERTAIN. Prov. 27-1.

R. S. B.

The Practical Results of our Lord's Ascension

John 16:7

I. AS TO THE SPIRIT. John 16:7.

II. AS TO INTERCESSION. Heb. 8:4.

III. AS TO SERVICE. John 14:12.

IV. AS TO HEAVEN. John 14:2-3.

V. AS TO FAITH. II Cor. 5:7.

VI. AS TO ASSURANCE. Heb. 9:24.

VII. AS TO OCCUPATION. Col. 3:1-3.

VIII. AS TO PARADISE. Eph. 4:8.

IX. AS TO GIFTS. Eph. 4:8-16.

X. AS TO SECOND COMING. Acts 1:10-11.

R. S. B.

The Captain of Salvation

Hebrews 2:9-11

I. THE CONDESCENSION OF THE CAPLAIN. "A little lower than the angels."

THE HUMILIATION OF THE CAPTAIN. "For the suffering of death."

III. THE EXALTATION OF THE CAPTAIN. "Crowned with glory and honor."

IV. THE GRACE OF THE CAPTAIN. "Tasting death for every man."

V. THE PERFECTION OF THE CAPTAIN. "Made perfect thru suffering."

VI. THE LOVE OF THE CAPTAIN. "Not ashamed to call them brethren." Hebrews 10:24-25

R. S. B.

The Matchless Triangle

I Cor. 3:22-23

I. "ALL THINGS ARE YOURS"—HEIRSHIP.

II. "AND YE ARE CHRIST'S"-OWNERSHIP.

III. "AND CHRIST IS GOD'S"--RELATIONSHIP R. S. B.

The Bible - The Preacher's Book

I. THE SOURCE OF HIS KNOWLEDGE. John 17:17.

THE FOUNDATION OF HIS FAITH. Rom. 10:17.

III. THE GLORY OF HIS MINISTRY. II Tim. 4:1-2.

IV. THE JOY OF HIS HEART. Jer. 15:16.

V. THE INSPIRATION OF HIS SACRIFICE. Rom. 12:1-2.

R. S. B.

The Form of the House

A Message concerning the Church, the House of God Ezekiel 43:11

I. THE FACT OF THE CHURCH.

Acts 2:47. Acts 5:11.

Of Divine Origin.

I Cor. 1:2. II Cor. 1:1.

II. THE FEATURES OF THE CHURCH.

Acts 2:38, 41. Acts 20:7.

Divine Ordinances.

I Cor. 10:16-17.

III. THE FORCES OF THE CHURCH.

Eph. 4:11. I Thess. 5:12.

Pastors and Deacons.

I Tim. 3:8-13.

IV. THE FELLOWSHIP OF THE CHURCH. II Cor. 5:17.

New Creatures. V. THE FINANCES OF THE CHURCH.

I Cor. 16:1-2. Free Will. VI. THE FORTHTELLING OF THE CHURCH.

Acts 5:42. Teaching and Preaching.

R. S. B.

Burning and Shining for Him

John 5:35.

I. HE PUT JESUS FIRST. John 3:30.

II. HE BORE CONSTANT TESTIMONY. John 1:7.

III. HE WAS ON A DIVINE MISSION. John 1:6.

IV. HE WAS FULL OF THE SPIRIT. Luke 1:15.

R. S. B.

The Way of the Lord

I. A NARROW WAY. Matt. 7:13-14.

II. A PEACEFUL WAY. Rom. 3:17.

I'I. A RIGHTEOUS WAY. II Peter 2:21.

IV. A PILGRIM WAY. Ex. 13:18.

V. A LIVING WAY. John 14:6. I John 5:12.

R. S. B.

D.B.I. At Home and Abroad

by JESSE ROY JONES

Dr. Robert A. Hadden, noted Bible teacher, lecturer, and President of the Christian Fundamentals League, was the speaker in an eight-day Bible conference, held at the D. B. I. Auditorium from Feb. 17th to 24th. God wonderfully blessed the testimony of Dr. Hadden in every meeting as he unfolded the many precious things from the Word of God. Both afternoon and evening meetings were well attended, and on the last Sunday afternoon the Institute Auditorium was filled to its canacity.

God's blessing on the conference meetings was manifested in a number of ways. On one occasion the devil tried to break up a Monday night meeting by putting it into the heart of an enemy to throw an apple through the window, but, praise God, on the following Friday night the indication of God's blessing was seen in a wonderful fashion when a large number of souls made it known that as a result of the message they had come to an acceptance of Jesus Christ as their Saviour, and were resting in His finished work. Our hearts rejoiced in the fact that Dr. Hadden emphasized the evangelistic note as well as the teaching office while in our midst.

May God richly bless such men as Hadden and increase their number. We want him to come back again.

Evangelist Harry Sprague and wife, assisted by Brother Von Stillhammer, recently closed a three-week series of gospel meetings at Louisville, Colo., in the Bible Truth Mission, with our dear Brother Hartson, pastor of the mission. God graciously permitted them to witness the conversion of five souls and the yielding of two lives to His service as a result of the meetings.

One night during the last week of the meetings the entire student body of the Denver Bible Institute went up to Louisville in autos which were kindly furnished by members of the Church of the Open Bible and friends of the School. The Institute chorus and male quartette furnished special gospel music for the service.

Pastor Hartson sends in the following comment upon the meetings:

"It is with pleasure that I write you a few lines to express our hearty and sincere appreciation of the gospel ministry of our dear brother and sister, Mr. and Mrs. Harry Sprague. We were indeed glad to have them with us for three weeks' meetings, and during that time Jesus Christ was preached, and Him crucified.

"Mrs. Sprague sang the gospel message with a heart and a melody that reached the people.

"We most heartily commend them to any community, church, or people contemplating evangelistic services."

We were all refreshed and helped by the ministry of Ernest G. Crabill, evangelist and Vice-president of the Practical Bible Training School of Binghampton, N. Y., during his four-day stop-over in Denver recently. Mr. Crabill delivered four lectures to the student body on the subject of the Holy Spirit. His teaching on this important subject was clear, sane, and Scriptural. He also lectured for three evenings to the public in the Institute auditorium on subjects pertaining to practical Christian living, which proved to be equally Scriptural and helpful.

Brother Crabill was en route to Los Angeles, Calif., where he planned to remain until his engagement with the First Baptist Church of Tucson, Ariz., in evangelistic meetings with Brother R. S. Beal, pastor of the church, beginning March 9th. Pray that God's blessing may be upon these meetings.

J. T. Goodman, class of '23 and Publication Director of "Grace and Truth," gives us in this issue some of the things concerning the Lord's leading and the Lord's blessing during his student life at D. B. I. Brother Goodman feels led of God to carry the message of Jesus and His love to China, and expects to depart for that needy field within the next few months. May God raise up many more willing ones in this hour of unwillingness. His testimony follows:

Upon asking the average young man or woman to yield the life unto the Lord Jesus for His service, the answer, "Oh, I could never become a missionary to a foreign country," is not at all unusual. Although such a thought is not the primary one in the mind of the Christian worker who is earnestly striving to send forth young lives into the whitened harvest fields, yet it surely is a stumbling block to many souls. The aim of the worker is to lead the soul with which he is dealing to the place of complete abandonment to the will of the heavenly Father for His directing. Then, it may be, that He will see fit to send that soul out into the foreign mission field, but the yielding of the will to the Lord to do His bidding comes first. The thought of having to become a preacher also troubles many. This may or may not be the will of God for the life; for God calls both laymen and ministers alike to a state of yieldedness unto Him.

Though this is the usual course of events with the average soul, my experience was quite to the contrary. When the claims of Jesus Christ my Saviour were brought to me through such passages as Rom. 12:1, 2, Rom. 6:13, and I Cor. 6:19, 20, I yielded my life to Him and for the foreign mission field. At once I felt that my life was to be spent in full-time service for my Master, and that not at home but abroad. But strange as it may seem to some, I had no desire to preach the Gospel, nor did this bother me. I thought to enter into one of the many and varied activities of Christian work to be found in the missionary enterprise. To my mind, I had good reason for such planning. I could not speak in public; I never had been able to, and I was very sure I never would be

able to. I was well along in my college course, but my timidity was so great that I could scarcely appear before the class to recite. Surely I could never preach the Gospel!

With this thought in mind I came to D. B. I. and took up my studies. I enjoyed the work immensely. The Bible was a book, the contents of which I knew practically nothing. Though I had been a Christian as long as I could remember and had attended church and Sunday School throughout my life, yet I hardly knew enough about the Book to point a needy soul to the Lord Jesus for salvation. As my work progressed and I began to see some of the wonderful truths of the Book, my soul was richly blessed and I longed to know more. I seemed to seek blessings for my own soul but seemingly did not care to carry the same blessing to the souls of others as well. My thought was still foreign to a preaching ministry. At about this time the Lord blessed me by making it possible for me to meet expenses working in the Institute printing department. This, I felt, was a steppingstone leading to the work He would have me do on the foreign field. The Lord richly blessed and prospered me in this work, and I was very happy in the contemplation of the prospect of such service. But as time went on I found I was becoming disturbed, not feeling quite sure just what course lay ahead of me. Nevertheless, I was quite disinterested in preaching, to the wonderment and discouragement of my instructors and fellow students.

I had one plan in view, the Lord also had a plan, but the two were not one. Very graciously and very patiently did the Lord deal with me to bring me to see His full plan for my life. He did not have to show me any visions or let me see strange lights or hear weird noises. He does not deal with souls in that manner today. But through the quiet, forceful speaking of His Holv Word to my soul, as I read and studied from day to day, I found His full will for my life. When finally my eyes were opened and I caught another glimpse of Jesus in His love, His mercy, His beauty and His glory, I was made to cry out, "Lord, have Thine own way in my heart!" I came to see the awfulness of sin in the eyes of God and the consequent lost and undone condition of man, and Jesus, mighty to save, dying upon Calvary's Cross for the sins of all mankind, and what was I that I should withhold from carrying that saving message of Jesus and His love to the souls of perishing men?

Thank God, He has His way in my heart! His desire for me is my desire. How thankful I am that He brought me to D. B. I., where I was led into the light of His Word, into a knowledge of my responsibility before God as a child of His, and into a state of willingness to do His full will joyfully. How full and boundless have been His blessings, and how happy the outlook of preaching the Gospel in lands afar!

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 24

Sunday, March 16, 1924

THE FIVE OFFERINGS

Leviticus, Chapters 1-7 Golden Text, Hebrews 9:28

Every offering recorded in the Old Testament is a type of Jesus Christ and anticipates the great offering which He made when He offered Himself on the Cross. In this the offerings have identically the same message. But the very fact that there are so many offerings, and that these offerings are in many details so different, leads us to believe that if we can find the deeper meanings, each of the offerings will prove to have its own particular and distinctive message. Inasmuch as the offerings all point to the Cross of Christ we can naturally expect to find that in each of them God has magnified some aspect of the Sacrifice which Christ made there. We can expect to find that each offering will especially emphasize some truth, either in the nature of Christ's death or in what it accomplished. But His Offering was made for men in so many different walks of life and with so many different characteristics. So, while the offerings all speak of God's provision by one Offering for the needs of all men, we may expect to find also in the differences of the offerings a suggestion of the provision made to meet the needs of different classes of men. This is just what we do find as we study the offerings.

I. THE VARIOUS ASPECTS OF CHRIST'S OFFERING PRESENTED.

In the picture which is presented in each of the offerings of which we read in Levilicus 1-7 we find that some particular truth concerning Christ's Offering is given especial prominence. One is reminded of a man standing, as in a clothing store, before a number of mirrors so arranged that each of them gives a different angle of view. All of these views may appear different, but all of them are views of the same man. So in the offerings we find a number of pictures of Christ, with many differences between them, but all of them revealing the same One.

In the burnt offering it is noticeable that it presents a picture of the perfect Deity which made it possible for Jesus by one Offering fully to satisfy all of God's just claims. This offering was the only one which was wholly consumed by the fire upon the altar. All of the others were partly to be offered upon the altar, and partly to be eaten by the priests. Of this we shall see the significance later. But by this very peculiarity the meaning of this burnt offering is suggested. It was wholly acceptable to the Lord, and speaks primarily of the satisfaction which He found in it. This speaks to us of an infinitely perfect offering, for none other could be so wholly acceptable. It at once reminds us of the infinite perfection of

Jesus Christ—God manifest in the flesh. He alone could be so fully and perfectly acceptable as an Offering unto God. This perfection is also suggested in the requirement that the offering must be without blemish. The burnt offering holds out to us the message of John 3:16, for it was His only begotten Son Whom God gave to save us. Eph. 5:2.

The "meat" offering, or as it is translated by Rotherham the "meal" offering, on the other hand testifies of the perfect humanity of Jesus by which His Sacri-

on the other hand testifies of the perfect humanity of Jesus by which His Sacri-fice provided for the needs of men. This offering was not to be wholly burnt upon the fire but a small portion of it was to be offered there as a memorial and the rest was to be eaten by the priests. Thus we see it was to satisfy the needs of men. It was a food offering. The meaning of this offering is made clear in the sixth chapter of John where Jesus says, "The bread which I will give is my flesh which I will give for the life of the world. (John 6:51). And again He says, "He that cometh to me shall never hunger and he that believeth on me shall never thirst" (John 6:35). And yet again, "If any man eat of this bread he shall live forever" (John 6:51). In order to offer His flesh for the life of the world, and thus to provide "bread" for men it was necessary for Jesus to take on Himself a perfect humanity. This He did through the incar-nation. The perfection of His humanity is further suggested by the provision that no leaven was to be offered in this offering. Leaven is a type of sin, so Jesus, though in the form of man, yet was without sin. Heb. 1:14-17.

The peace offering speaks to us of the perfect reconciliation which Jesus' offering made between God and men. Its very name suggests its meaning. It was a "peace offering." This offering, like the meal offering, was partly to be offered upon the altar and partly to be eaten by the priests (Lev. 7:15-17). This shows that it also testifies both to its acceptance by God and to its provision for men. So by the blood of the Cross Jesus made peace between God and man. The message of this offering may be summed up in the words of II Corinthians 5:19, "God was in Christ, reconciling the world unto Himself," or in the words of Eph. 2:13-14, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our Peace Who hath made both one, and hath broken down the middle wall of partition between us.'

The sin offering shows us that Jesus' offering provides salvation from the guilt of the old nature, which in the New Testament is many times called "sin." The remarkable thing about this offering is

that it provides for the sins of "ignorance." How suggestive this is! Within every man is a traitor, an enemy of God, cohabiting with the soul. This sinful nature is not subject to the will of God, for it is incurably wicked (Rom. 8:7). The very presence of this desperately and hopelessly sinful nature in every man is enough to condemn him, even though he is not conscious of its presence. Indeed most people are ignorant both of the presence of this old nature and of his abominable character, for he is a deceiver and seeks to blind the soul (Eph. 4:22). God has provided His salvation for the soul which otherwise must be condemned because of the guilt of the old nature, even though ignorant of it. The death of Jesus Christ meets this need as well as all others, for the Scripture says, "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. 6:6), and again, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3).

The trespass offering on the other hand speaks of God's provision for salvation of the soul from the penalty of the actual wicked deeds which the soul commits under the dominion of the old nature,-sin. Both sin (the old nature) and sins (the old nature deeds) must be answered for if a soul is to be saved and to find acceptance with God. This is clear from Rom. 5:12, for, "as by one man sin (the old nature) entered into the world, and death by sin, and so death passed upon all men, for that all have sinned (committed the deeds of the old nature)." But that God has answered for the guilt of the soul because of the presence of the old nature we have already seen, and that He has answered for the sins which the soul has committed under the power of the old nature is stated in I Pet. 3:18, "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God." This, then is the message of the trespass

THE UNIVERSALITY OF CHRIST'S PROVISION TYPIFIED.

In each of these sacrifices there is a great variety which suggests the universality of the provision which was made in the Sacrifice of Christ. While seen in all of the offerings this is most evident in the trespass offering. There we read, Michebe not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves or two young pigeons" (Lev. 5:7). And again, "If he be not able to bring two turtledoves, or

two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering" (Lev. 5:11). So, too, in the burnt offering if a man could not afford to bring a bullock he might bring a lamb, or a goat. And if he could not afford even this much he might bring a turtledove or a pigeon. In this way provision was made for the poor as well as for the rich. This speaks to us of the wonderful grace of God's provision for men in the Cross of Christ. He provided salvation there for all men. No one, however weak or infirm, however rich in good works or however poor in sin he may be is excluded. Jesus tasted "death for every man" (Heb. 2:9), and "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3:16). His invitation is, "Whosoever will, let him take the water of life freely" (Rev. 22:17).

III. THE DEGREES OF APPRE-HENSION SUGGESTED.

But in addition to this we may see in the various grades of the offering the degrees of apprehension which men may have

of Jesus and yet be saved. The bullock may represent strength (Psa. 22:12). The lamb surely suggests gentleness, harmlessness and submissiveness (Isa. 53:7). And the dove reminds us of mourning (Isa. 59:11). But any of them would suffice for the offerer. So, when men come to Jesus they may understand only part of the great truths which God's Word teaches concerning Him, but if they simply trust Him sufficiently to make Him their offering they are saved. Some may realize the great power of Jesus and rejoice in His ability not only to save but to keep, and to overcome His enemies (Jno. 10:28-29; I Cor. 15:24-25). Even so, they are saved through believing in Him. Others may not realize His power but may only know that He is harmless and gentle, the One Who was submissive to God's will and who is willing to receive them if they will but come to Him (Heb. 10:7-10). They may even fail to realize that He is able to keep them after they have come, and they may feel in their weakness of apprehension that they may actually lose their salvation. Be that as it may, if they but trust Jesus as their Saviour they are saved.

Still others may understand neither His strength nor His gentleness, and may see Him simply as the Man of sorrows and acquainted with grief, the One Who was wounded for our transgressions and bruised for our iniquities (Isa. 53:3-6). If they trust Him as Saviour they too have eternal life. So, whether the soul steps out upon Jesus with the firm assurance of a fully developed comprehension of His majesty and power, or whether it simply trusts Him with the faith of a little child, knowing only that He died for us, every soul which puts faith in Jesus receives through that act God's gift of eternal life. No power in heaven, earth, or hell can prevail against the simple believer in Jesus, for has He not said, "Him that cometh to me I will in no wise cast out" (Jno. 6:37)? Surely this is suggested in the degrees which the offerings present-that no matter how strong or how weak one's faith may be and no matter how full or how fragmentary his understanding may be, if faith in Him is sufficient merely to accept Him as one's offering for sin that faith is sufficient to bring God's salvation to the needy soul (Jno. 3:36).

Sunday, March 23, 1924

Lesson 25

THE DAY OF ATONEMENT

Leviticus 16 Golden Text, Lev. 16:34

The day of atonement presents to us one of the clearest types in the entire Old Testament, and it is one of those which is interpreted in the New Testament. The ninth chapter of Hebrews interprets the High Priest as a type of Jesus, our High Priest. And it interprets the blood with which the High Priest entered into the most holy place on the day of atonement as typical of the blood of Christ with which He entered into the very presence of God in the heavenly sanctuary. The sabbath rest which the people observed while the High Priest was making atonement is interpreted in the fourth chapter of Hebrews as a type of salvation by grace. These are the three things which we must consider in the type, and there is a fourth which grows out of them in logical connection. The three things are: First, the message of the two goats. Second, the message of the High Priest's ministration. And third, the message of the sabbath rest. The fourth thing which grows out of these is,-the message of some contrasts. Let us consider these four messages in their order.

I. THE MESSAGE OF THE TWO GOATS.

The two goats which were so prominent on the day of atonement are typical of the death of Jesus upon the Cross. One of these goats was slain and its blood was carried by the High Priest behind the vail into the most holy place. There it was sprinkled upon the mercy seat which was upon the ark. The fat of this goat was burned upon the altar, but the body was burned outside the camp. To all these details we find that God has given us an inspired interpretation. Concerning the blood He says, "Neither by the blood of goats and calves, but by His own blood He (Christ) entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). Concerning the

bodies burned outside the camp He says, "The bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. 13:11-12). By this interpretation we see that God gives us in the offering on the day of atonement an offering which speaks very clearly of Jesus' offering of Himself. And it is noteworthy that as the blood of the goat satisfied God's judgment against sin when it was sprinkled upon the mercy seat, so the blood of Jesus fully satisfied the claims of His justice against our sins. It also shows us the futility of attempting to be saved by any plan which disregards the blood of Christ, for the High Priest, the representative of the people of Israel, dared not go into the presence of God without the blood. Had he done so he would have been stricken down by the wrath of God, for in entering thus he would have been guilty of presumption, pleading the righteousness of the people themselves and refusing to confess their sins. The blood way is the only way of salvation. Acts 4:12; Heb. 9:22; Rev. 1:5.

While the first goat shows us Jesus' offering as satisfying the justice of God, the second goat shows us His Sacrifice cleansing us from our sins. The High Priest was to confess over the head of this goat the sins of Israel and then the goat was to be sent away into the wilderness bearing their sins. It was for the sins of men that Jesus was banished from the presence of God the Father when He died upon the Cross (Matt. 27:46). He bore our sins there. And as the scapegoat was to bear the sins of the people away into the wilderness, into a place not inhabited, so Christ in His death has removed our sins from us "as far as the east is from the west" (Psa. 103:12). He has so completely taken away the sins of believers

that God can say of them, "Their sins and iniquities will I remember no more" (Heb. 10:17). Isa. 43:25; Isa. 31:34; Psa. 32:1-2.

II. THE MESSAGE OF THE HIGH PRIEST'S MINISTRATION.

The High Priest presents a most interesting and helpful picture of the Lord Jesus Christ. As we have already seen God interprets this type in the ninth chapter of Hebrews as a picture of Jesus Christ, His Son and our High Priest. Notice the three things which the High Priest was to do. First he was to offer an offering for sin. Then he was to bear the blood of this offering, with smoke of incense, into the holy of holies where he was to sprinkle the blood upon the mercy seat. After this He was to come out again to the people and then it was that he was to send the scapegoat into the wilderness, bearing the sins of the people. As our High Priest, Jesus offered Himself an offering to God for sin. He it was Who went into the presence of God with His own blood. And He it is who cleanses His people from their sins.

There is a clear representation of the threefold message of the Gospel of Jesus Christ in this threefold activity of the High Priest. It was in His first coming and death upon the Cross that Jesus offered Himself an Offering for sin. It was after His resurrection that He went into the very presence of God, there to plead the blood on our behalf in the intercession of which the incense offered by the High Priest was a type and of which we are told in Heb. 7:25, "He ever liveth to make intercession" for us. It is in His second Coming that Jesus will again appear to His people to cleanse them from their sins by virtue of His death upon the Cross. This is given as the interpretation of the type in Hebrews 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall

Ile appear the second time without sin unto salvation." That He will cleanse His people from their sins in the time of His Second Coming is clearly taught in many Scriptures. Of this Rom. 11:26-27 is a striking example; "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins." The Gospel is simply this: Christ died for our sins. He was raised for our justification. And He comes again to manifest the fulness of His redemption. This is the message of the High Priest's ministration. Ezek. 37:23.

III. THE MESSAGE OF THE SABBATH REST.

On the day of atonement the people were to observe a sabbath rest. They were to do no work on that day. Perhaps no truth in God's Word has been more sadly perverted and distorted than the truth concerning the sabbath. Some try to limit the sabbath to the seventh day, and insist that we cannot be saved unless we keep the law in regard to that day. But there were many other sabbaths ordained in the Law and all of them have the same message.

The message of the sabbath rest is a message of salvation by grace. It is so interpreted in the fourth chapter of Hebrews where particular mention is made of the seventh day, but which applies to all sabbath truths in the Word. There it is said, "We which have believed do

enter into rest" (Heb. 4:3). This rest is identified as the sabbath rest in the next verses which say, "He spake in a certain place of the seventh day (sabbath) on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into My rest" (Heb. 4:4-5). What it means to enter into this sabbath rest is defined in verse ten which says, "He that is entered into His rest, he also hath ceased from his own works, as God did from His." This is clearly saying to us, "To observe the sabbath rest of God is to cease from our own works and to trust the finished work of Christ for our salvation." From this it is evident that salvation by grace without any works of men is the message of the sabbath rest. If the people had been permitted to do any work on that day of atonement, and particularly if they had been permitted to do any part of the work of atonement it would have made man's works part of God's plan of salvation. Such was not the case. The High Priest did everything that was done or that d v and so it is with our salvation. Jesus has done all the work necessary to save any soul. Thank God for the clear message of the sabbath rest. It is a blessed message of salvation by grace. Eph. 2:8-9; H Tim. 1:9; Rom. 11:6.

IV. THE MESSAGE OF SOME CONTRASTS.

Several contrasts show the imperfection and temporal character of the type and magnify the perfection and eternal char-

acter of Christ's work in fulfilling this The High Priest went into the earthly tabernacle once every year, but Jesus "entered in once into the holy place (heaven itself), having obtained eternal redemption for us" (Heb. 9:12). The repetition of the service on the day of atonement under the Law showed that it was only a temporary and imperfect thing, but Christ's one offering by its very finality shows its eternal character. This is also stated in the verse quoted above. Still another point of contrast is very helpful in enabling us to understand not only the sacrifices on the day of atonement but also the other sacrifices which we have already studied. The word "atonement" which is used here and which appears so frequently in connection with the other sacrifices is a word which means literally, "a covering" There is a reason for this. "It is not possible that the blood of bulls and of goats should take away sin" (Heb. 10:4). only made a temporary covering by virtue of which, and in view of the promise they contained, God could pass over the sins of the believer, covering them (Rom. 3:24). In glorious contrast to this we read that, "Now once at the end of the ages hath he (Christ) been manifested to put away sin by the sacrifice of Himself" (Heb. 9:26 R. V.). Jesus' offering does not provide a mere covering for sins. It removes them forever. The message of the contrasts magnifies the perfection and finality of Christ's offering and shows it to be the fulfillment of the imperfect typical offerings of the Law. Heb. 10:10-14.

Sunday, March 30, 1924

Lesson 26

CHRIST IN NUMBERS

Numhers, Chapters 15-36 Golden Text, Heb. 3:9 and 4:9

ister as priests before the Lord. Moses called for a test in which the followers of Korah should come with the Levites before the Lord. They were to come bearing censers and incense, and were to offer their incense before Him. God was to decide the issue between them. Whe- the rebellious princes of Israel offered their incense the wrath of God was kindled against them. Through the intercession of Moses and Aaron His judgment was stayed from the congregation, for the people were in sympathy with Korah. But at the word of Moses the earth opened up and swallowed Korah and his family with the other leaders of the rebellion and their families. Then fire came from the Lord and consumed the two hundred and fifty presumptuous princas

In this story God has set forth typical teaching concerning His Son. Moses, as the ruler and leader of Israel, and Aaron as their High Priest both are types of Christ. They were appointed to these positions by the command of God. In his rebellion Korah particularly assailed Moses and Aaron, but through them he was fighting God and rebelling against His Word, exalting himself. In doing this terribly wicked thing Korah is typical of the Antichrist. In the Great Tribulation, a period yet future, the Antichrist will appear. He is a Satan-dominated man. At that time he will exalt himself in the realm of worship. He will sit in the temple of God, showing himse'f as God and commanding all men everywhere to bow down and worship him. He will

arrogate to himself supreme spiritual authority. He will exalt himself against God, and will gather the nations of the earth together to fight God and to fight Christ in His Second Coming. But he will proceed no further. Rev. 13:1-18, especially see verses 1 -17; H Thes. 2:3-8; Rev. 19:19; Psa. 2.

As Korah was judged and destroyed at the word of Moses, so Antichrist will be consumed by the breath of Jesus' mouth and destroyed by the brightness of His coming. This shows us the other side of the picture. In calling down the judgment of God upon those rebellious people Moses typifies the judgment which Christ will bring forth when He comes back to earth again. Then He will fight against His enemies with a "Sword" which proceedeth out of His mouth. This sword we know is the Word of God. His manifestation will be in flaming fire, when He takes vengeance upon those that know not God and that are disobedient to His Gospel. This is the prophetic message of the type. It points to Jesus' Second Coming and judgment upon His enemies. Rev. 19:11-21; H Thes. 2:8.

II. AARON'S ROD.

Chapter 17
Following Korah's rebellion we have another type of Christ given in the rod of Aaron which budded. This was another test by which God confirmed His choice of the tribe of Levi to be the ministers of His sanctuary and by which He further stopped the mouths of the rebels

Following the suggestion in the title of our lesson let us seek to find some of the most outstanding types of Christ in the last twenty-one chapters of the book of Numbers. We are justified in this upon firm Scriptural ground, for Jesus in speaking to the Jews once said, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which tes-tify of me" (John 5:39). The "Scrip-tures" in the time when Jesus spoke these words consisted of the Old Testament Scriptures, and among these the Jews gave (as indeed they still give) a place of special importance to the "Torah," or the writings of Moses. These are the first five books of the Bible and include the book of Numbers. These Scriptures are declared by Jesus to testify concerning Himself, so we are justified in expecting to find in the book of Numbers some clear types which reveal Him to us. In this we are not disappointed.

I. KORAH'S REBELLION.

Chapter 16

The first type which attracts our attention is the story of Korah's Rebellion. This is recorded in chapter sixteen. Korah was a priest who evidently was jealous of Aaron and aspired to the position of High Priest. He stirred up two hundred and fifty princes of the children of Israel to rebellion against Moses and against Aaron, accusing them of arrogating to themselves too much authority. They claimed that the whole congregation of Israel was holy and entitled as much as the Levites to min-

against His ordination. Twelve rods were laid up in the tabernacle of witness, with the name of one of the tribes of the children of Israel written upon each rod. Upon Aaron's rod was written the name of the tribe of Levi. The next day the rods were brought forth in the presence of the assembled people and Aaron's rod was found to have budded, blossomed and fruited, producing almonds over night. This was indeed a sign to Israel of God's choice, but it is more. It is a type to us of the resurrection of Jesus Christ. It was surely a miracle. There can be no denying this fact or accounting for it on any other ground. But the character of this miracle is most significant. It was a bringing of life and fruit from a dead stick. So Iesus was brought again from the dead, the first fruits of them that slept when He was resurrected by the power of God. I Cor. 15:20.

III. THE SMITTEN ROCK.

Chapter 20

Still another type is furnished in the smitten rock in Kadesh. But, sad to say, this is a type which is marred by the unbelief and presumption of the man who is noted in the New Testament for his faith (Heb. 11:24-29). The children of Israel were again in need of water, and as usual they murmured against the Lord and against Moses. God instructed Moses to stand before the rock, with the rod in hand as a memorial, and to speak to the rock. He promised that water should then come forth for them. Instead of following these instructions Moses was angered with the children of Israel and rebuked them. He then smote the rock twice, saying "Must we fetch you water out of this rock?" The water was given but God rebuked Moses and told him that because of his sin in the matter he would not be permitted to enter into the promised land. The reason for this is plain. Moses disobeyed and disbelieved God's voice. He smote the rock instead of speaking to it as God had said, and not only so but he smote it twice. The rock had been smitten once before (Ex. 17:6). In this God had typically presented the smiting of the Rock, Christ Jesus, through which the water of life was provided for all who would be-

Lesson 27

lieve in Him. Now Moses smote the rock the second time and actually smote it twice. In this he was guilty of violating the type. Christ needed to be smitten once Through that smiting salvation was provided once for all. Now men need only to speak to Him asking Him for salvation on the ground of faith in the Cross and He will give them the water of life. How sad that Moses should have failed to believe God and to sanctify Him in the eyes of Israel. How sad that he should have failed to bear witness there to His grace and faithfulness, speaking to the rock as God had instructed, and thus fulfilling the type. Because he did not he was chastened and died before the children of Israel entered the promised land. Isa. 53:4; Rom. 6: 9-10.

IV. THE BRAZEN SERPENT.

Chapter 21

Another very significant type is found in the brazen serpent. As the children of Israel went through the wilderness of Sin they again fell to murmuring against the Lord and He sent judgment upon them in the form of fiery serpents which bit them. When a serpent bit a man he died. The people then cried for mercy, asking Moses, against whom they had also murmured only a short time before, to intercede for them. This he did and God provided the remedy. A brazen serpent was made and placed upon a pole at His direction. The promise was given that if anyone was bitten by the serpents and would look upon that brazen serpent he should live. Jesus interpreted this type in His conversation with Nicodemus, for He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (John 3:14-15). The fiery serpents speak to us of God's judgment upon sin. The brazen serpent upon a pole speaks to us of the Son of God upon the Cross, where He bore God's judgment for our sins, brass and fire both being symbolical of judgment. The act of looking to the brazen serpent whereby the stricken Israelites were to be cured testifies to the faith in Christ which alone is necessary to

save any soul. One question, however may arise, to which God gives a wondrously clear and satisfying answer. How can a serpent be a type of Christ when God definitely uses it as a symbol of the devil? The power of this type is increased on this very account. The serpent in Scripture is a type of the devil, but when Jesus died upon the Cross He destroyed the devil potentially, and it is by the blood of the Cross that he will finally be overthrown (Heb. 2:14; Rev. 12:11; Rev. 20:10). Thus in the death of Christ God judged and condemned Satan forever. This same truth is suggested in the prophecy given to Eve, that the Seed of the woman was to bruise the serpent's head, and the serpent was to bruise His heel (Gen. 3:15). At the Cross Jesus suffered, but He crushed the power of the devil there and provided life for those who had been brought to death through his horrid activities. Heb. 2:14-15; Jno.

V. THE CITIES OF REFUGE.

Chapter 35

Upon entering the land of Canaan the children of Israel set aside six cities of refuge which were typical of Christ. The instructions concerning these cities of refuge are given in the thirty-fifth chapter of Numbers. Whenever a man killed another man the Law provided that the kinsman of the slain man might kill the murderer in vengeance. But the cities of refuge were ordained so that if a man accidentally killed another he might flee to them and be safe from the avenger of blood. Jesus is a refuge for the poor unworthy soul of the sinner who is under the condemnation of God. A soul fleeing to Him for refuge is saved and protected from judgment forever. But though the cities of refuge provided only for those whose sin was accidentally committeed, Jesus provides a full salvation for the worst of sinners if they will only trust in Him. Let us thank God for His mercy to us through Christ Jesus His Son, and let us thank Him for the clear message of His grace which He has given in the types. Isa. 4:6; Psa. 9:9; Heb. 6:18-20; Isa. 25:4.

Sunday, April 6, 1924

THE CONQUEST OF CANAAN

Joshua, Chapters 1-5 Golden Text, Joshua 1:0

The establishment of the Kingdom is an event toward which much of the prophecy and many of the types of the Old Testament look. It is an event which surely lies close to the heart of God for He has given us much revelation on the subject, and it is an event which in the days of her faithfulness, lay very close to the heart of Israel, as we may also learn from many Old Testament Scriptures. This event is yet future. The prophecy is very clear that when Jesus comes back to earth the second time He will gether His people Israel together, will bring them into the land of Canaan, and will establish His Kingdom, reigning in Jerusalem. Then will follow a time in which the brightest dreams of Israel and the gracious promises which God gave to Abraham and His seed will be fulfilled. This happy entrance of Israel into the joys of

the Kingdom under the personal captaincy of the Lord Jesus Christ is the prophetic message of the type presented by Israel's conquest of Canaan under the leadership of Joshua. Several details of that story suggest similar things which will occur in that greater entrance of Israel into the promised land.

I. ISRAEL'S ENTRANCE INTO THE KINGDOM FOLLOWS PRE-VIOUS FAILURE.

One of the most significant facts in connection with the conquest of Canaan, is the fact that this was the second time Israel had come to the borders of the promised land. Forty years before, Moses had led them up to Kadesh Barnea and had urged them to enter and possess the land of promise, but first Israel must send Under David and Solomon the Kingdom

spies to spy out the land. These spies were gone forty days and returned bringing a glowing report of the land, but a most discouraging report of the difficulties in the way. Israel murmured in unbelief. Though two of these spies, Joshua and Caleb, sought to persuade them to press forward trusting God as Moses had said, still the people refused to go up. God chastened them by causing them to wander forty years in the wilderness but though they failed to enter the first time they were successful the second time. Num. 14:33-34; Deut. 1:19-36.

So it will be in the day when Israel enters into the kingdom. God has offered the Kingdom to her a number of times already. It was the subject of the promises given to Abraham and the patriarchs. was actually established in part but could not be fully manifested because of Israel's unbelief. The Prophets, too, were God's instruments in offering the Kingdom to her. And John the Baptist, Jesus and the disciples also voiced this offer both during the lifetime of Jesus and on the day of Pentecost. But Israel turned away in her blindness and unbelief rejecting and crucifying her King and martyring His messengers. Israel has had opportunity to enter into the Kingdom but has failed to do so. However, in the second coming of Jesus she will believe God's Word and will enter into the joys of the Kingdom. Gen. 12:2; II Sam. 7:12-16; Isa. 9:7; Obadiah 21; Micah 4:8; Zech. 9:9-10; Matt. 4:23; Matt. 10:7; Jno. 19:15.

II. ISRAEL'S ENTRANCE INTO THE KINGDOM WILL BE THROUGH GREAT TRIBULATION.

Before she entered into the promised land under Joshua, Israel suffered much trouble. She was in danger from Pharaoh's armies even after suffering much in Egypt. Her wilderness wanderings were the source of much suffering. When she came to the border of Canaan, the Jordan at flood-tide, barred her passage. And both before and after she crossed the Jordan many enemies threatened her. All of these have a typical meaning.

Before Israel enters into the Kingdom she will go through great tribulation. The seven years preceding that event are called in God's Word "the time of Jacob's trouble," and are described as being days in which there will be "great tribulation such as was not since the beginning of the world" and such as will never be again. During those days the Anti-Christ will threaten Israel, after breaking a covenant which he has made with her. She will be driven into the wilderness where as in her former wilderness wandering she will be miraculously fed by God. During those days the devil will send forth a flood seeking to swallow her up but God will miraculously restrain the flood from hurting her. Under Anti-Christ many nations will be leagued against her for the definite purpose of destroying her, but their attempts will end in failure. All of these tribulations are suggested in Israel's experiences prior to the conquest of Canaan. Jer. 30:7; Dan. 12:1; Matt 24:21; Rev. 12.

III. ISRAEL'S ENTRANCE INTO THE KINGDOM WILL BE PRE-CEDED BY A FAITHFUL TESTIMONY.

The people had a faithful testimony before they entered the land in the days of Joshua. Caleb and Joshua both had borne witness to God's grace and faithfulness in the days when they were sent out as spies. And when they were about to enter the land the second time two other spies were sent out. These spies returned bringing a faithful report and encouraging the people to go forward and to take possession of the land which God had given them. Josh. 2:23-24.

This suggests the faithful testimony which will precede Israel's entrance into the Kingdom. During those dark days of tribulation there will be a faithful band of messengers numbering a hundred and forty-four thousand who will preach the gospel of the Kingdom in all the world. And in addition to these faithful witnesses. God will have upon the earth two supernatural witnesses who will also bear His message. These two witnesses and their ministry is described in Revelation 11. Surely, it is interesting and significant that in both of these cases God has two witnesses bearing their testimony. Rev. 7; Rev. 12:17; Matt. 24:14; Rev. 11.

IV. ISRAEL'S ENTRANCE INTO THE KINGDOM WILL BE AC-COMPANIED BY VICTORY OVER HER ENEMIES.

When Israel entered into Canaan God gave her wonderful victory over all her enemies. Those kings which opposed her before she crossed the Jordan were miserably routed. And the enemies which were already in the land were utterly defeated. Time would fail us to tell of the many victories which Israel won over her enemies in those days and of the many times when God marvelously preserved her from them. It is sufficient merely to notice that victory over her enemies marked this conquest. Josh. 2:10.

So, too, Israel's entrance into the "ingdom of the Lord Jesus Christ ell be marked by the utter defeat of all he enemies. At the very time when Christ comes again to establish His Kingdom the armies of Anti-Christ will be gathered together to make war against God and against Christ. At that time Israel will have returned to Jerusalem and against this little handful of Jews the malice of the hosts of wickedness will be directed in special fury. The terror of the march of Anti-Christ's armies and the desperate plight of the people of Israel before them is graphically described in the second chapter of Joel. Just when it seems that this horrid army is about to succeed in its wicked determination to stamp Israel out, an interruption occurs. The voice of God is heard in heaven. Jesus Chris Jesus Chris draws aside the veil which hides Him from the eyes of men and He is seen coming in the clouds of heaven in flaming fire taking vengeance upon His adversaries and upon the enemies of Israel. The Anti-Christ and his henchman, the false prophet are cast into hell. And the armies are destroyed from before the Lord, the fowls of heaven filling themselves with their flesh. Israel is delivered and those who are scattered throughout the nations are gathered together into the Kingdom. Jer. 30:8; Dan. 12:1; Rev. 19:11-21; II Thes.

1:7-10; Matt. 24:29-31.

V. THE ENTRANCE OF ISRAEL INTO THE KINGDOM WILL BE UNDER THE CAPTAINCY OF JESUS,

Perhaps the most significant thing in all the story of the conquest of Canaan is that it was accomplished under the leadership of Joshua who was God's instrument to lead Israel into the land. This is significant for two reasons.

'Joshua's name means "Jehovah, Saviour." This is the exact equivalent of the New Testament word, Jesus, which also means, Saviour. It is interesting to see that the name Jesus is used in Hebrews 4:8 where reference is made to Joshua. The meaning of Saviour was given to the name Jesus when the birth of the Son of God was announced. The angel said to Joseph, "Thou shalt call His name Jesus for he shall save His people from their sins" (Matt. 1:21). In the same connection, it is said that this was done "that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold, a virgin shall be with child, and shall bring forth a son, and thou shalt call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22-23). As in the conquest of Canaan Israel was led by a man named "Jehovah, Saviour," so, too, in the future entrance of Israel into the Kingdom she will go in under the leadership of Jehovah manifested in the flesh,-Iesus, our Saviour.

Another reason why this is remarkable is because Joshua was a man miraculously spared from death, which suggests the resurrection of Jesus. He and Caleb alone were left alive of all the children of Israel who had come up to the borders of the promised land that first time. All the others had perished in the wilderness. This preservation of Joshua's life was miraculous and was God's fulfillment of His promise to do this very thing (Deut 1:36-38). On the other hand, Jesus was actually raised from the dead. He it is Who was dead and is alive for evermore. Acts 2:24, 32; Rev. 1:18.

Another significant fact is that Jesus in person actually led Israel to victory over her enemies in the promised land though Joshua was His visible representative. No sooner had they crossed the Jordan than Joshua saw a man standing with his sword drawn. He asked him, "Art thou for us or for our adversaries." His answer was, "Nay, but as captain of the hosts of the Lord am I now come." This One also said unto Joshua, "Loose thy shoes from off thy . foot; for the place whereon thou standest is holy" (Josh. 5:13-15). This reminds us of God's admonition to Moses at the burning bush and we at once recognize that it was Deity that spoke. In the light of Hebrews 2:10 we cannot fail to recognize that the Captain of Israel's salvation is none other than Jesus Christ.

Lesson 28

CONQUEST OF JERICHO Sunday, April 13, 1924

Joshua, Chapter 6 Golden Text, II Cor. 10:4

There are three primary messages running through the typology of the Old Testament. One is the message of the coming Saviour. Another is the prophetic message concerning Israel's future. The

third is the message of God's dealing with the soul of the individual believer in Jesus Christ. We have seen in the tabernacle worship many rich pictures of Jesus Christ and of the threefold character of His gospel. We have seen in the conquest of Canaan, as in the lesson on the nine plagues, a dispensational picture prophesying Israel's experiences in the Tribulation and Kingdom. Let us therefore, consider the conquest of Jericho from the standpoint of its message for the personal Christian life.

From this standpoint the experiences of the nation Israel are typical of those of the individual believer and God's dealing with the soul of each one of His children. When Israel crossed the Jordan the first city to which she came was Jericho. Jericho was a walled city and was shut up against the children of Israel. Under the direction of God's Spirit they marched around the city once every day for six days, following the ark of God. On the seventh day they marched seven times around the city and when the seventh circuit was completed seven of the priests blew on rams horns. The people then shouted with a great shout and the walls of the city fell down before them. people rushed in and destroyed the inhabitants of the city saving alive only the household of Rahab, a harlot, who had shown her faith in the God of Israel. While the people were instructed to take nothing from the city for themselves, the gold and silver was saved and vessels of brass and iron were also saved and put into the treasury of the Lord's house. Everything else was destroyed, with one exception, which we will study in our next lesson. As a result of this victory it was evident that God was with Joshua and he became famous throughout all the country. In this story there are five out-standing lessons which are very helpful to our Christian lives.

I. THE LESSON OF SALVATION.

The salvation of the harlot, Rahab, is a beautiful lesson of salvation by grace through faith. This woman was an in-habitant of Jericho. She was a wicked woman who had sold herself into a life of shame. There was no natural qualification which entitled her to be saved from the destruction of the city. But when the spies of Joshua had come into the city she had sheltered them and protected them from those who sought them to take their lives. She did it in a very wrong way, lying when asked whether she had seen them. But in protecting the spies and in sending them safely on their way this woman showed that she believed God's Word. She believed that God had delivered the land into the hands of Israel and that He would give them victory over this city. So she evidenced her faith in her treatment of the spies and asked them that they should protect her family when the city was destroyed. It was the faith of this woman which saved her and her salvation was entirely a matter of grace (Josh. 2:9-13; Heb. 11:31).

Likewise, believers have all been saved by the grace of God through faith in Jesus Christ, His Son. We have believed His Word which says that judgment has been pronounced upon unbelievers. In this we have seen our need. We have also believed His Word which says that Jesus Christ died to save sinners. We have trusted Him as our Saviour and God has given us eternal life. Surely we did not deserve it. In God's sight we were just as wicked and undeserving as that poor woman in Jericho, but by faith in God's Son we believe that we shall be saved even as she. It is a wonderful thing to see that God included Rahab in the list of the heroes of faith in that great eleventh chapter of Hebrews. So, too, our names

are recorded forever upon the Lamb's Book of Life simply because we have accepted Him as our Saviour. Rev. 3:5 with I Jno. 5:4-5; Eph. 2:8-9; Titus 3:5.

II. THE LESSON OF YIELDED-NESS.

In this story we may see also a lesson of yieldedness. The children of Israel received some pretty definite instructions as to how they were to proceed to the conquest of the city of Jericho. Following out these instructions they found themselves in possession of the city by a victory which was won without a single casualty. How foolish it must have seemed to be marching about that city using up energy which it would seem had better be used in preparing for a siege. How foolish it must have seemed to be shouting at solid walls which barred their progress. But God had given this instruction and in His hands these foolish things became instrumental in bringing victory to Israel. It may seem foolish for a man to yield his life to God and to trust Him to give strength for the tasks and battles of the Christian life. It may seem foolish to wait upon God in the prayer closet for many hours interceding for the lost millions of earth, or seeking power for service and conflict. It may seem foolish to keep hammering away with the Word of God when dealing with a soul which rebels against believing that Word, but through the simple yieldedness of His child, the hours in the prayer closet, and the faithful proclamation of His Word, God has ordained that He will accomplish His ends. Only as we yield to Him and obey His instructions in these matters can we possibly hope to be victorious over temptation, or fruitful in service. Rom. 12:1-2; Eph. 6:11-18; Zech. 4:6; Rom.

III. THE LESSON OF VICTORY.

When the children of Israel had, in a yielded spirit, followed out God's instructions, they found that they had connected with God's power and they gained a marvelous victory. So no matter how foolish it may seem for a Christian to seek in prayer and in the study and use of God's Word to gain victory over sin and to accomplish the work to which he is called of God, if he will only obey God's voice, yielding to Him, he will find that he also has connected with the very power of God. He led the Psalmist to cry, "Thy word have I hid in my heart that I might not sin against thee" (Psa. 119:11). The Word of God is called "the sword of the Spirit" (Eph. 6:17; Heb. 4:12). We are told of His Word that it shall not return unto Him void but it shall accomplish that which He pleases and it shall prosper in the thing whereunto He sent it (Isa. The Christian's life is described 55:11). as a life and death struggle with the powers of evil. In the face of such a terrific conflict we are told to be "praying always." This is really the only activity in which the Christian is told to engage as a means of overcoming (Eph. 6:11-18). But when we do hide God's Word in our hearts and seek earnestly in the hour of prayer for strength to overcome, when we do vield ourselves unto God and our members as instruments of righteousness unto Him (Rom. 6:13), we find that God's power can then flow through us giving victory over evil habits which have

crushed us for years—giving victory in the face of temptations which formerly have swept our souls with relentless power—giving strength to accomplish tasks before which we fainted. The path to victory and fruitfulness is the path of vieldedness to God, seeking His face in prayer, and staying the mind upon Christ Jesus as He is revealed in God's Word. Isa. 26:3; Phil. 4:6-7; Jno. 15:4-5.

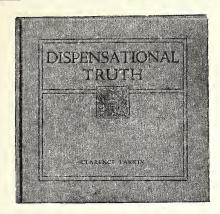
IV. THE LESSON OF SEPARATION.

Perhaps we have already anticipated the lesson of separation, but it is a lesson which needs constant emphasis in this day when worldliness is so common both in the lives of God's children and in the churches which should exalt the standards of God's Word. God instructed the children of Israel to keep themselves from the possessions of the people of Jericho. They were to have no part in the things upon which God had set His seal of disapproval. Likewise He is calling His people now to be separate from the world. He appeals to us to have no share in the unfruitful works of darkness, but rather to reprove them (Eph. 5:11). He appeals to us to be not conformed to this world, but to be transformed by the renewing of our minds that we may prove what is His good, and acceptable, and perfect will (Rom. 12:2). He is appealing to us in the midst of a world of darkness to walk as children of light (Eph. 5:8). He is appealing to us to come out from the unbelief and wickedness of the world and to be separate. God wants his people to be a holy people, separated from sin and everything which dishonors His name and which weakens His children and robs them of the blessings which He wants to give them. In our next lesson we shall see the sad results of failure in this.

V. THE LESSON OF REWARD.

There is another lesson which we must briefly consider; this is the lesson of reward. As a result of faithful obedience to the Word of God the fame of Joshua was noised throughout all the country. If we consider Joshua as a type of the individual believer this suggests the believer's reward. God blesses and rewards His servants when they yield to Him and render faithful obedience. This is true both in this life and in the life to come. In this life we receive many spiritual blessings. These blessings give us joy and happiness which no one can know who does not know the Lord and whose life is not yielded to Him. He transforms our lives as we continue yielded until men take note of us that we have been with the Lord, and thus they are drawn through the testimony of our lives, to desire to know Him. He also rewards us in the future, for when Jesus comes again He will judge us according to our works. Our salvation is forever settled the instant we trust Him as Saviour, so this judgment has nothing to do with our salva-tion, but is a judgment for reward. These rewards are clearly stated in God's Word to be reigning with Him. May God help us to look to ourselves that we receive a full reward. I Cor. 3:11-15; Rom. 14:10-12; II Tim. 2:12; Psa. 1.

But if we consider Joshua as a type of Jesus Christ, as indeed He is, this fame suggests the glory which comes to our Lord through His people as they yield to Him.



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Pastor First Avenue Presbyterian Church, Denver, Colo.

I am so thankful for "Grace and Truth." I eagerly look forward to the Magazine every month, and have passed some of them on, but they are so good I want to keep them. Every time it comes, I think of a dozen or more people to whom I would like it to go and wish I could afford to "broadcast" it, as it is sorely needed in this day. The Prayer Number was a wonderful blessing to me—well each one seems better than the one before, but words fail in making known to you what the Magazine means to me.

(MISS) BERTHA LUNDGREN,

Superintendent of the Home Department, Moody Church Sunday School, Chicago, Illino's I am sending you a check for \$1.50 for renewal of my subscription to "Grace and Truth." I wish to thank you for the splendid way in which you make plain the great truths of the Bible. I am also thankful to you for the fearless manner in which you go after the modernistic teachings of today. I consider "Grace and Truth" the most helpful and inspiring periodical of all the magazines I read. God bless you in the good work.

GUSTAVE A. STARK,

Pastor in Charge at Flanders, N. J.

A friend sent me a sample copy of your magazine, "Grace and Truth." It happened to be the June issue—Resurrection Number. My how I have relished the spiritual treat. Am enclosing \$1.50 for a year's subscription.

REV. JOHN ZUIDERHOOK,
Pastor Gospel Tabernacle, Charlotte, Mich.

Your magazine is unique and inimitable. The January issue is truly splendid. I only pray that more of God's people will realize what a spiritual feast it contains for them.

REV. C. A. BURKHOLDER,
Pastor First Presbyterian Church, Gordon, Nebr.

Received "Grace and Truth." It is growing better every month and the articles in the January issue on date-setting were very timely. I am glad to note you are using the Fundamental Sunday School lessons. I enjoy your expositions of the same,—something of great value to the man or woman who desires to teach only the truth of God's Word.

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For many months I have been a subscriber of the Bible study magazine, "Grace and Truth." I anxiously look for its appearance every month, and I read it with great pleasure and profit every time it comes to my study. It is full of Biblical information, and carries the spirit of kindness and love. I wish it great success in its noble work. No one will make a mistake in giving it his generous support.

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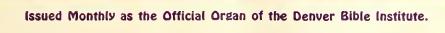
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April, 1924

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Doctrinal Statement
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We believe:

- 1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Jno. 4:24.
- 2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
- 3. In the personality of Satan. Job 1:6-7.
- In the depravity and lost condition of all men by nature. Rom. 3:19.
- 5. In the virgin birth and deity of Jesus Christ, Luke 1135.
- 6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
- 7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
- 8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
- 9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
- 10. In the eternal security of all believers. Jno. 10:28-29.
- 11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
- 12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
- 13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
- 14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
- 15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As the Editor Sees It

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Eternal Security

HE Word of God teaches the Eternal Security of the believer. Many men have opposed th's blessed truth. Some have gone so far as to build up a system of doctrine, a propaganda, to antagonize it. But though they do verily froth at the mouth in their rage against that which God hath declared, their fury in no wise changes the inescapable declarations of the "Wondrous Book Divine." That book says, "They shall never perish." The believing child of God unhesitatingly cries out, "My heart says what the Book says,—I shall never perish."

We are convinced that men would not become so dead set against the Eternal Security unless they were first deceived into

regarding it as wicked or dangerous. Instead of being either wicked or dangerous, it is one of the most blessed and attractive truths in the Bible. What could be more encouraging to a down-cast and sin-wearied soul than the thrilling promise, "I will in no wise cast out"? Where will the nerve-wracked and despondent man find larger refreshment than in the meat of these words, "There is no condemnation to them which are in Christ Jesus?" When the heart is broken and the soul is storm-tossed, where could anything be found which would establish a deeper calm and quiet than this flash of truth concerning what Jesus did,—"Having obtained eternal redemption for us?" The persistency of human antagonism to a truth so helpful, so needed, so well attested, and so comforting can only be attributed to Satanic deception.

Once saved, always saved! The mighty truth permeates God's Word from beginning to end. Oh what sorrow could have been averted, and what agony of uncertainty overcome if only God's children had accepted the plain testimony of Scripture,—"Having loved His own, He loved them unto the end!"

What Will the Baptists Do?

THE Foreign Mission Board of the Northern Baptist Convention has at last admitted that they have been knowingly fostering Modernism on the foreign field. They brazenly declare that it is their policy to continue doing so. When we stop to consider what is involved in such a bald pronouncement, we are made to inquire, What

The Eternal Security Number of "Grace and Truth" goes forth backed up by the eager and earnest prayer that its humble testimony shall be so used of the Holy Spirit in some forlorn and hidden life as to turn doubt into faith, fear into assurance, and self-centeredness into joyous occupation in Jesus Christ the Lord.

will the Baptists do?

Will the rank and file of the denomination silently endure such perfidy? Will they keep these betrayers of Christ in of-Has the layman become so deeply inoculated with the Modernistic virus that he will slumber through this crisis? Is there not enough old-fashioned conviction, home-spun honor, and deep-seated faith in Christ and His Word left in the Baptist denomination to rise up and drive the traducers of truth from the seats of the mighty? Shall these self-confessed deflectors of Baptist funds go unscourged? Righteous indignation surges in our soul as we raise the question,-What will the Baptists do?

Throughout the past the officials of the Foreign Mission Board of the Northern Baptist Convention have vigorously denied the countless and persistent

reports which have come from the field indicating the presence of Modernism. Their policy has been to assume an attitude of dignified and injured innocence. They apparently maintained that any and all reports which seemed to cast reflections on the Board should be instantly classified as falle. When their wicked and faithless policy concerning Modernism was brought to the light, they immediately pointed to the intrepid soul who dared to expose the true condition, and cried out "traitor"! As a matter of fact the poor little fellow who had been thus crushed and silenced was simply manifesting a magnificent loyalty to the Lord Jesus Christ and His inerrant revelation,—the Bible. This policy of wholesale blanket denial has been pursued, not only by the Baptist Board, but by nearly all of the suppositionally Evangelical Mission Boards. While these denials were being fed to the Christians whose money kept the Board going, the Modernistic inrush in far away China became so aggravated and obnoxious as to make it necessary for the old-fashioned missionaries to organize on the field to defend themselves against the new infidel Modernistic type of worker with which the Board flooded the work. Dr. John Roach Straton comments on this condition as follows:

"When statements have been made from time to time, as by the Laraways, for example, that Modernism was prevalent in foreign lands, the leaders of our Societies have always emphatically denied these things, and have even gone to the extent of besmirching the good name and raising questions about the ability and integrity of those who are seeking to turn the light on conditions as they are. Even before the Laraway incident, in the year 1921, we had a statement from the Foreign Board that they knew of no missionaries that were teaching and preaching anything other than the 'evangelical Gospel common to our Baptist faith'."

But a reversal of policy has come. The Foreign Mission Board of the Northern Baptists frankly admits that it is cozening Modernism. This great missionary organization has been driven from its camouflage of denial and compelled to confess that it is guilty of aiding and abetting the forces of the enemy. The credit for bringing about this astounding confession is due to the aggressive activities and exposes of the Baptist Fundamentalist League of Greater New York, of which Dr. John Roach Straton, Pastor of Calvary Baptist Church of New York, is President. Every Bible-loving Christian in America is indebted to Dr. Straton and his faithful group of co-laborers for their loyal and intrepid stand for truth in

the midst of a storm of criticism, vituperation, and vilification. In rendering this heroic service to this epoch of apostacy, Dr. Straton and his associates have given nation-wide publicity to the fact that the Baptist Foreign Mission work has fallen into the hands of traitors. The whole denomination now knows the heart-breaking facts. In this crushing hour of need is there no Roger Williams or A. J. Gordon to lead the forces of God to victory? With the treachery of their "mighty men" demonstrated before their very eyes, what will the Baptists do?

The Fundamentalist, edited by Dr. Straton, lays the whole wretched condition naked to the bone. Dr. Straton cites an open letter of the Foreign Board cated November 15, 1923:

"They tell us that as they know our denomination is made up of men and women of diverse views, and the Board 'most appropriately made up in the same way,' so also they say that it is necessary that we shall have missionaries of diverse views to represent the different wings of the denomination here in the homeland, and then they frankly declare unto us their

frankly declare unto us their purposes. They say: 'We have no intention of restricting our appointees and missionaries to any one group'."

This astounding quotation certainly turns on the light. The Baptist Foreign Board is virtually saying to its constituency something like this,—"The denomination and the Foreign Board are both split wide open! They are both made up of conservatives and radicals, Fundamentalists and Modernists! And we, the Foreign Board, instead of taking a stand for God and the Word, have adopted a policy of fence-straddling. We decided that we would send both Fundamentalists and Modernists as missionaries to the lands afar. We thought we'd let the heathen Chinese take his pick between the old faith and the new fake. This is the way we voted to spend your money. This is our policy and we are not contemplating a change." The Holy Spirit commands, "Preach the

Word; be instant in season, out of season," but with calmness of demeanor and evenness of expression the Foreign Board blandly announce that they have been saying "good Lord" and "good devil" in their foreign policy,—toting water on both shoulders. You may as well send a baldheaded man to sell hair-restorer as to send a Modernist to preach Christ. What we want to know is, What are the Baptists going to do about it?

Furthermore, Dr. Straton shows most conclusively that the Baptist Foreign Board has taken unto itself the pretended powers of the Roman Catholic Pope. We quote again:

"In referring to the fact that missionaries and teachers in the foreign lands are expected to declare their allegiance to such doctrines as 'the inspiration of the Old and New Testaments, the deity of Christ, His atoning

death for sinners, His resurrection, second coming, and salvation through faith in Him as Saviour and Lord; the leaders of our Foreign Mission Board now say to us, 'we refused to define narrowly the sense in which these terms were to be used, but expected these truths to be proclaimed by different persons in different ways within the limits of what seemed to us loyalty to Christ and His Gospel.'

"In passing, comment should be made upon the fact that these brethren in this statement, shift the basis of authority from the Bible to themselves. They say, 'within the limits of what seemed to us loyalty to Christ,' etc. But the age-long contention of Baptists is that doctrinal truths are to be squared, not by the judgments of any individual or group of individuals, but by the Bible only. The Bible is our authoritative and sufficient rule of faith and practice, and its teaching is so clear that 'a wayfaring man, even though he may be a fool, need not err therein.'

"In this utterance, therefore, these brethren really abandon the Baptist position and
come to the Catholic position!
They take the same attitude essentially, that the Catholic
Church councils take in deciding what they claim is true! We

need above everything else today to re-establish the authority of God's Word'as over against the authority either of the individual consciousness, which means religious anarchy, or the authority of any group of men within our ranks, which means Catholicism! 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them'. (Isa. 8:20.)"

We view with sadness the wreck of what was once a clear testimony. We think of some of the names which have stood connected with the history of Baptist missions,—such names as Judson, Newell, Carey, and shudder as we realize that the organization which was represented by such heroes of the Cross in its early day should have so fallen as to send infidels to convert the heathen.

Meanwhile we are again forced to the inquiry, What will the Baptists do about it?

Once justified, always justified. A man can never be "unjustified," for justification in Christ covers past, present, and future; assuring us of the removal of condemnation and guilt in the past, delivering us from all fear and doubt in the present, and guaranteening our title to Heaven in the future.

W. H. Griffith Thomas

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God's Faithfulness

GOD does not forget His promises. His Word cannot fail. He is changelessly faithful to His own. When the needy cry, there is One Who has pledged Himself to sustain them.

The faithfulness of God has received a fresh manifestation at dear old D. B. I. in the last few days. In one of the early issues, and twice subsequently, we called upon our prayer helpers through the columns of "Grace and Truth" to join with us in petitioning God for a linotype, a piece of machinery which is greatly needed in the publishing work of D. B. I. For more than a year earnest prayer was offered to God for this need. In answer to prayer, the Lord has been sending in offerings from month to month through His faithful stewards to meet this need. But within the last few days, He has completed the provision for the purchase of a linotype through an offering of \$2,500, part of which is now in hand, the balance to be paid in the next few months. We give our thanks to God. He is both able and faithful.

Following this encouraging demonstration of God's watch care and provision for our needs came another incident of equal blessing to our souls. For many months we have seen the imperative need of a large printing press, and day by day those of us who knew of it were bringing it to the Throne of Grace. In this case the need was not mentioned in the columns of the Magazine. Only a few here at the heart of the work were cognizant of it. Just two days after we learned of the provision for the linotype came an offering of \$25.00 from a Colorado friend who knew nothing of the recent answer to prayer, nor, as far as we know, of our need of a printing press. This last offering was specially designated, "Printing Press."

"It's just like His great love." He makes full provision for the linotype and gives us the "earnest" of His provision for a press. Such a press as we need for our present work will cost in the neighborhood of \$6,000.00.

Pray, brethren, pray.

"A Horse on the Evolutionist"

ONE of the clearest and most valuable text books now obtainable showing up the undisguised idiocy of the Evolutionary theory is by Th. Graebner. In a recent issue of *The Lutheran Witness*, Dr. Graebner again pays his compliments to the Evolutionists in a spirited editorial which is specially worthy of presenting to the readers of "Grace and Truth":

"If Evolutionists are as wise as their high brows seem to indicate, and if they have political pull, they will obtain a moratorium or an injunction against the further digging after bones in the Western States. The Western fossil fields, for a great number of years, have been a great comfort to evolutionists. Have not Idaho fields produced the bones of fossil horses with three or four toes? And has not the faith_of evolutionists been strong enough to accept these creatures as ancestors of the modern horse in spite of the fact that the little four-toed horse is about the size of a tabby-cat? Has not more recently, on a Nebraska farm, a tooth been found to which Professor Osborne has bowed himself even times to the ground, hailing it as the undoubted tooth of the long-sought missing link? But now, as in Byron's poem, a change has come over the aspect of their

dream. Evolutionists begin to listen with misgivings to the stories of pre-historic finds that come from the West. The Santa Barbara man lost no less than 17,000 years within one week after he was unearthed, and we are quite confident that his son will yet be found driving a bus to Santa Monica. The duck eggs laid in soft pleistocene mud 60,000,000 years ago have been found to be just balls of clay rolled up by the ocean waves. Dr. George M. Plice, the Western geologist, has published highly distasteful facts about layers of rock that lie in the reverse order which they should have according to geology,—that have old fossils on top, young fossils below.

"Last year Rev. F. A. Haedicke, of Reno, Nev., wrote us about Mr. John T. Reid, a mining geologist of Lovelock, Nev., and about the imprint which he found of a shoe-sole embedded in an ancient layer of rock. In fact, the rock is of the triassic period, which is about thirty million years older than the layers in which the the remains of 'ape-men' have been found. Yet this rock bears the obvious imprint of a human shoe, proving that at this early date man had developed far beyond the brutes, so that he was able to fashion clothing. About the classification of the rock, there seems to be no question, since it was declared to be triassic by the United States Geological Survey in 1873. As for the imprint of the shoe, Dr. Alfred W. McCann says that by microscopic examination this has been proved a genuine fossil of 'superb perfection.' (Dr. McCann in New York Globe, March 21, 1922.) Last November Mr. Reid addressed a personal letter to us, pointing out the technical works in which the age of this particular layer of rock is discussed. At that time Mr. Reid informed us also of a more recent find, that of a complete horse's foot, which he was to take to New York in February. February came, and forthwith the newspaper began to report the astonishing find submitted by Mr. Reid to the New York scientists. The fossil in question represents, to all intents and purposes, a horse such as we today know; yet it was found in a layer of stone much older, according to the scientists than the layer in which the four-toed 'horse' has been found! Mr. Reid said to a reporter of the New York Times, March 9:

"'My theory, greatly strengthened by this fossilized horsefoot, is that the good Lord originally made these things as we see them today. Although I was an evolutionist in the beginning, I have changed my view.'"

And once more evolution gets a richly deserved black eye. The would-be scientist who has espoused the evolutonary cause has the unpleasant experience of seeing each new geologic discovery chase his pet theory more fully and more completely out of the realm of the possible or the sensible, let alone the scientific. God's Word is being vindicated by every new fossil that is unearthed. Science that deserves the name is in fullest agreement with God's Word. Horses didn't evolve! They were created by God and from the day of their creation to the present hour have reproduced, "after their kind," in obedience to Divine command. The so-called proofs of evolution are nothing more nor less than the pedantic chicanery, moonshine and jingoism of a bunch of pseudo-scientists whose self-esteem overbalanced their judgment. With hearts that leap and throb with joy we see the testimony of the Bible daily strengthened and augmented by the testimony of geology.

For many years we who have been standing four square for the inerrancy of the Bible have been sneeringly dubbed "fossils." And, now, what wonder challenges our attention! The fossils of the triassic period join their cager voices with the despised "fossils" of this present age, saying,—"Praise God, the message of the Bible is true; His Word cannot fail; the Old Book still stands, Amen and Amen!"

Assurance

by L. J. FOWLER

If we wished to test the desires of God's people we would probably find no better way than through listening to their singing of hymns and their reading of the Scriptures. These two things may be said to constitute the barometer of the deepest yearnings of believing souls. Surely there must be a reason why those lines of Augustus Montague Toplady have been sung by so many generations and still find a response in our hearts:

"Rock of Ages, cleft for me, Let me hide myself in Thee."

Or again, there must be a cause for the singing by so many earnest souls of that great hymn of Charles Wesley's:

> "Jesus Lover of my soul, Let me to Thy bosom fly."

Rev. Edward Hopper, for many years the pastor of the Church of Sea and Land in New York City, wrote the words:

"Jesus Saviour, pilot me, Over life's tempestuous sea;"

and though we have heard them from the lips of many a saint of God, still they remain new and refreshing even unto this day. But why? And then there is that song by Fanny J. Crosby:

"Blessed Assurance, Jesus is mine!
O, what a foretaste of glory divine!"

Ira D. Sankey relates the story told by a gentleman in their meeting in Exeter Hall, London, concerning this and another song of similar character. "During the recent war in the Transvaal," said the gentleman, "when the soldiers going to the front were passing another body of soldiers whom they recognized, their greetings used to be, 'Four-nine-four, boys; four-nine-four'; and the salute would invariably be answered with 'Six further on, boys; six further on.' The significance of this was that, in 'Sacred Songs and Solos,' a number of copies of the small edition of which had been sent to the front, number 494 was 'God Be With You Till We Meet Again'; and six further on than 494, or number 500, was 'Blessed Assurance, Jesus Is Mine'."

And then if we were to pause and listen for a moment to the reading of the Word of God by the great host of His people, we would hear above all the rest of Scripture the words of "the sweet Psalmist of Israel":

"The Lord is my Shepherd, I shall not want";

and the words of Jesus to His disciples:

"Let not your heart be troubled."

This cannot be an accident. Surely there is something

HEN once the soul of God's child is awakened to its security in Jesus Christ, there comes to that soul a quiet, a calm, a satisfaction, an assurance which only God Himself can give or measure. Dip down into this helpful article by L. J. Fowler and come up with a new taste of "blessed assurance."

Япискиот пописнительного выправности в при в

back of the singing of such hymns and the reading of such Scripture, and there is. There is back of it the great fact that these songs and these passages from God's Book have answered in a special way the cry in the hearts of God's people, —the cry for assurance. That cry comes from every soul who has believed in Jesus. It is the cry of the child to the Father. It is an appeal placed in the hearts of His children by the Father Himself. The Scripture says, "We have received the spirit of adoption, whereby we cry, Abba, Father." God has answered this appeal of our hearts with countless promises in His Word, and men catching the spirit and the meaning of those promises have given to us the hymns which have blessed our souls and cheered us on our way.

Now assurance is that simple truth that the one who believes in Jesus may have the fullest confidence in his deliverance from the penalty of sin; in the power and willingness of God to deliver him from the daily temptations, as the mind is fixed on the Saviour in constant occupation; and in the certainty of the coming redemption from the very presence of sin into the glorious liberty of the sons of God. Assurance is three-fold,—past, present and future. In short, assurance is the peace of God which comes to the soul through accepting without qualification the things which God hath spoken.

Word that it is well for us to notice at the outset that it is God's will for every child of His to enjoy full assurance.

The havoc which has been wrought by the teaching that a man cannot know whether or not he will spend eternity with the redeemed or with the damned until the soul faces God at death is beyond human calculation. Souls have been cast into utter despair because of it. Christians have lived in dread of hell throughout their lives, hardly knowing one moment of real assurance of salvation. A friend of the writer, one who is beloved in the Lord, believed in Jesus when he was but a boy in his teens. He was a regular attendant upon the services of the church, but for many years following his acceptance of the Saviour he knew very little, if anything, about assurance of salvation. He lived in constant fear of death and of its probable consequences. In the face of some physical danger he would rapidly repeat the Lord's prayer, hoping that he would thus obtain favor with God. A countless number of such believing souls have thus lived and died with the fear in their hearts that somehow and for some unknown reason the One Who promised never to forsake them would cast them out.

That it is God's will for the believer to have real assurance of salvation, may be seen from many direct statements in the Word. John writes his first epistle with the avowed purpose of bringing assurance to those who have trusted in Christ as Saviour. In concluding his letter, he says:

"These things have I written unto you that believe on the name of the Son of God; that ye may KNOW that ye have eternal life" (I John 5:13).

John is not writing his epistle in order that those to whom he writes may have a vacillating hope or even a reasonable certainty of salvation, but that they may know that they have eternal life. He puts it in the present tense,that they who believe in Christ may know that they now possess eternal life. Furthermore, Paul definitely says that the believer should enjoy "full assurance." word which he uses to express the confidence which the believer may have in the certainty of his salvation is the strongest word which he could have used. It is the Greek noun plerophoria. Strong gives the meaning of this word as "entire confidence," and Thayer indicates its almost untranslatable character with the expression, "most certain confidence." It is the superlative of confidence. The Apostle uses the term in all three phases of the truth of assurance. He desires believers to have: First, "full assurance of faith" (Heb 10:22), or the assurance of their past salvation which was the deliverance of their souls from eternal condemnation; second, "full assurance of understanding" (Col. 2:2), or the confidence that Christ is abundantly able to give them victory in every testing in this life; and third, "full assurance of hope" (Heb. 6:11), or the fullest faith in the certainty of our glorification at the Second Coming of Christ. God uses the strongest expressions posible to human language to make known

that it is His will for the believer to know the peace which comes to the soul through resting in a completed act.

We see again in the characters which are set forth in the Scriptures for our emulation God's purpose for His children in the matter of assurance. In connection with God imputing righteousness to Abraham it is written that he was "fully persuaded" that the promises of God would be fulfilled. Paul uses the Greek word plerophoreo, which is the verb of the same word referred to above. Abraham had "most certain confidence" in the faithfulness of God. Then we find Paul writing these words to the Philippians:

"Being CONFIDENT of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

And Job is so bold that he exclaims:

"For I KNOW that my Redeemer I'reth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job. 19:25, 26).

In these three passages we see again

the three-fold aspect of assurance. Abraham was "fully persuaded" that through faith he had been completely justified; Paul was led to be "confident" that God was able to transform the believer in his walk through life; and Job caught a glimpse of the certainty of the coming glorification, and confessed, "I know." If ever souls committed sin by believing in the certainty of their salvation these three saints of God are the ones. Ah, no, it is not sin to believe that what God hath wrought shall be forever. On the contrary, it is the will of God that we shall live in full assurance of the eternal character of our salvation. Indeed, it is sin if we do not thus believe, for "whatsoever is not of faith is sin."

SINCE, then, it is God's will for the believer to know assurance of salvation, we are led to inquire: What ground does God give for such assurance? Salvation is infinite in character and involves all eternity, but the soul is finite and can no more measure the endless ages to come than a child can measure the deepest ocean with a penny twine ball. If the human soul is to know complete assurance, God must by some mighty act make real eternal things. And He does. He sends Jesus, His Only Begotten Son, to die upon the Cross for the sins of the whole world, and then brings Him forth from the tomb in resurrection power. Because of that great atoning work, God gives many glorious promises, and then confirms those promises with an oath. Such is the basis of our assurance.

In the mind of God the Cross is the center of His love for a lost world; the resurrection of Jesus as that which would inevitably follow. Again and again the Holy Spirit in describing the work of Christ on our behalf leaps from His death to His exaltation without one word con-

cerning His resurrection. In Philippians the second chapter the sevenfold humiliation of Christ is pictured
and then follow immediately the
words, "Wherefore God hath highly
exalted Him." In the book of Hebrews the same method is used repeatedly. We are told of His work
of redemption on the Cross, and then
without any word concerning the resurrection, the statement follows that
He is "set down on the right hand of
God."

The Cross is the place where our salvation was completed. Anticipating that place of unspeakable agony, Christ declared, in His intercessory prayer, "I have finished the work which Thou gavest Me to do," and His last words from Mount Calvary were, "It is finished." In Heb. 1:3 we find the same truth in the statement that He "by Himself purged our sins"; and in 10:10 that it was "once for all." The Cross is the place where God's plan of salvation was once and forever completed, completed, I say, and that by the Son of God without one iota of assistance from fallen and helpless man. The cry of Jesus, "It is finished" is the deathknell to human works as a means of



Those who accept Christ's freedom · · · · are seated with Christ on the very throne of God. And Christ will never let them go. Even if they fall into sin · · they will be raised up again to be forever free. • • • Chas. G. Trumbull



salvation, but it is the song of greatest cheer to those who see their helplessness and are willing to flee to Him. Since the work has been completed, the soul which trusts in Jesus has a basis for assurance which is unalterable. The resurrection of Jesus, that "Gibraltar of Christian Evidences," is also used by the Holy Spirit as the basis for assurance of salvation. It is used as God's seal upon the work of Christ. He was "delivered for our offenses and raised again for our justification" (Rom. 4:25). It was the outward evidence to assure finite man that Christ's death fully and forever satisfied the demands of an infinitely holy God. The demand was death for sin, and by raising Christ from the dead God gave assurance that on the Cross the Saviour "tasted death for every man." Wondrous assurance for the soul—Christ died and rose again!

On the strength of that work of Christ on our behalf, God gives us countless promises for our assurance. Without exception, those promises declare the eternal security of the believer. In this study we must confine our quotations to one promise, but it is representative of the many to be found in the Word. This promise comes from the lips of Jesus: "Him that cometh unto Me I will in no wise cast out" (John 6:37). Surely men do not follow their assertion to its logical conclusion when they maintain that a man may be saved and subsequently lost, for in so saying they commit the blasphemy of making the Son of God a liar. If Jesus ever casts out one soul who comes to Him for salvation, then He has broken His word. No, thank God, that is not possible, for He is not man that He should lie. In such clear and definite promises there is a basis for "most certain confidence."

God does not stop with these glorious promises in seeking to bring comfort to assurance-seeking souls. To further assure us of our eternal security in Christ He gives to us His oath. In essence, an oath is simply an affirmation made to the effect that the one making the promises will fully perform them. God gave to Abraham a promise and then confirmed it by an oath, swearing by Himself because He could swear by no greater. That His children may have an additional basis for assurance, He continually refers to His faithfulness to His promises, which is His oath that He will fulfill His Word. We find in the Word such expressions as "He is faithful that promised" (Heb. 10:23); "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2); "All thy commandments are faithful" (Psa. 119:86). And then in II Tim. 2:13 (R. V.) we find the almost unbelievable declaration: "If we are faithless, yet He abideth faithful." No merit or demerit of man can alter God's faithfulness to His promises. His oath, which He hath sworn by Himself, will not fail.

In the face of the Cross, of the promises of God and His oath, we must say that if souls do not know the joy of assurance of salvation it cannot be because of any failure on God's part. He has presented every ground possible for full assurance. Did our space permit, we might proceed further, and show the basis of assurance in its three-fold aspect—Christ's death on the Cross the basis for assurance of our justification; Christ's intercessory work, the basis for assurance of His power in our transformation; and Christ's second coming, the basis of our

ltope in future glorification. Truly God "hath given as-

BUT some will say, "Yes, I see that Christ completed our salvation on the Cross, and I believe in the faithfulness of God to fulfill His promises, but still I do not feel assured." And in that answer is to be found the explanation for the lack of assurance in many hearts. They are looking at their feelings for assurance instead of at the Living Word and the Written Word. Someone has well said that fact, faith and feeling are like three men walking in lock-step in the order named. As long as Faith has the eye fastened on Fact, all will go smoothly, but the moment he turns around to look at Feeling, everything will go awry. God wants us to look at the great fact of our salvation and not at our feelings.

After the armistice was signed in 1918, considerable freedom was shown to the boys in service in France in the granting of furloughs to the various leave areas. The writer had the privilege of being at Grenoble, in the French Alps, for more than a week. On one occasion we visited one of the three forts which have for many years guarded the Franco-Italian border. We were told that by climbing on above the fort to a certain place we would be able to see Mont Blanc, lying seventy-five miles away. On reaching the place we sought with eager eye to catch a glimpse of Mont Blanc, but to no avail, nor would the lens aid us, for between us and the famous peak was a small cloud. Now neither the guide nor any of the soldiers imagined for a moment that Mont Blanc had ceased to exist. We continued to believe in its reality, even though for a time it was hidden from our sight and we must rest in the statement of the one who knew. So it should be with the Christian concerning his salvation. If we will but believe God's Word concerning what He has done for us through Jesus, our confidence will never waver. It is because souls have looked for assurance to their own sinful lives or to the circumstances about them that they have been lost in despair. O, child of God, believe Him if you would know assurance. Remember His finished work, believe His promises, recount His faithfulness and your soul will be flooded with the peace of God which passeth all understanding.

At an ordination service some years ago, the candidate in his sermon earnestly maintained that the believer was eternally secure and should have full confidence in that fact. At the close of the address one of the members of the council protested, "I object to the doctrine of the candidate. To declare that a man may and should know that he is forever saved and cannot be lost smacks of presumptuousness and self-righteousness." In answer, another member of the council arose and asked the objector, "Do you feel that it was presumptuous and self-righteous for Paul to be assured of his salvation?" "Oh, no," was the reply, "but you must remember that Paul was a man of great spiritual attainments." "Indeed he was," came the answer, "but he would be aghast if he knew any one were attributing this confidence of his to his own merit, for everywhere he declares his own sinfulness and worthlessness, and points to Christ as the source of his peace." Believer in Christ Jesus, you may be able to say with Paul, "I am persuaded," "I am confident," "I know," if you will only believe what God's Word says. Rest by simple faith in the great fact which God hath declared, and your soul will know full assurance.

The Guarantee of God's Grace

by H. A. WILSON

T is said of Dwight L. Moody that one evening while he was meditating upon the grace of God the marvel of the love which it disclosed swept over his soul in overwhelming flood. Borne on the tide of his wonder and delight he felt that he must immediately tell someone about it. Going out into the street he accosted the first man he saw with the words, "Do you know grace?" "Grace who?" asked the other man in amazement. "The grace of God," replied Moody, and then proceeded to preach the gospel to him.

This incident is suggestive of the ignorance concerning the grace of God which is so terribly general in the world today. Unbelievers have no conception of a God of grace. This is evidenced in the insistence upon works found in all human philosophies. But many professed

believers seemingly share in the ignorance of God's grace which characterizes unbelief. They will admit that Christ died to save sinners, but they insist that after they have received Him as their Saviour still they may be lost if their lives are not what they should be. We cannot say that such people are not saved, but it is evident that if they are saved, they still do not know the depth of the riches of the grace which saved them. It is impossible fully to appreciate the grace of God without understanding that the soul which has once trusted Jesus Christ never can be lost again.

No matter what may be the angle from which we approach the study of the subject, this one salient fact invariably attracts our wondering attention. God's grace guarantees the eternal security of all who believe in Jesus Christ. In

order that we may understand the vital connection between the grace of God and the security of the believer, let us frankly face three outstanding facts which are revealed in God's Word.

THE first fact is this,—grace is the repudiation of human merit.

Were there any merit in man which could recommend him to God, there would be no need of grace. And were any account to be taken of human merit in God's dealing with men, there would be no grace. This utter opportion of the principle of grace to the recognition of human merit is clearly stated many times in the Word of God. Perhaps one of the most striking of these statements is that found in Romans 11:6 in which God, referring to His dealing with Israel, says, "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work."

This utter repudiation of human merit includes all of the fancied merit of men. One fiction which is very popular is that in every man there is somewhat of the divine nature. God's grace repudiates this suggestion and points to the promises of God's Word, saying, "By these ye may become partakers of the divine nature" (II Pet. 1:4 R. V.). Another imagination of men's hearts is that in order to be saved they must live lives filled with good works. But grace answers, "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). No less unscriptural is the fear of many souls who though they have trusted Jesus yet are fearful that they may be lost through failing to live a life which is wholly pleasing to Him, or through growing weak in faith. To these poor, distressed souls God's grace whispers the comforting assurance, "If we are faithless, He

abideth faithful: for He cannot deny Himself" (II Tim. 2:13 R.

Perhaps the most convincing expression of the complete and absolute exclusion of human works from God's plan of salvation is found in Ephesians 2:8-9. Here we read, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Works simply have no part in our salvation. God saves us without respect to how good or how bad our works may be. And if He really means what He says in this declaration, it is equally true that works have no part in keeping us saved. God keeps us as He saves us,—by grace without consideration of whether our works after we have believed in Jesus as our Saviour have been good or bad. This is logically included in the

teaching of this verse for salvation in its very meaning involves keeping as well. No one would think of giving a fireman credit for saving a life if he merely dragged a crippled man out of his room into the hall of a burning building and then left him to perish there because he could not walk the rest of the way. So salvation is deprived of its meaning if God simply saves a soul from the condemnation of sins which occurred before he believed and then damns him because he cannot avoid those same sins after believing.

But the very justice of God demands that in some way He take into account the vast difference between an obedient and consecrated believer and one whose life is full of sin and shame. This He does in the matter of rewards. While He saves a soul entirely by grace through faith in Jesus Christ, still He gives rewards on the basis of the works which the believer performs. We must not confuse the teaching of God's Word on these two subjects for herein lies one of the fundamental distinctions of the

SAVED! Eternally saved, changelessly saved, saved so that angels, demons and men may fight in vain to strip us of the blessing of our eternal security. Saved by God's grace, saved through Jesus blood, saved for God's service and to glorify Him before men. Read Wilson's discussion of this mighty salvation which Jesus hath wrought for us, and rejoice anew in the security of your

soul in Him!

Word. Not only is this difference seen in the fact that salvation is obtained by grace while rewards are obtained by works, but it is also seen in the fact that salvation is a matter of receiving eternal life, while rewards are a matter of reigning with Christ. So He says, "If we suffer with Him, we shall also reign with Him." And in the same connection He says, "If we deny Him (the suffering) He also will deny us (the reigning)" (I1 Tim. 2:12). Space forbids that we enter more fully into this, but prayerful reading of I Cor. 3:11-15 will make it radiantly clear. In considering these verses notice particularly how strong is the statement of the fifteenth verse, "If any man's work shall be burned, he shall suffer loss (of rewards); but he himself shall be saved."

Let us bear this fact in mind,—that God's grace by completely and finally excluding human merit from any part in salvation, guarantees that the soul which once has been saved can never be lost.

THE second fact is like unto the first, but it attracts our attention from the insufficiency of man's merit and the all sufficiency of God's mercy. It is this,—grace is the exaltation of divine love.

It is said that a great painting which was considered a masterpiece was once stolen from the art gallery in which it was hung. The thief painted over the original picture one of inferior quality in order to disguise it and thus to c cape detection. It was smuggled out of the country and lost to sight for many years. One day a connoisseur in art attended an auction in which many old pictures were being sold. He was struck with the utter worthlessness from an artistic standpoint of one of these, and he wondered that anyone should think enough of such an unattractive picture as to keep it among many which really were works of art. His curiosity was aroused and he examined the picture closely. He discovered that in a few places the paint had chipped and fallen off, disclosing another surface beneath. Buying the picture for a mere pittance, he took it to his room and began working on it very carefully, seeking to discover what was hidden beneath its exterior. When he had finished his task of removing the outer coat of paint, a beautiful picture was revealed in all its loveliness, signed with the name of a great artist. His delight knew no bounds for he had discovered the lost masterpiece.

Likewise grace, by brushing aside the obscuring ideas of men concerning their own merit reveals the true meaning and value of the Cross and shows us that Jesus in His death thereon did all the work necessary to save any soul. It exalts the love of God to a place in the plan of salvation which jealously excludes all efforts of men from any

part in accomplishing it. It shows us that God is determined that eternal life shall be His gift to men. Yea, it does more. It shows us that He alone could pay the price which was necessary to secure this grace gift for us. Grace forbids that man shall cheapen the priceless gift of God's love by presuming that he can add to the finished work of Christ, or aid its efficacy by his own puny efforts. Over and

The thought that God can suffer His own child to be eternally lost is too monstrous to be entertained for a moment.

Jas. H. Brookes

over again we are told in the Word that it is God's love which prompted Him to undertake the salvation of sinners. Perhaps no verse is more familiar than John 3:16: "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Another verse which magnifies the love which brought Jesus down from heaven in order that He might save us, is II Cor. 8:9: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." And still another which shows the depth of the love of God is Eph. 2:4-5: 'But God Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ,-by grace ye are saved." But we can go no farther. These three verses fairly represent the great body of teaching on this subject which we find running throughout God's Word. God's love sent His Son to Calvary's cross where He purchased for us the gift of life with His own blood.

The fact that our salvation springs from the love of God guarantees that we shall never lose it. Shakespeare said a true thing when he wrote:

Which alters when it alteration finds,
Or bends with the remover to remove;
O, no! it is an ever-fixed mark,
That looks on tempests and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.
Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom."

Such is the love of God. He loved us when we were unworthy of love for He inspired the Apostle John to say, 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins' (I John 4:10). Again the Word says, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Think of it for a moment; if when we were absolutely unworthy of His love God loved us so greatly that He gave His Son to be the price of our salvation, shall He change His attitude if after we have accepted His gift we are found still unworthy of this great love? God forbid! for who then would be saved?

But, if the fact that God's love prompted our salvation, guarantees our security, so, too, does the fact that it is His gift. On this we have the plain declaration of His own Word. He says, "For the gifts and calling of God are without repentance" (Rom. 11:29). We are

told that "the gift of God is eternal life through Jesus Christ our Lord" (Rom 6:23), and then we are told that God will not repent of His gifts,—that He will not take them back. In this He positively tells us that once having given eternal life to a soul He will never take it again from that soul.

Even in human law this principle is recognized as sound. A



woman once gave a piano to her daughter. Later she became enraged over some action of the girl and demanded that the piano be returned. The daughter refused, and the mother took it into court, suing for the return of the piano. When the case came up for hearing the question was asked, "Did you give this piano as a gift, or was there some condition attached to it?" The

attached to it?" The woman confessed that she had given the piano unconditionally. Without further questioning she was told that she could not possibly take the piano back again. Shall men be more just than God?

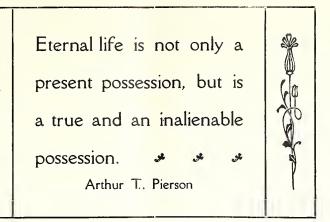
No, thank God! the love which moved Him to make salvation a gift to unworthy sinners forbids that He shall ever take it back again no matter how unworthy His children may prove to be.

THE third fact is simply the statement of the Scriptural and proper relationship between the grace of God and the works of men. Grace is the foundation of acceptable works.

God always bases His appeals to the believer upon His gracious dealings with the soul. In appealing for the yielded life He says, "I beseech you therefore, brethren; by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). When He appeals for separation from fleshly lust He gives His grace as the reason, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry" (Col. 3:3-5). In the same connection but in another place He says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). These appeals are only a few among many, but they express the thought that lies in the heart of all of them.

It is especially noteworthy that God never appeals to the believer to yield to Him, or to separate from sin in order that he may obtain mercy. Always the appeal is to yield and to separate because mercy has already been shown. God never says, "You live righteously and I will keep you saved." But rather, "I have saved you forever, therefore, let your life be holy."

Not only so, but the positive teaching of the Word of God is that no service man can render can be acceptable unless it springs from a heart which has received by faith in Christ the gift of eternal life. He says in one place, "But without faith it is impossible to please Him" (Heb. 11:6). One may search the Word of God for appeals to unbelievers such as those which God addresses to His children, but he will search in vain. It



is only to those to whom mercy has been shown,-even to those who have received the Saviour by faith,—that God appeals for good works. This is made unmistakably clear by the fact that the possibility of performing good works such as are pleasing to God is limited in the teaching of the Word to those who have been created anew in Christ Jesus. Therefore we read, "For by

grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).

If grace is thus the foundation of holy living and acceptable service, then good works cannot be the basis upon which grace is obtained. From this it becomes self-evident that if any teaching makes the continued manifestation of God's mercy, in keeping His children saved, dependent upon obedience to His will, such teaching is a perversion of the teaching of God's Word.

A missionary sat one evening in a little native hut in the heart of Africa; beside him was his wife. Their hearts were bowed with grief, for only that day their house had been burned and most of the'r goods destroyed and it seemed as though there were no possibility of long r carrying on the work. While pondering the matter, they heard the patter of little feet outside, and in came their three children, upon whom they had bestowed every loving attention. The oldest of them carried a little bundle which he placed in his father's hand with these words, "Here are the pennies which we have been saving for a long time. We love you and we want you to take them and use them to help build a new house." The hearts of those parents were lifted up to God in thanksgiving and in joy unspeakable for such encouragement from the loving hearts of their children. How different it would have been had those children come to them and said, "Here is our little store of pennies; we want you to keep us your children, and not to take back the life you gave us." And how preposterous it would be to think for one instant even though the children had themselves been responsible for the disastrous fire which had occurred, that the father and mother would say to them, "Unless you pay us the money necessary to replace all this loss, we will cast you out and you will no longer be our children!" Ah, no! neither the parents nor the children for one instant thought of their little love gift as a means of obtaining favor. It was rather the happy and spontaneous response of the children's hearts to the love which their parents had already so richly shown for

That is the rightful place of works in the relations between God and men. They are the outflow from hearts which have been taught to I ove God through learning the richness of His love for us. How foolish are the fears of some who say that if we teach men that salvation is entirely by grace without human works, and hence

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Eternally Secure

by ERNEST G. CRABILL

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27, 28, 29).

EYMOUTH, in his translation says of this, "they shall never, never perish, neither shall any foe wrest them from my hand." Rother-ham says "in no wise may they perish"; Dr. Scofield, "in no wise ever perish." The absolute security of the sheep could not, in any language be more fully affirmed than in this statement.

I am frequently asked if I believe the statement "once in grace, always in grace," and I answer emphatically NO! Let me say that every sinner in the universe is

at present in grace, and if he continues to reject Christ and dies in his sins he will get out of grace (John 8:21). Again, I am asked "do you believe if one is once saved, he will ever be lost?" and I usually answer, "that depends upon how he gets saved." If my good living saves me, my bad living will lose me. If we are saved by our own righteousness, we can be lost by our own sinfulness. If we are saved by Christ, we certainly will be kept by the power of God. If we go to heaven because of our own faithfulness, it must be absolute. If we are lost by unfaithfulness, the most minute particle of unfaithfulness will do it; so it is evident that I am shut up, not to what I can do but to what Christ does, or has done.

The text states that we are doubly kept, for we are in the hands of both the Father and the Son, and I would like to remind

you that here we are in the hands of the greatest power in the world. The Creator and the Manipulator of the whole universe. In Him we see not only the power of creation, but the power of regeneration and the power of preservation. His hand with you means "His favor" (Luke 1:66). His hand upon you means "His help" (Neh. 2:8). In His hand, means "His sovereign disposal" (Ps. 31:15). My faith has brought me into Christ. Faith has secured for me a new nature, the Divine nature, and it is the Divine nature now that holds me, and preserves me. "Man's goings are of the Lord; how can a man then understand his own way" (Prov. 20:24). He is the pilot of our lives and will bring us to the desired haven. He is the "good shepherd" and not a hireling that a andons the sheep. He gave his life for the sheep. He is also the Great Shepherd, in that God raised Him from the dead (Heb. 13:20), and also the Chief Shepherd when he comes in Glory (I Pet. 5:1). This is clearly seen

as set forth in consecutive order in Psalms 22, 23, 24. He died, He lives, He comes. In John 17, we are spoken of seven times as the Father's gift to the Son. We prize a gift proportionately as we prize the giver, so we have a right to expect that He prizes us as He does His Father.

We must measure our experiences by the Word of God and not the Word of God by experiences. There is a lot of fanaticism and superstition connected with many good religious people, and some have all manner of things to tell about great lights and peculiar sensations, etc. What saith the Scripture? "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works" (II Tim. 3:16, 17). I would advise all to abide by the Scripture for it is authoritative. It is a

governor, a leveler, a balance wheel. It holds one steady. It keeps from fanaticism. The Scripture alone can show the way of salvation, safety, rest, contentment and comfort; and it shows how to make the best of our lives.

THE one who has accepted Christ as His personal Saviour, relying upon His finished work at Calvary, where his sins were all atoned for by the shedding of His precious blood, is saved; not going to be, but "is". "Beloved now are we the children of God" (I John 3:2). "He that believeth that Jesus is the Christ is born of God" (I John 5:1).

I. It is faith alone that brings one into this relationship with Him, not a thing we do, not even prayer, for no where does the New Testament instruct a sinner to pray to be saved, but to believe. "God heareth not sinners" (John 9:31). Not once in the book of

Acts did the Apostles tell an inquirer to pray to be saved, but instructed them to believe. One must be in the place of prayer in order to be heard by God and Christ is the only place where He has promised to hear prayer (John 15:7). Apart from Christ and His finished work there is no access to God (I Tim. 2:5).

One that is born of God cannot be unborn. Sin does not unborn us. It has not the power to regenerate or to unregenerate. It can only degenerate. People are lost who have only been born once, that is born of the first Adam no matter how saintly they may appear. They are saved who are born again of the last Adam no matter how unsaintly they may appear.

II. "Being born again, not of corruptible seed, but of incorruptible by the Word of God that liveth and abideth forever" (I Pet. 1:23). Flesh is corruptible seed, I no sooner begin to live than I begin to die of this seed,

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ducted by Jesse Roy Jones of

the D. B. I. Faculty. 🚜

lut when I am born again, I am born of incorruptible seed and therefore I shall never die.

III. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine nature" (II Peter 1:4). Through faith I become a partaker of the Divine nature, the nature of God. If He lives I shall live. There is no more danger of me losing that nature now than there is of His losing His nature. He brought God's nature down to earth and carried mine back to Heaven.

IV. I was dead and corrupt, but I have been quickened, (made alive by grace) raised up with Christ. I have the resurrected life, and, in His plans I am seated already with him in the heavenlies. Wonderful grace, is this (Eph. 2:5, 6).

V. "Wherefore if any man be in Christ, he is a new creation: old things have passed away; behold all things are become new" (II Cor 5-17). This new creation

cannot be uncreated. "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it" (Eccl. 3:14).

VI. "For by one Spirit are we all baptized into one body" (J Cor. 12:13). This body is the true Church of God, of which Christ is the head. He is not baptizing them in and then pulling them out, but they are mombers of this elect and select body, which He is taking out of the world for His name's sake, His workmanship, that is to be put on exhibition in the ages to come (Eph. 2:7-10).

VII. "For both He that sanctifieth and they who are sanctified are all one: for which cause He is not ashamed to call them brethren" (Heb. 2:11). Here is the oneness we have with Him. If I go to hell He must go for we are one. But just suppose the devil should kidnap a child of God and drag him down to hell; what would be the result? In Rev. 1:18 Jesus Christ said, "I am he that liveth and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Would you think He would not rescue His own, when He had the keys?

God has not given unto us probationary or conditional life. He gave to Adam conditional life. 'His continuance of life in the world depended upon his obedience and refusal to eat of the forbidden fruit. He failed as all know. God gave to Israel conditional life. They were to abide in the land and obey the Divine decalogue. They failed as all know, and we would fail as they did were we under the same conditions, "for in many things we offend." In From. 6:23, we read, "the gift of God is eternal life through Jesus Christ our Lord," and in Rom. 11:29, "the gifts and calling of God are without repentance." That being true. God does not give one something and then change His mind and take it back. The Holy Spirit takes up His abode in our hearts not because of our goodness or our worthiness but because of the finished work of Christ. Our fitness for Heaven is perfect and immutable upon our acceptance of Christ. Col. 1:12 says that He "hath made us meet to be partakers of the inheritance of the saints in light."

Paul was just as fit for heaven the first year of his life in Christ as he was at the close of a devoted, suffering and self-sacrificing career. The prodigal son was made fit for his father's table not because of what he was or what he brought with him but by the robe the father put on him. The saints in heaven are fit because their robes have been washed in the blood of the Lamb, "therefore are they before the throne of God" (Rev. 7:15).

The eternal security of the believer is a divinely revealed truth for the establishing of the heart in grace. You have rest of soul when you believe God's Word concerning this truth, and there can be no real rest apart from it. How could a person rest if he believed heaven depended on his own faithfulness, knowing how frail, and weak he is in himself? I am sure that the lack of the knowledge of this truth has been responsible for the dam-

nation of many, for they have made resolutions and broken them so often that they have no confidence in themselves to hold out, if they should make a profession, and consequently they want to wait until the very last before they undertake to become Christians which they think will be a burden, rather than a relief, and many of them never come to the place of decision. If they knew they would be saved and kept by the power of God they would no doubt have been in the way long ago.

When Noah entered the ark, God shut the door. Noah had no pilot wheel, at least no one ever read about it. It was God that piloted that boat, He kept it in its course, it hit no iceberg, sprung no leak, came into no storm it could not weather, and had no wreck, but landed safely where God wanted it.

When God asked Satan if He had considered His servant Job, as you will read in the first chapter of that book, Satan said you have built a hedge about him and about his house and about all that he has. Satan could not get at Job until he had permission

from the one authority and power to protect, who is God. So God said to Satan thus far shalt thou go and no farther.

IN Luke 15, you have a lost sheep, a lost coin, and a lost son. Where in the Bible do you read of a lost sheep being finally lost? It is the goats that are banished, not the sheep. Where in the Scripture do you read of silver ever becoming dross? Where in the Divine Revelation do you read of a son of God being finally lost? Judas, one of the twelve went to Hell, but he never was a true leliever (John 6:70). Jesus said, "have not I chosen you twelve, but one of you is a devil?" He was speaking of Judas.

When the sheep went astray, the shepherd did not say, "If that is the way my sheep is going to act toward me it can just go," but he went after it and searched until he found it and putting it upon his shoulders he

A REASON why the believer's salvation is secured is because he has One in heaven who by His Advocacy saves to the uttermost. The Father looks upon that One, and for His sake the believer, when he sins, is not condemned with the world but is

chastened as a child.

Chas. G. Trumbull

brought it home. Can you say, "The Lord is my Shepherd?" What a Shepherd He is. Nothing hid from Him. David, the shepherd boy, slew both the lion and the tear, and our Shepherd is able to deliver from the power and cunning of the enemy of our souls. That is the work of the shepherd, to protect and care for the sheep. "He restoreth my soul."

The piece of silver was lost in the house. In I Tim. 3:15, we read, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the "church of God, the pillar and ground of the truth." This I believe to be the seeking work of the church for the lost in the church, the backslider reached (Gal. 6:1). The first thing the woman did was to light a candle. She is the instrument of the Holy Spirit, with the light of the Word in her hand, and she needs it in the darkness of the night, while Christ is absent. This silver had the image of the king stamped on it, likewise a child of God is stamped with the image of the King of glory. The second thing she did was to sweep, and she kept on cleaning house until she found the piece that was lost. She never quit until she accomplished the work she set out

The next is a lost son. Let us remember that these were all lost in such a manner as needed to be found, not a manner that needed to be saved. Here we see seeking and finding, not seeking and saving. If this parable teaches salvation, it teaches universalism, for all are saved. This was spoken to a covenant people. The just persons were those who had brought the prescribed sacrifices for their sins and the sinner here was one out of fellowship because he had neglected to bring the sacrifice for his sins. It does not teach the making of a goat into a sheep, or dross into silver, or an alien into a son, but the restoring of those erring ones already in covenant relationship.

This son asked for his portion of goods, and the father divided unto his children his living, and this younger son a few days later took his portion and left for a far country, and wasted his substance in riotous living. He spent all; then came a famine, and want. He lost everything but one thing, and that was his want to go back. If he had In view of Paul's statement concerning the Church in Eph. 3:1-9, we are compelled to dissent from the thought that Church may be found in any of the Parables.—Editor.

For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. - 2 Tim. 1:12

not been a son, he would have had no hope here. He was ground down, humbled, humiliated and ashamed of himself. He acknowledged his sinfulness, his hunger, his shame, his unworthiness and his willingness to be a servant. He was like the one delivered to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus (I Cor. 5:5). If our God is a good Father he will not spare the rod to his disobedient children. "He that spareth his rod, hateth his son: but he that loveth him chasteneth him betimes" (Prov. 13:-24). The cure for this son was to let him have his own way for a time. "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:30-32). We know the will of God for our lives from His Word, which we are commanded to study. If we do this and shape our lives by it we will not need the chastening, but if we neglect it we can expect God to keep His word and chasten us for disobedience, that we may not be condemned with the world. "If ye endure chastening, God dealeth with you as with sons * * *. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:7, 8). A bastard is one with no legitimate father. A spiritual bastard would be one in the professed church with a religious profession that had never been born of God, of which there seems to be many. The hypocrite's judgment is in the future, not now. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). This son was a spendthrift, he was wasteful and we call him a prodigal. The thing he could not get rid of, brought him back, and he received a royal welcome when he came. After this experience he was not anxious to leave again; he had enough of the husks and swine food for a lifetime. The home comforts, the rest and the joy, the robe, the ring, the shoes were all of grace. He realized that he deserved none of these. What wonders of grace in the Father's heart for a wandering child. But sad to say, yet it is the truth, that the inheritance he wasted is gone forever, and let me say that if we take the life, and the time that God is giving us to live here in the body and do not make the best of it, in His name, we have lost it forever. Let us "buy up the opportunities" and crowd this life full of earnest Christian service. All of the time spent out of God's service is gone forever. We are not in the world simply to make money, to seek pleasure or to gain notoriety, but to serve God.

ALL of God's honor is at stake in the preservation of a child of His, and He must present them faultless before the presence of His glory with exceeding joy (Jude 24). And He is able and has the disposition to do it. If not His Word must fail.

1st. He said, "They shall never perish" (John 10:-28). If they are lost in the end, then I do not hesitate to say, that statement would be untrue.

2nd. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (Jno. 6:37). The word is strong—"under no condition will he cast them out."

3rd. "And this is the Father's will which hath sent me, that to all which he hath given me I should lose nothing, but should raise it up at the last day" (Jno. 6:39). We are God's gift to the Son and if we perish this

again would be untrue.

4th. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). He is able to guide and is powerful to guard my deposit, is the meaning.

5th. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6); and it does not say he will do it, if I do my part.

6th. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to lear it" (I Cor. 10:13). Note God's faithfulness.

7th. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Now that we are His children, what is there that could come to pass, that would not be for our best interests in the light of this wonderful verse?

If we should be lost in the end, then we must be compelled to say that God's promises are only a scrap of paper and worthless, but I am glad for the promises and I believe them, and hang upon them all my hopes. Here I rest, standing on the promises, under the blood, with confidence that He will never fail. "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). Sin must be reckoned against some one, but thanks be unto God, my sins were all imputed to Christ, not only those of the pact but the sine of all my life. Even before I was Forn they had all been atoned for on the cross, past, present and future, all finished for me, Hallelujah!

In order for a child of God to be finally lost, the atonoment must be annulled. "For ly one offering he hath perfected forever them that are sanctified" (Heb. 10:14). All that are in Christ by faith are positionally sanctified, for they are in the sanctified One. It is settled, they, in Christ are perfected before God forever. Not are going to be, but are.

F a believer is finally lost, Christ's intercessory work must fail, and then God's faithfulness to His Son is gone. It cannot be. "If any man sin we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins" (I Jno. 2:1, 2). When the devil, who is the prosecuting attorney (Rev. 12:10) brings a case before God against us, we have one who pleads our case, not that the case may not be true, but that He has atoned for it. The claim is settled: So "He is able to save to the uttermost (evermore, or to the end) all them that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:-25). James tells us that the prayers of a righteous man availeth much (Jas. 5:16), how much more the prayers of the righteous One. "And Jesus lifted up His eyes, and said, Father I thank Thee that thou hast heard Me. And I knew that thou hearest me always" (John 11:41, 42). Here is One that intercedes for us that God always hears. Never is there a deaf ear to His petitions. "Satan hath desired to have you, that he may sift you as wheat (not chaff, it shall be burned with unquenchable fire): Lut I have prayed for thee, that thy faith fail not" (Luke 22:31, 32). All wheat must be sifted and wheat will stand sifting for it has body and a germ of life. With such an Intercessor as this we are safe, for we are safe as long as our High Priest lives (Joshua 20) and our High Priest shall never die again for He has passed Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ. - Phil. 1:6

through death and is on the resurrection side of the grave.

IF a child of God is ever lost, the Holy Spirit must quit His official work in this age. "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever" (John 14:16).

Therefore, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). The redemption spoken of is the reception, the adoption, the glorifying of our bodies at the coming of Christ, and the Holy Spirit has sealed us until that time. To be lost He must abandon us and give up His work.

ASTLY let me say if a child of God is finally lost, God's love must fail. "God is love" (I John 4:8). "Love never faileth" (I Cor. 13:8). "Having loved His own which were in the world, He loved them unto the end" (John 13:1). God's love can never fail for He is love (Rom. 8:35, 39). Noah, Abraham, Jacob, Moses, David, Peter and many other saints miserably backslid, but none of them ever perished, Praise God. "He restoreth my soul." "So we Thy people and sheep of Thy pasture will give Thee thanks forever: we will show forth Thy praise to all generations" (Ps. 79:13).

"The Guarantee of God's Grace"

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that no believer in Christ can ever possibly lose his salvation, they will at once cease to care whether they maintain good works or not. "Why," say they, "such teaching will turn me loose to commit every kind of sin, for it will remove the fear of hell." But such is not the case. When men really learn how deep and full the love of God actually is it will not lead them to despise the riches of His grace. God knew what He was doing when, by H's grace, He guaranteed the eternal security of the believer, for He says, "Not by works of rightcousness which we have done, but according to His mercy He saved us that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:5, 7-8).

Justification

by J. T. GOODMAN

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USTIFICATION, the need of every sinner, is one of the earliest mentioned doctrines of salvation. Of faithful Abraham it is written, "He believed in the Lord: and He counted it to him for righteousness" (Gen. 15:6). And in the book of Job, Bildad raises the timely question, "How then can man be justified with God" (Job. 25:1)? Men would do well to heed Bildad's interrogation, for one day all must appear before God to receive His just and righteous judgment. This being inescapable, for God's Word doth declare it, the question demanding consideration is, "Will I stand just fied before Him in that day?"

UR first inquiry is, "What is meant by justification? What is the sense of Bildad's question?" In Psa. 143:2 we read:

"And enter not into judgment with thy servant: for in Thy sight shall no man living be justified."

Of the Publican who prayed in the temple, "God be merciful to me a sinner," Jesus said, "I tell you this man went down to his house justified rather than the other." For the Pharisee, with all his law keeping, Jesus had no such declaration. At the climax of his wonderful sermon in the synagogue at Antioch, Paul cried out:

"And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39).

From such passages as these it is evident that the usage of the word "justification" bears the thought of "freedom from guilt," or "declared to be innocent." The words of Zophar in his discourse with Job bears out this thought. He asked:

"Should a man full of talk be justified" (Job. 11:2)?

The setting is that Job is declared to be full of "talk," —"lies." Hence, Zophar's question is, "Should a man who lies be declared innocent of his guilt?"

But justification goes further than the declaring of one "free from guilt." Were this all that justification gained for the sinner he would yet be helpless to come unto God. To be declared free of guilt only brings him from the negative side up to the zero point, but does not carry on over into the positive, i. e., gives him nothing to commend him unto God. Abraham, through faith, was declared righteous. And David "describeth the blessedness of the man, unto whom God imputeth righteourness without works" (Rom. 4:4). We inquire, "Of whose righteousness does he speak?" Paul answers our question in II Cor. 5:21 (R. V.):

"Him Who knew no sin He made to be sin on our behalf; that we might become the RIGHTEOUSNESS OF GOD in Him."

To be justified is to be "declared right-eous." What a marvel, that although we were once lost, sincursed and damned, we who believe are now made "right-eous" by an official grace edict issued by God on the ground of Calvary's sacrifice.

Thus we see that it is the very righteousness of Jesus Christ, God Himself, which is imputed unto the sinner when justified, consequently the sinner has positive ground sufficient to gain for him acceptance in the presence of God.

In this connection it is well for us to understand that the terms "justification" and "righteousness" are synonomous in the Scripture. The same words in the Hebrew and in the Greek, meaning, "just," "innocent," "righteous," are translated indiscrim nately, "justification" and "righteousness." The fact of this is borne out in Rom. 4:5:

"But to him that worketh not, but believeth on Him that justifieth the ungodly, His faith is counted for righteousness."

The words translated "justifieth" and "righteousness" are simply dif-

ferent forms of the same Greek word. So then, justification is God, in His grace, declaring sinful man innocent and guiltless and possessing the very righteouness of Jesus Christ Himself in his *standing* before God.

BEARING in mind the above statement, the question which now comes before us for consideration is,—"when is the soul justified before God? Is the one who believes in Jesus as his personal Saviour justified when he believes or at some subsequent time?"

Study the teachings of the many cults and "isms" of today and invariably the teaching found will le that through patient continuance in well doing the soul will in the end be justified. Such is the teaching of the Seventh Day Adventists. From their writings one finds that justification is keeping the law. Talk with the man who makes no profession in any belief and his answer will be, "I am doing the best I can, so I guess the good Lord won't cast me out." He has well spoken when he uses the word, "guess," for the declaration of God's Word is clear and plain, "He that believeth not is condemned already."

Man is so free to set forth his own ideas concerning the doctrines of the Scripture that he never sees the truth. Why speculate, why seek another's explanation when God's Word is so clear and defin'te? One man's thought is no better than another, neither is it any more authoritative, but with a "Thus saith the Lord," one may rest in confidence that the truth is given. Paul speaking as the mouthpiece of God, in his wonderful epistle to the Romans, says:

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly. h's faith is counted for righteousness" (Rom. 4:4, 5).

The verb is in the present tense, setting forth the fact of righteousness being declared simultaneously with the act of believing. Isaiah gives us further light and instruction. He says:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. 61:10).

What a declaration from this servant of God! God in His grace *hath* clothed His children in a robe of His own righteousness.

No one section of the Scripture is any more inspired than another. The testimony of one writer is of equal value to that of another. But to hear the voice of the Master Himself brings special blessing to the hungry soul. Hear Him as He gives His testimony:

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man sent down to his house justified rather than the other" (Luke 18:13, 15).

Thank God for the clarity of His Word! How I praise Him that my soul is now justified since I have believed in Jesus as my personal Saviour, thus meeting God where the publican met Him,—at the Mercy Seat!

If then, the believing soul is justified, declared righteous, the moment he believes, for how long a time does this declaration hold good? Many earnest souls have gone through life with this question clouding their minds. They have lived in continual fear lest in that last day they should find their souls without His righteousness. As they have viewed the sin and weakness in their lives they have been made to question the reality of their justification.

The fact of our justification lies wholly within the hand of God. He, by an act of Divine grace declares the believer to be righteous in His sight. The decree of God is made irrespective of the merit or works of the believer, either before or after acccepting Christ. There is encouragement for every sin-sick soul in the great fact that He is the One that "justifieth the ungodly." The Holy Spirit declares:

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).

Since justification was received by "faith" without "the works of the law," it follows that a man's works following his acceptance of the Sav'our have no more to do with

his justification than his works before. It is by faith; without works. This being true, justification must be a blessing which will never end.

Furthermore, the Psalmist in his praise to God recounts that:

"His work is honorable and glorious: and His right-eousness endureth forever" (Psa. 111:3).

If the righteousness of God be eternal, and He *hath* imputed this righteousness unto the believer, how then can the believer's righteousness be anything less than eternal?

And then Paul plainly declares that the justified ones can never lose their glorious standing. This truth is to be found in two passages in the book of Romans. In Rom. 8:30 he says:

"Moreover whom He did predestinate, them He also called and schom He called, them He also justified."

It follows from this that a "called" one is a "justified" one, and a "justified" one a "called" one. If, then, it can be shown from the Scripture how long the calling of God will endure, we will know also the period for which the justification of God will endure. In Rom. 11:29 Paul answers our question:

"For the gifts and calling of God are without repentance."

The words, "without repentance," are themselves very strong concerning the unchanging and unalterable character of the "gifts and calling of God." Strong says that the Greek word thus translated means, "irrevocable." The "calling" of God (which is one of the blessings which a man receives in his standing before God when he believes), is therefore irrevocable; and since the called and the justified are one and the same, it is clear that justification is irrevocable. Since the believer lives under a decree which even God Himself not only will not but cannot alter, he is secure for time and eternity.

How the soul delights in this Saviour Who wrought such a matchless salvation, giving to me, poor and unworthy though I be, His own perfect and eternal right-eousness. What peace and what comfort are mine as I rest with confidence in the mighty pronouncement of God concerning the righteousness which He hath imputed to me:

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished" (Isa. 51:6).

Nor can I comprehend a gospel which lets saints fall away after they are called, and suffers the children of God to be burned in the fires of damnation after having believed. Such a gospel I abhor. The gospel of the Bible is not such a gospel as that. We preach Christ and Him crucified in a different fashion, and to all gainsayers we reply, "We have not so learned Christ."

C. H. SPURGEON.

The Eighteen Principles of Divine Revelation

Principle No. 13 — THE ELECTION PRINCIPLE, — THE EDITOR

OD has a supreme purpose which is according to election. It must be instantly conceded that God may have many other purposes, but these other purposes of Deity must all accept secondary place when God's purpose according to election is in view.

God's purpose according to election, being fixed in His very character, does not change; it is gloriously immutable. The Modernist, with characteristic godlessness, turns away from the Biblical teaching that God is immutable and changeless. When the Modernist discusses any truth taught in God's Book, it is a guarantee that the truth will be warped into a wreck before he is through his discussion. When the Modernist essays the theme of Divine immutability, he has no argument worthy of recognition, so he ransacks his vocabulary for a sneering term of belittlement. With cheap effort at

showy parade of learning the pedantic fellow brushes aside the thought that God is changeless and avers that such a conception of God makes Him "static." We must now think of God as "evolving," "developing," "being reconstructed" in order to meet the special need of a modernistic age! We unhesitatingly repudiate this wicked falsehood and accept the Scripture in which the Lord declares, concerning H'm elf, "I change not" (Mal. 3:6). Since He changes not, His supreme purpose is not subject to change. God's purpose according to election shall stand.

The Election Principle of Divine Revelation underlies God's entire Revelation. Every book in the Bible shows up evidences of the activity of this interesting principle. Every doctrine in Scripture sheds new light into the mind of the student when this principle is recognized.

The definition of the Election Principle is,—

The Election Principle is that principle of Divine Revelation whereby God, in the working out of His creative and redemptive purposes uniformly sets aside all firsts and establishes all seconds.

So unique is this principle that God, knowing the human tendency toward skept cism, has revealed its existence in the Scripture by means of two exceedingly clear examples of the Direct Statement Principle.¹

The first is Rom. 9:10-12:

"And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children not yet born, neither having done any good or

A MISUNDERSTAND-ING of God's purposes according to election has often been used of the Adversary to bring doubt and skepticism to souls. Through a perversion of this truth suspicion has sometimes been cast on the justice of God. Give careful study to this important principle. Its simplicity and its richness in the grace of God will bless and strengthen your soul.

evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger" (Rom. 9:10-12).

We find that the Holy Spirit here reveals three things concerning the Election Principle:

- (a) The existence of the Election Principle.
- (b) The ground of the Election Principle.
- (c) The effect of the Election Principle.

First, the existence of the Election Principle is revealed by the simple words, "That the purpose of God according to election might stand." No amount of reasoning can dispose of so candid a declaration. God has a purpose. It is a purpose which is according to His sovereign election, His sovereign choice. This purpose is destined to stand. It will stand because

God is watching over the affairs of men. It will stand because God is eternally sovereign. It will stand because God's purposes do not break down. If it breaks down once in God's dealing with His own, then His purpose according to election has failed to stand. It is specially to be noted that the very statements of Scripture exist because of God's determined purpose that the Election Principle should stand, thus demonstrating it to be a principle of divine revelation.

" * * * that the purpose of God according to election might stand * * * IT WAS SAID."

Could a proposition be more clear? The statement is so exact and didactic as to be almost a challenge. The Holy Spirit lays down the inescapable teaching that a certain thing which was said in the Old Testament was said because the Election Principle was operative, and God was determined that His purpose according to election should stand. "That the purpose of God according to election might stand * * * it was said."

Second, the ground of the Election Principle is revealed in a statement which sets forth both the negative and affirmative sides of the case:

"Not of works, but of Him that calleth."

With one majestic sweep the whole fabric of human pretension is cast aside. When God's purpose according to election is operating, the ground of that operation is not man's works, be they ever so good, and pure, and strong. The revealed ground of the Election Principle is:

¹See the Editor's discussion of the Direct Statement Principle in March Number, 1923, of "Grace and Truth," page 137.

"* * * of HIM that calleth."

The expression "the called" and "the called ones" are used by Paul concerning those who have believed in Jesus Christ as a personal Saviour. The "called," are the saved. Hence when Paul says, "Not of works but of Him that calleth," he is saying, "not by human strength but by the One who is the Saviour." Since His saving work was accomplished at Calvary by His death," the inspired contrast in this passage become most rich and full of blessing. Paul's evident meaning is:

"Not by a human life But by a Saviour's death!"

And throughout the Inspired Book, this cardinal fact is the foundation of God's great purposes. What blessed contemplation! What food for the hungry soul! God's purpose is built upon the Saviour's work on Calvary! The purpose of God according to election has for its ground, not the deeds of sinful human flesh, but the sacrificial death of Jesus. Oh Holy Cross! Oh blessed death! Upon such a foundation the Election Principle rests.

Third, the effect of the operation of the Election Principle is set forth in the words,—

"The elder shall serve the younger."

Here the Holy Spirit shows the effect of the Election Principle in the Messianic line. The first born became the servant of his younger brother. The things which happened to the people of Israel in those far away days, happened unto them for ensamples (types). The types exhibiting the effect of this principle appear most frequently in the family from which the Messiah finally sprang. However, the far more vital effects of the activity of this principle are found in the truths pertaining to Christ, His person and work, and to the believer, his needs and the out-working of the salvation provided for him. Wherever the Election Principle appears, the same effect is immediately in evidence,—an elder (a first) has given place to a younger (a second). God's purpose according to election stands.

With what comforting assurance this contradicts the old erroneous idea concerning election, that God has elected certain ones to be saved and certain ones to be damned. Election is not God arbitrarily choosing some for glorification and some for condemnation, but rather, election is God in sovereign grace determining in His dealings with earth and man, to set aside all firsts and establish all seconds. This is not man's definition of election, but God's, for He says, "That the purpose of God according to election might stand * * * it was said * * * the elder shall serve the younger," the Inspired Word thus revealing that the divine expression of election is in the setting aside of the first and the establishing of the second. One inspired definition of election is rather to be had than myriads of human conjectures.

Thus this remarkable passage in Romans 9 does three things for us. First, it shows us that the existence of the Election Principle in Divine Revelation is an actuality. Second, it shows us that the only ground on which the Election Principle rests is the death of God's only Scn, our Saviour. Third, it shows that the effect of the normal functioning of the Election Principle in His dealing with earth and man, is the setting aside of the firsts and establishing of the seconds.

Beside the helpful passage from Romans 9, which we

have just investigated, there is another inspired statement, on the Election Principle, which merits our prayerful attention and study. It occurs in Heb. 10:7-9:

"Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin, thou wouldst not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. HE TAKETH AWAY THE FIRST, THAT HE MAY ESTABLISH THE SECOND."

The Apostle is discussing the sacrifices and offerings which were offered under the first covenent (the Law) and comparing with them the sacrifice made by Jesus our great High Priest. It is while he is showing how the sacrifice of Jesus sets aside the sacrifices made on Jewish altars, that he makes the statement which is so intimately related to our study of the Election Principle:

"He taketh away the first, that He may establish the second" (Heb. 10:9).

Here is perfect agreement. This is only a further demonstration that God's purpose according to election must stand. The ancient sacrifices are taken away because the Saviour's sacrifice has taken their place. The first is set aside that the second might be established. It again becomes clear that the ground on which God operates in putting over His election purposes is always the death of Jesus.

Surely it is most unfortunate that in the past this subject which God has set forth in His Book in such radiant simplicity should have been invested with such unnecessary mystery and difficulty. It casts no reflection on God to say that His purpose according to election must stand. It simply means that He has determined that that which the death of Jesus His Son accomplished shall be settled and established forever. This is His purpose according to election. He, in the exercise of His sovereign right, has decreed it,—the first shall be subservient, the second shall be exalted. The reason for this is that in God's Word the firsts stand connected with the activity of the flesh and Satan while all seconds stand connected with the spirit and the Lord Jesus. The setting aside of the first and the establishment of the second is the setting aside of Satanic work and the establishment of the things of Christ. God's purpose according to election is that Christ shall be victor forever. The second shall be permanently established. This glorious purpose to eternally establish the Lord Jesus Christ as the pre-eminent One, is the purpose of God which shall stand, for we read, that at the name of Jesus every knee shall bow and every tongue shall confess Him Lord. Blessed purpose of God! Wondrous Election Principle!

THE ELECTION PRINCIPLE ILLUSTRATED IN THE OLD TESTAMENT TYPES

ADAM S two grounds of possible access to God furnish an example of the activity of this principle. Before the fall of man, Adam's access to God was on the ground of the continuance of his own righteousness. We know this to be the case because one evil deed completely closed the fellowship and communion which had evidently been so free, so spontaneous, and so delightful between the Creator and the creature. A human being does not last long when his relationship to God is to be maintained on a platform of works. But as soon as sin entered, God slew animals, clothed the sinful man and his wife with

the skin; and thereby showed that a new access was provided, this time based on the death of a victim. Man can again communicate with his God. This time he stands, no longer naked, but clothed in the covering of the One Who died. It is one of the first instances of the activity of the Election Principle. The first access to God was set aside and the second access established through the shedding of the blood, and death of an innocent victim.

Another type which exhibits this principle is the Cain-Abel-Seth type. Cain is the elder son. He and Abel, the younger son, come before the Lord bringing their offerings. Evidently they have both heard the true way for the Holy Spirit says in Hebrews (Heb. 11:4) that Abel came by faith; and the Genesis narrative shows that God held Cain responsible for not coming the same way Abel came. Since faith cometh by hearing (Rom. 10:17), it follows that both had heard the true way to approach God. Cain came with vegetables and fruits, beautiful but bloodless. Abel slew a lamb and offered the bleeding sacrifice to God. God set aside the first and accepted the second on the ground of the death of a bleeding victim. Cain was rejected and Abel was accepted that God's purpose according to election might stand. He set aside the first and established the second.

Still another election type is seen in the striking incident of the old man, Israel, blessing the two sons of Joseph. The spirit of God goes into such detail in describing the occurrence that we give it in full:

"And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first born. And he blessed Joseph, and said, God, before Whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my father Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused and said, I know it my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations" (Gen. 38:8-19).

The Election Principle is here most clearly active. The old blind man guided his hands wittingly. His right hand crossed over in front of him to rest on the younger boy's head, because it was the right hand blessing which carried with it the bir hright and patriarchal inheritance. His left hand also crossed over in front of him to rest on the older boy's head, thus causing the arms of the old man to make a cross. What a wonderful type! It is God saying in picture, "I set aside all firsts that I might estab-

Lish all seconds, and the ground on which this thing is done is the Cross!" God's purpose according to election stands. God's ground, whether in type or in fact, is always the same,—the death of the Saviour.

THE ELECTION PRINCIPLE ILLUSTRATED BY VARIOUS BIBLICAL FACTS

HE earth itself furnishes one of the illuminating illustrations of God's purpose according to election. The first earth, upon which we now live, is slated for universal rejuvenating judgments which shall make the earth new. At the same time heaven shall be purged and made ready for eternal blessedness. When God has completed this mighty cataclysmic cleansing of both heaven and earth then shall be fulfilled the words, "We * * * look for new heavens and a new earth, wherein dwelleth righteourness (II Pet.3:13). It is another convincing example of the Election Principle. God shall set aside the first heaven and the first earth, because sin has had access to both of them, and He shall establish a new heaven and a new earth in which righteousness shall forever dwell.

God's two Adams still further exhibit the prevalence of this principle in the Inspired Book. God's first man is the First Adam. God's second man is Christ, the Sccond Adam.

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:45-49).

Adam was the original Federal Head of the race. God has transferred the Federal Headship to His Son. victory on which this transfer is based was wrought at Calvary. This is but the Election Principle functioning in normal fashion in conformity to the revelations concerning it. God has purposed to set aside all firsts and e tallish all seconds and that purpose stands.

The Election Principle finds happy expression in connection with the glorious facts of our great salvation. According to God's Word we were lost,—that was our first condition Now, by His grace, those who believe are saved,—that is our second condition. What rapture to know that he sets aside the first to establish the second! What bliss to see He has set aside our lost condition in order that on the ground of the death of Jesus He might establish forever our salvation! In our first condition we were without hope, in our second condition He tells us we are saved in hope. In our first condition we wandered in the darkness of sin, but in our second condition we walk in light, the light which streams from the face of Jesus Christ. In our first condition, our lives naving been dominated by sin, we were as black as midnight, but the Bible describes our second condition as "whiter than snow." In our first condition we were rebels, but in our second, ambassadors. In our first condition we were the dogs and wolves which prey upon the flock, while in our second condition we are the sheep of His pasture. In our first condition we rested on works, but now we trust the blood. In our first condition we were helldoomed and hell-deserving, but our second condition is security to the glory world, where Father, Son and

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Forty Propositions on The Seven Dispensations

NINTH and TENTH PROPOSITIONS — by THE EDITOR

SYNOPSIS OF THE FORMER PROPOSITIONS

FIRST PROPOSITION: We live in a period or age or dispensation which is carefully differentiated from those dispensations or periods which precede and those which follow. (Vol. I, p. 76.)

SECOND PROPOSITION: In the use of the Greek word "aion," the Holy Spirit differentiates between the age in which we live and other ages. (Vol. I, p. 126.)

THIRD PROPOSITION: This present age began on the day of Pentecost with the descent of the Holy Spirit, baptizing believers into *The Body*. (Vol. I, p. 199.)

FOURTH PROPOSITION: This present age ends with the "catching up" or "Rapture" of all believers in Christ. (Vol. I, p. 200.)

FIFTH PROPOSITION: The judgment which characterizes the closing days of the age in which we live is the confusion of religions. (Vol. I, p. 262.)

SIXTH PROPOSITION: "Grace" is one of the names given by the Holy Spirit for the present dis-

pensation. (Vol. I, p. 320.)

SEVENTH PROPOSITION: Throughout every dispensation salvation is by grace alone. (Vol. I, p. 320.)

EIGHTH PROPOSITION: God's purpose in His dealing with man throughout the dispensations is to demonstrate that there is no way of salvation except "by grace, through faith." (Vol. II, p. 18.)

NINTH PROPOSITION:

This present dispensation falls into two sections: (1) The Transitional Section, set forth in the book of Acts; and (2) The Full-orbed Section, set forth in Paul's Church letters.

TENTH PROPOSITION:

The special messenger of God to this present dispensation is the Apostle Paul.

These two propositions being intimately related, we wish to present them and discuss them together.

As has been shown from God's Word in propositions three and four, this present dispensation begins with Pentecost and closes with the Rapture of the Church. This stretch of years contains the earthly history of the Body of Christ.

As Moses was the special messenger chosen of God for the dispensation of the Law, so Paul was the messenger chosen of God for the dispensation of the Body.

The remarkable ministry of Paul is most clearly delineated in the Scriptures. It is sometimes said that Paul's ministry was to the Gentiles as though he had no ministry to Israel. It is true God speaks of him as the Apostle to the Gentiles. But this does not imply that Paul did not carry the Gospel to Israel as well. In fact, the Bible's presentation of Paul's ministry is two-fold:

- (1) Paul's ministry to Israel;
- (2) Paul's ministry to the Body.

Between these two phases of Paul's ministry there are marked differences. The first is to God's ancient people. The second is to the Church. The first is marked by many Jewish characteristics and practices, while the second, although addressed largely to Gentiles, inducts men into the Body in which the Spirit declares neither Jew nor Gentile is recognized. Under the first phase of his ministry a gradual departure from Jewish teaching and custom is observable, while under the second phase the separation from Israel is complete. During the progress of the first phase of his ministry, Paul several times threatens that he will turn from the Jews, and in the second

phase we find he has acted in accordance with his threat. While the first phase of his ministry is in manifestation he submits to Jewish vows and practices Jewish ordinances, but under the second phase he declares his liberty from all legal bondage. These two phases of Paul's ministry move along side by side during the time which is covered by the look of Acts. Acts is the record of the Public Ministry, but contains indications of the Private M'nistry which the Spirit of God is opening up. Because of the two phases of Paul's ministry set forth in Acts, the book has been accurately called, the Transition Book. Within the brief span or period handled in the book of Acts, the transition from the old to the new takes place, Kingdom teaching passes out and in its place the Holy Spirit introduces the new thing,—

the Body of Christ. The revelation of that Body cannot be found in the Acts. It is found only in the Epistolary or Private Ministry of Paul.

Gathering together a group of passages from the Book of Acts will quickly and easily demonstrate the outstandingly Jewish character of the first phase of Paul's ministry. Note with what care and precision the Spirit of God, not once nor twice, but repeatedly calls attention to the fact that Paul has gone to the synagogue, to preach to Jews, on the Sabbath, and that concerning the Kingdom. This is most significant because in every city visited by Paul the preponderance of population was in all likelihood Gentile.

"And when they (Paul and Barnabas) were at Salamis, they preached the word of God in the SYNA-GOGUES of the JEWS: and they had also John to their minister" (Acts 13:5).

St. Augustine said that if we "distinguish the periods, the Scriptures will agree." Follow this series on the dispensations and your Bible will cease to be a mass of contradictory material.

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"And when they departed from Perga, they came to Antioch in Pisidia, and went into the SYNAGOGUE on the SABBATH DAY, and sat down" (Acts 13:14).

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a SYNAGOGUE of the JEWS: and Paul, AS HIS MANNER WAS, went in unto them, and three SABBATH DAYS reasoned with them out of the Scriptures" (Acts 17:1, 2).

"And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the SYNAGOGUE of the JEWS" (Acts 17:10).

"And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the JEWS that Jesus was Christ" (Acts 18:5).

"And he (Paul) went into the SYNAGOGUE, and spake boldly for the space of three months, disputing and persuading the things concerning the KINGDOM OF GOD" (Acts 19:8).

"And now, behold, I (Paul) know that ye all, among whom I have gone preaching the KINGDOM OF GOD, shall see my face no more" (Acts 20:25).

"And when they (the chief of the Jews, see verse 17) had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the KINGDOM OF GOD, persuading them concerning Jesus, both out of the LAW OF MOSES, and out of the PROPHETS, from morning to evening" (Acts 28:23).

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him, PREACHING THE KINGDOM OF GOD, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:30, 31).

With a message so self-evidently Jewish as these passages indicate, it is not to be wondered at that when he arrives in Rome, a prisoner, he says to the chief Jews:

"For the hope of Israel I am bound with this chain" (Acts 28:20).

It is not a human invention, it is a Biblical fact that Paul's Public Ministry as set forth in the book of Acts, although exercised in the opening years of the Body dispensation, was distinctly a Jewish ministry. It was God in grace, giving Israel a bonafide chance to receive the Kingdom. Unfortunately for them, they spurned the message, even though it was attested by signs, and wonders, and miracles, and sent a message back to God concerning His resurrected Son, "We will not have this man to reign over us." Certain pseudo-Bible teachers call this teaching the "postponement theory," but whatever sarcastic and sneering epithets may be hurled by the enemy at God's truth, the truth remains the same. look of Acts, inspired by the Holy Spirit, clearly teaches that Israel's long-anticipated Kingdom has been postponed and that God has "turned" to the Gentiles.

The second phase of the great work done by Paul was his ministry to the Body. That such a change was likely to take place was stated on several occasions in the form of warnings and prophecies to the Jews. There are four of these warnings in Acts which are specially clear.

First, Acts 13:46:

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, LO, WE TURN TO THE GENTILES."

But he does not then forsake preaching to Israel, but proceeds along the old lines. Meanwhile the testimony to the Gentiles does actually begin to grow with astonishing success.

Second, Acts 18:6:

"And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: FROM HENCEFORTH I WILL GO UNTO THE GENTILES."

Here the warning became more sharp and emphatic. But God's grace is still extended to Israel and Paul still continues his ministry to Israel, the tide of Gentile blessing, however, is perceptibly augmented.

Third, Acts 22:21:

"And He said unto me, Depart: for I WILL SEND THEE FAR HENCE UNTO THE GENTILES."

Here Paul tells a gigantic mob of enraged Jews in a speech delivered from the stairway of the Jerusalem city jail that God is going to send him to the Gentiles. They had listened to his speech for some time, but when he got to the word "Gentiles" in the above quotation, they burst into a furious outcry and uproar, demanding his death. However, God's patience with Israel is not yet exhausted, for Paul still continues preaching to them. On the other hand, the Gentile cup now overflows, and Gentile converts are reported wherever Paul preaches.

Fourth, Acts 28:24-28:

"And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. BE IT KNOWN THEREFORE UNTO YOU, THAT THE SALVATION OF GOD IS SENT UNTO THE GENTILES, AND THAT THEY WILL HEAR IT."

It would have seemed that this turning to the Gentiles would have been final, but we find God's special care for Israel has not yet abated, for verse thirty of this chapter tells us that for two solid years after this event Paul still perseveres in preaching the distinctively Jewish message,—the message of the Kingdom.

It is most interesting to observe that not one word concerning the Body of Christ can be found in the book of Acts, although its entire narrative and teaching are manifestly the preparation for Body truth. Acts is the book of the passing of Jewish testimony, and the opening of the door for Body teaching. Acts is the Book of Transition.

The fact, concerning this whole unique period which with so many of our expositors seems to be quite fully lost, is that when Paul's warnings began the Body testimony began. But the Body testimony was private, and was frankly called the "Mystery," or "Secret." Even while Paul was preaching the Kingdom, to Jews in the Synagogues, on the Sabbath days, he was writing privately those marvelous letters containing the wondrous revelations concerning the "Church which is His Body" and which now make up the very heart of our New Testament. The two lines of ministry were going forth at the same time. But let it be carefully noted,—the coming in of the new thing was because the nation of Israel deliberately and determinedly refused to have the old. It is indeed a period of Transition.

There are certain points of contrast in Paul's two ministries which should be emphasized. The first ministry magnified the distinction between Jew and Gentile, the second declared there was neither Iew nor Gentile. The first was a proclamation of the Kingdom, the second was a revelation of the Body. The first had been taught by Moses and the prophets, by John the Baptist and by Jesus, but the second had "never before been revealed," had been "kept secret since the world began," "from the beginning of the world had been hid in God." Paul's first ministry was (for that particular time) God's last appeal to His ancient people Israel, his second, God's original revelation to the dispensation of the Body of Christ. His first ministry was slowly but surely closing the door (for the time being) on Israel's national hopes, while his second opened the door wide to a world of Gentiles. Paul says concerning his second ministry:

"If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation He made known unto me the mystery. * * * Whereof I was made a minister according to the gift of the grace of God given unto me the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the

mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ" (Eph. 3:2, 3, 7, 8, 9).

The Bible demonstrates our two propositions. This present age, beginning at Pentecost, does indeed fall into two clearly defined sections. The first section is the Transitional period covered by the book of Acts. The second section is the Full-orbed section of the dispensation and is given its special message in Paul's Church letters. Furthermore, the Scriptures teach that the special message for both sections of the dispensation. He has a message for both sections of the dispensation. He is not confined to Israel, nor to the Body. He is God's special representative to the whole age, from Pentecost to the Rapture. When Jesus commissioned Paul through Ananias the prophet, His divine words were pregnant with predictive significance:

"He is a chosen vessel unto me, to bear My name

- (a) before the Gentiles, and kings,
- (b) and the children of Israel" (Acts 9:15).

We have simply seen demonstrated in the Bible the accuracy of this prophecy. God's Word never fails.

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"He Said It"

by JAMES H. BROOKES

APOLEON was once reviewing his troops near Paris. The horse on which he sat was restive, and the Emperor having thoughtlessly dropped the reins from his hand in the eagerness of giving a command, the spirited animal bounded away, and the rider was in danger of being hurled to the ground. A young private, standing in the lines, leaped forward, and seizing the bridle saved his beloved commander from a fall. The Emperor, glancing at him, said in his quick. abrupt way, "Thank you, captain." The private, knowing the peculiarities of his chieftain, looked up with a smile and asked, "Of what regiment sire?" "Of my guards," answered Napoleon, and instantly galloped to another part of the field. The young soldier laid down his musket with the remark, "Whoever will may carry that gun; I am through with it," and proceeded at once to join a group of officers who stood conversing at a little distance. One of them, a general, observing his self-possessed approach, angrily said, "What is this insolent fellow doing here?" "This insolent fellow," answered the young soldier, looking the other steadily in the eye, "is a captain of the guards." "Why, man," responded the officer, "you are insane; why do you speak thus?" "He said it," replied the soldier, pointing to the Emperor who was far down the lines. "I beg your pardon, Captain," politely returned the general, "I was not aware of your promotion."

In the application of the story it is important to rememler that when "he said it," there was nothing whatever to indicate the sudden passage of the young soldier from the ranks to a position of honor, except the word of the Emperor. Doubtless he felt glad as he laid down his musket, but he was not promoted because he felt glad; he

felt glad because he was promoted. The truth is he was not thinking of his feelings, nor of his worthiness, nor of his unworthiness, but only of the promise of Napoleon, and trusting in that promise he was happy. To those looking on the outward appearance, as even the prophet Samuel was disposed to do when seeking a king, (I Sam. 16:7) he was still a private, dressed in the coarse, rough garb of a common soldier. No epaulettes adorned his shoulders, no silken sash circled his waist, no sword dangled at his side, no badge of distinction glittered on his breast, no brilliant uniform decked his person. He seemed precisely like the thousands who were standing in the lines to be inspected as "food for powder," and after awhile to sleep in nameless graves; but in the bold assertion of his dignity, he could meet all the sneers of his comrades and all the scoffs of his superiors with the ready reply, "He said it."

Such is faith's triumphant answer to every accusation, every doubt, every fear. The troubled sinner, aroused to see that his body is but food for worms, and his soul fit fuel for the flames, has heard the precious word, "The Son of Man is come to seek and to save that which was lost" (Luke 19:10); "Him that cometh unto me I will in no wise cast out" (Ino. 6:37); "He that believeth on me HATH everlasting life" (Jno. 6:47); "Beloved, now are we the sons of God; and it doth not yet appear what we shall!e; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I Jno. 3:2). This is enough. He is led by the Holy Spirit to accept as true, and true for himself, the promises of the gospel: and he knows by the testimony of the Saviour; Who cannot lie, that he has passed out of death into life. His life for the present is hid with Christ in God, but he

also knows that when Christ, Who is his life, shall appear, he too shall appear in the glory exalted above the angels. Hence, amid the temptation of the world, the humiliating displays of the flesh, and the wiles of the devil, he is ready always to give an answer to every man that asketh a reason of the hope that is in him by pointing upward, and exclaiming, "He said it," "HE said it."

"Eighteen Principles"

Continued from page 178

Spirit have planned and executed blessings of infinite proportions as the eternal inheritance of those who accept the redemption purchased on Calvary's tree. Blessed be God forever. He has set aside all these hideous firsts in order to establish His glorious seconds. Creation and Redemption, man and earth, the Word of God and the work of God all vie with one another in declaring this mighty truth,—the purpose of God according to election shall stand.

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Conference Notes

CHRISTIAN FUNDAMENTALS ASSOCIATION SIXTH ANNUAL CONVENTION

June 8th to 15th, 1924.

The prevailing interest in the Fundamentalist movement is so general that it is expected the Sixth Annual Convention of the Christian Fundamentals Association to he held in Minneapolis, Minn., June 8th to 15th, will be the largest in attendance yet held. The great new auditorium of the First Baptist Church in that city, as well as Jackson Hall and the dormitories of the Northwestern Bible School will all be at the command of the convention and a large number of guests will be entertained at far less than usual hotel rates.

From February 10th to 17th, at Minneapolis, a number of editors, members of the Publicity Committee of the Christian Fundamentals Association, were in conference. The meetings were presided over by Mr. Sidney T. Smith of Winnipeg, president of the Association, while such men as Dr. J. Frank Norris of Fort Worth, Texas, editor of the "Searchlight"; Dr. W. Leon Tucker of New York Ctiy, editor of "The Wonderful Word"; Dr. A. C. Gaebelein of New York, editor of "Our Hope"; Dr. R. K. Maiden of Kansas City, editor of "Word and Way"; Dr. W. B. Riley of Minneapolis, editor of "Christian Fundamentals in School and Church" and "The Baptist Beacon," and others attended and addressed the meetings,

In these conferences the following points were stressed. First, the fact that the World's Christian Fundamentals Association is a non-denominational, strictly evangelical movement, and is not to be identified nor confused with Baptist or Presbyterian Fundamentalists in organization, but is the world-wide movement fighting for all the things for which the various denominational Fundamentalists stand.

For six years this international movement has waxed in influence and power and the Publicity Committee recommend that conferences for constructive Bible study be held in every state and province, county and church where desired, insofar as speakers can be secured for the same,

It was also decided to give the months of April and May to a nation-wide campaign in the interest of the Christian Fundamentals. These are expressed in the following nine points:

- I. We believe in the Scriptures of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.
- II. We believe in one God, eternally existing in three persons, Father, Son and Holy Spirit.
- III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true
- IV. We believe that man was created in the image of God, that he sinned and therehy incurred not only physical death but

also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word and deed.

- V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.
- VI. We believe in the resurrection of the crucified body of our Lord, in His ascension into heaven, and in His present life there for us, as High Priest and Advocate.
- VII. We believe in "that blessed hope," the personal, premillennial and imminent return of our Lord and Saviour Jesus
- VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.
- IX. We believe in the bodily resurrection of the just and the unjust, the everlasting felicity of the saved and the everlasting conscious punishment of the lost.
- Dr. W. B. Riley of Minneapolis, Executive Secretary of the Association, was host at the recent meeting, and is now engaged in making extensive arrangements for the great meeting in Junc-Already a number of notable speakers are engaged, including Mr. William Jennings Bryan who it is now expected will open the convention on June 8th.

CONFERENCE OF UNDENOMINATIONAL CHURCHES

The American Conference of Undenominational Churches will meet with the Lake Okoboji Community Church, Arnolds Park, Iowa, August 10th and 17th. Plans are being made to have some speakers of national reputation on the program. tentative program includes William Jennings Bryan. The lake near which the conference will be held is said to be of great beauty. Persons interested in these meetings may address the editor of "The Pioneer of a New Era," the official organ of the Conference, Arnolds Park, Iowa.

Editor's Note

The editor disclaims responsibility for the details of interpretation in contributed articles and addresses.

Yielded Life Double Number

So important is the subject of the yielded life and so greatly neglected has been its presentation that we feel two issues should be devoted to it. The prospectus given below will indicate something of the blessing which is to come to our readers in these numbers.

Section One. May 1924

Love the Impelling Motive of the Yielded Life.

L. J. Fowler The Yielded Life and the Mating Question.

The Editor The Surrendered Life. Jas. H. McConkey What Say They Who Have Heard the Call?

Various Writers Chart of the 18 Principles. The Editor Eighteen Principles of Divine Revelation.

Editor F. R. Havergal The Morning Watch.

Section Two June 1924

C. I. Scofield J. T. Goodman Lewis S. Chafer Consecration. Chastening and the Yielded Life. A Moment by Moment Life. The Effects of the Yielded Life in the

Daily Walk. Jesse Roy Jones
The Eighteen Principles of Divine Revelation. Editor Exposition of Rom. 12:1,2 Editor What the Yielded Life Is Not. H. A. Wilson

Outlines for God's Workmen

Conducted by R. S. BEAL

The Assembling Of Ourselves

Heb. 10:24-25

I. THE INITIATION.

"Let us consider one another."

II. THE INSTRUCTION.

"Not forsaking the assembling of ourselves together."

III. THE INATTENTION.

"As the manner of some is."

IV. THE INTENTION.

"But exhorting one another."

V. THE INSPIRATION.

"And so much the more, as ye see the day approaching."

R. S. B.

My "Knows"

I Cor. 2:12

I. THE KNOW OF THE OLD HEART.

Rom. 7:18 Rom. 6:6

II. THE KNOW OF ASSURED SALVATION.

I John 5:13

III. THE KNOW OF THE SPIRIT'S INDWELLING. I Cor. 6:19

IV. THE KNOW OF RESURRECTION GLORY. Job 19:25

I John 3:2
II Cor. 5:1
V. THE KNOW OF DAILY EXPERIENCE. Rom. 8:28

VI. THE KNOW OF PROFITABLE SERVICE. I Cor. 15:58

VII. THE KNOW OF PRESENT DAY APOSTACY. II Pet. 3:3

II Tim. 3:1

R. S. B.

To Whom Shall We Go?

John 6:68

I. FOR FORGIVENESS? Luke 7:42-Jesus

II. FOR DELIVERANCE? Luke 4:18—Jesus.

III. FOR PEACE?

Eph. 2:14-Jesus FOR HOPE?

I Tim. 1:1-Jesus

R. S. B.

R. S. B.

Solid Ground

I Thess. 4:14
I. THE GROUND OF OUR FORGIVENESS.
"Jesus Died"

II. THE GROUND OF OUR JUSTIFICATION. "Rose Again"

III. THE GROUND OF OUR COMFORT. "Sleep in Jesus'

IV. THE GROUND OF OUR HOPE. "Bring With Him"

Mary Magdalene

I. SHE WAS SEVERED FROM THE POWERS OF DARKNESS-REDEMPTION.

Luke 8:1, 2

Col. 1:13
II. SHE SERVED THE LORD CHRIST—CONCECRA TION.

Luke 8:3 Col. 3:24 Rom. 6:16

III. SHE SUFFERED HIS REPROACH—SEPARATION. John 19:25

Heb. 13:11, 12 SHE S.IW THE RESURRECTED LORD—OCCUPA-TION.

> John 20:1-16 Col. 3:1-4

> > L. J. F.

The Peace Program

Ephesians 2:14

P-PEACE PURCHASED.

Col. 1:20. E-PEACE ENTERING.

John 14:27. A—PEACE ACTING.

Rom. 5:1. C—PEACE CHARMING.

Isa. 26:3.

Ps. 119:165 E—PEACE EXERCISED. Rom. 14:19. II Tim. 2:22.

I Thess. 5:13. Col. 3:15.

R. S. B.

The Only Authorized Passion Play The Gospel In An Act John 3:22-23

I. THE AUTHORITY.

Matt. 28:19-20 II. THE GROUND.

Acts 8:37

III. THE EXAMPLE.

Matt. 3:11

IV. THE METHOD.

Rom. 6:3-4

R. S. B.

Gospel Shall Nots

I. GOD'S "SHALL NOT" AGAINST HELL.

John 3:16 GOD'S "SHALL NOT" AGAINST DROUTH.

John 4:14 III. GOD'S "SHALL NOT" AGAINST JUDGMENT.

John 5:24 GOD'S "SHALL NOT" AGAINST NEED.

John 6:35 GOD'S "SHALL NOT" AGAINST DARKNESS.

John 8:12 VI. GOD'S "SHALL NOT" AGAINST LOSS.

John 10:28 VII. GOD'S "SHALL NOT" AGAINST DEATH. John 11:25, 26

R. S. B.

D.B.I. At Home And Abroad

by JESSE ROY JONES

The street meetings and shop meetings conducted under the Evangelistic Department of the Denver Bible Institute have been signally blessed of God in reaching lost souls. Occasionally the students are permitted to keep in touch with the lives of those who have responded to the message of salvation and to witness the transforming power of the Gospel.

On a recent Monday afternoon the Director of Evangelism, Walter Ray Gorsage, invited the students to co-operate with him in a downtown street meeting. Monday is the rest day for the students of the Institute, and since the meeting was arranged impromptu, most of them had already made other plans for the after-noon. However, a handful of students and workers responded gladly and the gospel was given forth on the street corner in song and in the preaching of the Word. The audience appeared to be of the ordinary kind, and the message was received with the usual indifference on the part of most of the listeners. One young man stood by attentively, and when approached by a personal worker after the meeting, responded readily to the invitation to receive Jesus Christ as His Saviour. His name and address were secured by the worker and they parted.

A few days later the worker who had been used of the Lord to win the young man to Him was notified by telephone that the boy was sick and wished to see him. The worker found him in a dark, dismal, dirty room in one of the cheap rooming houses in the lower part of the city, with a raging fever. It was evident that his illness was serious, and in a short time the boy's family had been notified by wire of his condition and he had been placed in a hospital under a good physician's care. The young man was much disturbed that it was necessary for his loved ones to know of his miserable condition, but expressed the assurance that all was well with his soul. For days the fever raged, and it soon became evident that the illness had taken such a hold upon his body before he was discovered that there was no hope for his recovery. The Institute worker was with him very frequently and had the joy of hearing from his lips over and over again the clearest testimony to the peace which had come to his soul since placing his trust in the Lord Jesus on the corner of 19th and Larimer Streets on that Monday afternoon. Within twelve days after his conversion the boy went to be with the Saviour Whom he had come to know. Up until the very last he gave a ringing testimony to the nurses and doctors of his new joy in Christ Jesus.

What a happy privilege it was to tell the loved ones that the boy had been saved through faith in the Son of God before he passed into eternity! And what a joy came to the little band who had carried the gospel message to him when they learned that God had used them to answer the prayers which had been going up to Him from a broken-hearted father and

mother constantly for their wayward son ever since the lure of the world had drawn him away from the fireside!

Does it pay?

"Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

Our hearts were thrilled by the testimony of Rev. Thomas Moody, missionary for thirty years under the American Baptist Foreign Mission Society in the Belgian Congo, Africa, as he spoke before the student body of the Institute at the regular inspirational period on Saturday, Feb. 9th. During the last few years God has been blessing the work in the Belgian Congo with a mighty outpouring of His Spirit, resulting in literally hundreds of natives heing baptized at a single baptismal service as a testimony of their having been brought out of the darkness of heathendom into the glorious light of the gospel of Jesus Christ. The applicants for baptism are thoroughly instructed in fundamental doctrines before being accepted, and in addition to this must pass rigid examinations both as to their knowledge of the teaching and the consistency of their lives. They are held back rather than pushed forward until there is positively no evidence of a superficial decision before they are permitted to be baptized. Brother Moody stated that there have been as many as fifteen hundred people in an audience, hungry and willing to receive the Word. Fetishes are being discarded on every

Ever since they have been able to speak in the native tongue Mr. and Mrs. Moody have devoted three months out of every year to visiting village after village throughout the district, preaching the Word. It is clear that this faithful seed-sowing is the cause for the present abundant harvest. What an incentive to precching the Word in season and out of season! We rejoice that in this hour when the mission fields are becoming infested with those who sow the modernistic "tares" God still has His faithful ones who, like Brother Moody, have not discarded the "good seed."

We are happy in the privilege of presenting in this issue the testimony of Maurice G. Dametz, another D. B. I. graduate, concerning the blessings which have come to him through his training. Brother Dametz is of the class of '22, and is now instructor in the School and also manager of the Institute Book Nook. May the brief word of witness which follows be used of God to turn some hesitating soul into definite training for service.

"I thank God every day for the Christian training which I received at dear old D. B. I. I am the student who came to school to criticize and remained to pray. I do not believe that a more critical stu-

dent ever came to D. B. I. than myself. Before I entered, I was told that there was much unsound teaching in D. B. I. but I decided to try out the school. Day after day I listened very critically to the teaching of the Word, trying to catch some unsound statement from my instructors, but to no avail. Instead, I was taught to believe implicitly in the Word of God, and to expose false teaching. I was in school a few weeks when I decided to stay at least a year, then intending to spend two years elsewhere. Later on in the year I decided to stay two years and go to some other school to graduate. Before the first year had come to an end, I had, after much hesitation, decided to take the full

"I came to D. B. I. to get the teaching. My chief motive for taking the course was to obtain intellectual knowledge of the Word. I passed in all the subjects, received my diploma, but I finished the course lacking something which the other students (even the first year students) had. I had a head knowledge of the Word, but I did not have a heart knowledge. I was a doctrinal Christian, but, alas, I had not made the truths which I had learned a part of my own life, experiencing those truths in the transformation of my life. For many months following my graduation in 1922 I sought to faithfully preach the Word, but my ministry was not one of power. Occasionally souls would be blessed, for God always blesses His Word. I was greatly disturbed by this condition of cold, powerless, orthodoxy, and after prayer and heart-searching I made the happy discovery that if I would have power in my ministry, I must be willing to make the personal Christian life truths which I had learned a part of my own life. While the personal Christian life truth was a long time "taking," it finally "took" on my unwilling, stubborn soul. Now I can testify that my life has been turned around, transformed by the teaching which I received at D. B. I. as long as four and five years ago. I have found His full will for my life. The foundation for my life was laid in the classrooms of D. B. I. and I am grateful beyond expression for the train-

"I found the course in the Denver Bible Institute to be of inestimable value. I thank God every day for the clear, crystallized teaching of the Word which I was privileged to receive. The course of study is unique and valuable. The student is taught to believe the Word of God from cover to cover, to expose false teaching, to let the truths transform the life, to preach the Word of God without qualification, and to ever keep the eyes fixed on Jesus. When I was in college I witnessed many students going forth to fight life's battles with their faith upset; it is not so at D. B. I. Every student knows what he believes and why he believes it. The teaching at D. B. I. produces firmness of faith. We were taught to stand Continued on page 191

Book Reviews

by THE EDITORS

NOTE—Books which receive faworable comment in these columns may be obtained through the Institute Book Nook, 2047 Glenarm Place, Denver, Colo.

SELECTED PORTIONS FROM. THE WORD OF GOD

The title of this little book explains its character. It consists entirely of selected Scriptures passages, covering the great essential doctrines taught in the Word of God. With the longer selections are printed shorter ones which refer to the same subject, and which explain the longer ones. If for no other reason, this book would be valuable as a commentary in which the Word of God is made the commentator, interpreting itself. One cannot help contrasting this book with the "Shorter Bible" by Charles Foster Kent. In the book under review the passages selected are passages which bear directly on vital doctrines of the Word of God, whereas in the Shorter Bible such passages are scrupulously avoided wherever possible. We rejoice in the efforts of the publishers to distribute this book which consists of portions of the Word of God so presented as to give the message of that Word in its clearness. It is an excellent thing to put in the hands of those whom we are seeking to lead to the Saviour, and could be well used in Bible classes, studying the themes of salvation. We are happy to recommend it most highly to our readers.

"Selected Portions from the Word of God," compiled and published by the Bible House of Los Angeles, 603 S. Olive St., Los Angeles, Calif. 64 pages, 6x9 inches, paper cover. 25 cents net. H. A. W.

WHO WROTE THE BIBLE?

The author is the consecrated and spiritually gifted President of Wheaton College from whose pen have come so many valuable and helpful volumes on spiritual subjects.

In this hour when the modernists and the critics are infesting the Christian camp, and in the name of scholarship are overthrowing the simple faith of so many people, we rejoice in the publication of this brilliant book. Its message, if heeded, will do much to prove "who wrote the Bible," and incidentally it will show that the sonorous critics have no monoply on scholarship.

Let everybody get this book! May we venture to hope that even the liberalists, if not wedded to their idols, will arouse themselves and give it their attention.

"Who wrote the Bible," by Charles A. Blanchard. 184 pages. 5½x7¾ inches. Cloth cover. Bible Institute Colportage Assn., Chicago. Price \$1.00 net. W. A. M.

JESUS, LOVER OF MEN

One is quite as often driven to the Bible by that which offends as by that which pleases. So is one affected by the

reading of this book. The publishers brazenly say, "This might well be a fifth Gospel, so living is its portraiture of the life and teachings of the Master," but a perusal of it by a child of God can only end in disappointment and fill the soul with a yearning desire to turn from the so-called "interpretations" to the inspired declarations of Holy Writ. Furthermore, from the literary standpoint it is very mediocre, and the extravagant compliments given to it by the publishers is simply another instance of the adulation and fulsome praise which modernistic literature is everywhere receiving.

Although the author does not any where state the purpose of the writing of this "Interpretation of the Records" (in fact were he to do so his work would be immediately discredited by every honest man) the design of the book is to be seen on every page by the most casual reader. The purpose of this book, as is the purpose of all modernistic literature, is to do away with every vestige of the historical character of the Bible and reduce it to the plane of the legendary. The Bible everywhere carries the unmistakable stamp of history. This book seeks to remove that stamp and make the story seem unreal and unreliable. Jesus' experience at His baptism-the descent of the Spirit of God and the voice of the Father from Heaven-was unreal. The temptation of Jesus by the devil only occurred in the mind of Christ. The transfiguration lasted for days and was nothing more than a trance into which Jesus passed. The agonies of Gethsemane were more or less imaginary, and the drops of blood were produced, not by the extreme suffering of soul but by Jesus beating His head against the rocks. The soul wearies of such blasphemies, and is made to exclaim, "This is not 'An Interpretation of the Records'; this is a Satanic perversion of God's Word!"

Of course the author, being a modernist, denies, albeit very adroitly, every rundamental of the Faith. According to his "interpretation," the Scriptures are nothing more or less than the record of Israel's "search for God;" Jesus was only a mystic and His mind was at times filled with "confusion and doubt," and instead of being the Saviour of the world. He was simply "a religious teacher;" the Cross has no meaning save that of an example; and the Kingdom of God is not a time of universal peace when Christ shall reign upon earth and thus fulfill the promises of God, but is within the hearts of men, evolving and seeking a complete manifestation. Surely the people of God will not only avoid such a book but will seek to deliver their friends from being ensnared by such modernistic teaching.

"Jesus, Lover of Men," by Wilton Rix. 151 pages, 4 3/4 by 6 3/4 inches, cloth cover. George H. Doran Co., New York \$1.50 net.—L. J. F.

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Expositions by H. A. WILSON

Lesson 29

Sunday, April 20, 1924

ACHAN AND AL

Joshua 7 and 8 Golden Text, I Cor. 12:26-27

In the story of Achan's sin and judgment, and in the story of the conquest of Ai, we have a lesson of separation. God wants His people to be separate from sin. He wants them to be obedient to His Word. Failure to comply with God's will in this results in lack of fellowship with Him, and of power in His service. But a life which is lived in holiness as He would have it lived will be a life of fruitfulness and blessing. This lesson reminds us of the Scripture which says, "He that covereth his sin shall not prosper, but whoso confesseth and forsaketh them shall have mercy" (Prov. 28-13). Israel's experience with Achan graphically illustrates the results of secret sin, but her experience in the subsequent victory over the inhabitants of Ai just as clearly exemplifies the blessings which attend the separated life.

I. THE SIN

The first thing we notice is the sin of Achan. God had commanded the Children of Israel utterly to destroy the city of Jericho with all that was in it, save only the gold and silver, and vessels of brass and iron, which were to be kept for the Lord's treasury. He had warned them of the serious consequences of disobedience in this, telling them that it would make the camp of Israel a curse and would trouble it (Josh. 6:17-19). Achan disobeyed this command and kept for himself part of the spoil. In this he shows the nature of all sin, for sin is disobedience to God's will. It is a transgression of His commands. How easy it is for us to criticize Achan for the thing which he did, but we forget that when we go into worldly amusements, and when we permit the old, sinful, flesh nature to dominate our lives, we are just as truly sinful and disobedient as was Achan. I Jno. 3:4; II Cor. 6:14-17; Col. 3:5-9.

Another thing which is especially significant is the fact that Achan's sin caused all Israel to suffer. It is impossible for one of God's children to sin and for others not to suffer on account of his sin. So closely has God linked us together in the Body of Christ, of which we are all members, that He says "if one member suffer all members suffer with it." Our lives cannot be negative; they will prove either to be a positive blessing or a positive curse. If we carry sin in our hearts and in our lives we are bound to hurt the lives of others, and to hinder the Lord's work. I Cor. 12:24-27.

II. THE CONCEALMENT

The nature of Achan's sin is most suggestive also, for it was a concealed sin. Many times God's people think that sin is of no consequence unless it is committed openly or discovered after being committed but sin it sin it. God's link, and

whether it is secret or open, God knows, and He has declared His judgment, "He that covereth his sin shall not prosper." The secret sins are just as harmful to our Christian life and service as those which are more open. Someone has well said, "No sin was ever committed openly but it had been committed in the mind many times before." By cherishing secret, sinful thoughts and habits we sow the seed which later fruits in outbreaking sin and of which we reap the harvest of woe. Many Christians permit their minds to dwell upon sin which they would shrink from committing openly, but if they continue in this mental attitude it will not be long before their moral sensibilities will be so dulled that they will commit the sin of which they have thought. And even if they do not openly do so whenever one thinks evil in his heart it weakens his Christian life and robs him of blessing. Psa. 19:12; Eph. 5:11-12; Psa. 66:18; Prov. 10:18.

III. THE DEFEAT

Though Achan concealed his sin from men, he could not conceal it from the eyes of God and His displeasure was seen in the defeat which Israel suffered. So while we may flatter ourselves that our secret sins are hidden, and that no one knows them, we may rest assured that God knows them, and if they be persisted in we will soon find that men will see the evidence in our powerless and fruitless lives. Hidden sin takes the heart out of the Christian and he flees from weak enemies and faints before even the lightest spiritual task. Sin devitalizes the life of the Christian and the work of the church. A worldly Christian cannot hope to win souls for Christ, and a worldly church is never an evangelistic church. May God help us to see the awful consequences of our sins, and to put them out of our lives! Psa. 90:8; I Cor. 4:5; I Tim. 5:21-25; Psa. 66:18.

IV. THE INVESTIGATION

When the children of Israel suffered defeat they instituted an investigation as to its cause. At first they were inclined to blame God for the sad condition in which they were. That is just what all worldly and sinful Christians do. They blame God for their powerlessness and joylessness in His work. They accuse Him of failing to answer prayer. But the sole fault lies with themselves. A careful investigation soon disclosed the cause and it was found that there was a secret sin in the midst of the children of Israel. Likewise, in the life of every Christian and in the conduct of all Christian work, there should be a readiness and willingness frankly to face facts. If the life or work is payareled and fruitless there should be

instant investigation made to discover, if possible, the cause. When a soul humbly and willingly asks God to show him those things in his life which are displeasing to Him, He will do so. Let us remember, however, that He has already given us the standard whereby we may test our lives and discover wrong things in them. In the case of Israel He had said, "Keep yourselves from the accursed thing lest ye make yourselves accursed when ye take of the accursed thing, and make the camp of Israel a curse and trouble it" (Josh. 6:18). Had the children of Israel stopped to think they would have known at once the reason for their defeat, and when they discovered the sin they would have had no difficulty in recognizing it in the light of the Word. God's Word is always the test for our lives. We need in our investigation of them to test them by that Word and to discover what in our lives is contrary to the Word of God. Psa. 19:7-11; Psa. 119:9-11; Psa. 119:105, 130; II Tim. 3:16-17; Heb. 4:12.

V. THE SEPARATION

When the sin was discovered the children of Israel did not hesitate, but put it away from among them. So in our lives there should be no compromise with sin. When we find that God's Word condemns anything we should at once decide that such things shall have no place in our lives, and when we find that anything has crept in which is contrary to the Word, we should at once put it away from us. Of all things from which the Church of Jesus Christ has suffered today, ignorance of God's Word (which alone can help one to maintain God's standard of living), and unwillingness among God's people to conform their lives to the plain teaching of the Word, are the two things which curse it most. God needs separated Christians to give forth His testimony both by life and by lip. Eph. 5:3-4; Eph. 5:11; Eph. 4:22-32.

VI. THE BLESSING

When the sin of Achan had been condemned and put away Israel went forth to victory over the enemies who previously had defeated her. So when God's people will yield themselves to Him and obey His voice, separating themselves from sin, God pours rich blessings upon them. This is one of the chief reasons why He desires that they shall be separate. Sin in the life prevents God from loading us with the blessings which He eagerly desires to give us. Separation is merely putting away the sin which has hindered Him. It is cleaning the channel, through which God's blessings flow, from the refuse which has clogged it and prevented a full flow of blessing. The separated Christian is the Christian who enjoys the fulness of

God's blessing, whether in consciousness of His gracious presence, in understanding of His Word, in victory over sin, or in power in service, and the church which maintains a Scriptural standard as to separation from the world, is the church which God can most richly bless. Rom. 12:2; Rom. 6:13; Psa. 1; II Cor. 6:17-18; I Pet. 1:13, 14.

Lesson 30

Sunday, April 27, 1924

SUBJECTION AND DIVISION OF THE LAND

Joshua, Chapters 9 to 20
Golden Text, Joshua 21:45

The story of the Book of Joshua is a mighty inspiration to trust God. Many years before the events recorded here, God promised Abraham, Isaac, and Jacob that He would give this land to them and to their seed after them. These promises were repeated to the children of Israel through Moses, but when the people came up to the land they found that there were many enemies therein. There were giants who frightened them, and there were walled cities which it seemed impossible for them ever to overcome. These difficulties discouraged the people so badly when they first came up that they turned back. They failed to trust God and were defeated. But in the Book of Joshua we read of their second attempt to enter the Land of Promise. This time they went forward trusting in God. He gave them victory over every difficulty and drove out the enemies before them. gave the land to His people and fulfilled His promise. The story of Joshua is the story of the victorious march of the Children of Israel in possessing the land. It is the record of God's faithfulness in fulfilling His promise. In many ways it shows us the reasonableness of trusting our God no matter what reason there may seem to be why we should not do so.

I. WE SHOULD TRUST GOD IN THE FACE OF GREAT DIFFICULTIES.

This was the first lesson Israel needed to learn,-to trust God even in the midst of terrifying difficulties. The first time they came up to the borders of the land, they were frightened by the giants and by the walled cities, and though they were encouraged by Joshua and Caleb, who told them that God had given them the land and urged them to go up and occupy it, still they did not believe that God could overcome such tremendous difficulties as these. But He could and the story of the Book of Joshua proves this. The same God who could overcome all difficulties in the path of the Children of Israel can bring us victorious through the most difficult circumstances which may ever enter into our lives. No matter how many difficulties there may seem to be in our way, if we seek to live for Him, and to serve Him, we may press forward faithfully, trusting Him to overcome them. Let us first make sure we are in the path of His will and that our path is ordered according to the teaching of His word, then let us set our faces resolutely and press forward in prayerful, trustful dependence upon God expecting Him to give us the victory and to bring us safely through in spite of the devil, the flesh, the world, and the demons, or whatever may oppose our onward progress. I Cor. 10:13; II Cor. 10: -5; Psa. 34:5-8.

II. WE SHOULD TRUST GOD'S JUSTICE

It may be that we will be tempted to

Golden Text, Joshua 21:45 be discouraged because of some things which God permits to come to our lives, but let us be assured that He is just and does all things right. Many infidels and destructive higher critics sneer at the conception of God revealed in the Old Testament because they say that it shows Him as a blood-thirsty God, and a God of partiality. They say He was not just to give Israel the land and to drive out the people who were already there, and they say that he was brutal in commanding the people to destroy their enemies. There can be no question, however, that the people who were in the land were placed there by Satan with the definite purpose of defeating, if possible, God's plan to give that land to His people. A little study of Genesis six will show that the fallen angels committed a terrible sin in marrying the daughters of men, and that as a result of this wicked union giants were born into the world. This was one of the sins which brought God's wrath upon the earth in the days of Noah, and the Scripture definitely says that it was repeated "after that." (Gen. 6:4). When Israel came to the Promised Land she found her way barred by "giants." Whence came these monstrous beings? for they are real, of that there can be no question. These giants were doubtless the fruit of the second wicked union between the fallen angels and the daughters of men. These were the horrid supernatural beings who opposed Israel's entrance into the land, and if God were righteous in pronouncing judgment upon the inhabitants of the earth before the flood, so He was justified in commanding Israel utterly to exterminate the wicked beings who were in the land. He is no less just in all his dealings with us, and as J. Hudson Taylor loved to say, "God nothing does, nor suffers to be done, but we would do the same could we but see through the event of things as well as He." Yes, we can trust His justice in everything. Deut. 32:4; Isa. 45:21.

III. WE SHOULD TRUST GOD'S KNOWLEDGE

God knew of the difficulties in the way of Israel and the dangers which would beset her, and He knew how He would give her full and unqualified victory over her enemies. He knew everything. His knowledge is clearly seen in many prophecies which He gave to guide Israel after she had entered into this land, and it is seen in the fulfillment of those prophecies. Among the specific indications of His knowledge we may cite a few instances which we have already studied somewhat. He knew that Caleb and Joshua would be the only ones to enter into the Land, for He so judged in the days of Israel's sin. He definitely promised to bring this thing to pass. He knew that when Israel came into the Land, she would be tempted to share the sins of the people there. On this account He warned them of His curse

upon such things, but He knew that some would remain faithful to Himself and for these He pronounced a great blessing. The whole story, in short, is a testimony to God's infinite wisdom and knowledge. It may seem sometimes that our way is dark before us, but let us rest in the confidence that God knows all about it, and let us trust Him to do the thing which is for our best interests because He does know. What plan He may be working out through the experiences that He permits to come into our lives, we may not know, but let us be assured that God knows and that when we see the reason of His dealing with us as He does, we will see that His judgment was best. Psa. 139:1-18; Rom. 8:28; Psa. 103:14; Psa. 44:21; II Pet.2:9.

God leads us with full knowledge of the nature of our souls, and He leads us with full knowledge of the circumstances with which we are surrounded. God knows what is best for our interests, and we may be assured that He will lead us into only those things which will result in His glory and our good. Let us trust His omniscience. Psa. 32:8.

IV. WE SHOULD TRUST GOD BE-CAUSE OF HIS POWER.

Truly the children of Israel were facing a hopeless task, as they sought to possess a land which was held by such terrible enemies as they faced. But God's power was sufficient to give them victory. In the defeat which Israel suffered at Ai, we can see how impossible it would have been for her to conquer the land save for the manifestation of the power of God. But what He has promised, God has the power to perform, and He proved it again and again in the conquest of Canaañ. So, too, He has made some most wonderful and amazing promises to They sometimes stagger us. Take, us. for instance, the promise "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28). is only one among many such wonderful promises, but it is one at which God's people many times stumble. They may be willing to admit that God has power to save them, but it is hard for them to admit that His power is sufficient to keep them saved. But He has the power, and He has pledged that power on our behalf. Let us learn with Abraham that what He has promised He is able also to perform, and let us trust Him because of His power. Rom. 4:21; Eph. 3:20; Psa. 62:11.

V. WE SHOULD TRUST GOD BE-CAUSE OF HIS FAITHFULNESS

Surely this book teaches us the lesson of trust in God's faithfulness. It is the record of God's faithfulness in keeping His promises to Israel and to the fathers of Israel. It is indeed comforting to know that God makes His promises with full knowledge of the difficulties involved, and that He never makes a promise but

He is able to fulfill it. But God's knowledge and power could not satisfy us if it were not for His faithfulness. How wonderfully faithful God is! A com-

That part of Israel's history which is recorded in the book of Judges teaches

us some striking lessons in the doctrine

of chastening. The story of the first five

chapters of this book, which constitute

our lesson today, is a fair example of the

story of the whole hook, and in them we find this key truth well developed. Here

we may see the cause for chastening, the meaning of chastening, the motive which

prompts it, the extent to which it is car-

ried, and the fruits it produces. Let us

remember that Israel as a nation is typical

of the soul of the individual believer,

and that God's dealings with us accord

with the principles manifest in His deal-

ings with her. Bearing this in mind, to-

day's lesson will be full of rich and help-

ful blessings when studied in the light

of Heb. 12:6-11, which is the classic pass-

age in God's Word on the subject of chast-

forting assurance of this is seen in a passage which really is a summary of the entire book of Joshua. This is the golden text for our lesson today. "There failed

not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass' (Josh. 21:45). I Kings 8:56; I Thes. 5:24; II Thes. 3:3.

IV. THE EXTENT OF

CHASTENING.

limited in its extent. He did punish Israel

But even God's punitive chastening is

Lesson 31

ening.

Sunday, May 4, 1924

BARAK DEBORAH AND

Judges, Chapters 1-5. Golden Text—Psalm 27:1

CHASTENING.

HI. THE MOTIVE OF CHASTENING.

Another horribly misunderstood thing is the motive of chastening. The conception seems to be firmly fixed in the minds of many that chastening always involves anger and wrath. This is not the Scriptural teaching on the subject. Hehrews 12:6 tells us that "whom the Lord loweth He chasteneth." The motive of chastening is love. Of course God hates sin, and the Scripture tells us that when His children go into sin His anger is kindled against them; but, underlying the displeasure which is manifested, is an unspeakable love. Surely there is no anger in the many wonderfully kind and tender manifestations of God's watchcare over us and of His eager desire to lead us out into the fullness of blessing to be found in the Christian life; and even in the manifestation of anger God is seeking not, primarily, to punish for wrong-doing, but to lead His children, even through punishment when necessary, back from sin into the path of His will. The wise father does punish his children, but if he is worthy of the name "father," he punishes in love, and does it not to satisfy his own anger, but to develop the child and to rectify wrong conditions in the child's life. The prime motive of Scriptural chastening is love, and an eager desire that the one who is chastened may derive benefit from it. Pro. 13:24; Jer. 31:18-20; Prov. 3:11-12.

II. THE MEANING OF

Another very important thing for us to recognize is the true character of chastening. To many people this word suggests nothing but punishment. But it is a far broader word than that. The word translated "chastening" in the New Testament is a word which literally means "childtraining" (Liddell and Scott's Lexicon). It is a very poor father who limits his attempts to train his child to mere punishment. Punishment has a very definite part in the training of a child, though some parents today seem to have no conception that this is true. This therefore, is included in the meaning of chastening. But there is much more than that in it. The loving efforts of the parent to lead the child to make needed decisions without punishment, and the kindly efforts to impart information in teaching the child, are among the many things which are included in chastening. Thus chastening may be defined as any effort of God to develop the spiritual life of His children, to lead them into the blessings which He has prepared for them, and to correct their faults, or to rebuke their sins. Chastening is God's effort to develop the lives His children in accordance with His will. Psa. 94:12; Deut. 8:5; Prov. 22:15.

when she sinned, but He did not utterly destroy her. Many illustrations of this are seen in her history. When Israel was wandering in the wilderness, the prophet Balaam sought to curse her, at the instigation of Balak, King of Moab. But, though she was even then enduring chastening at the hand of God, still he refused to curse her (Numbers 23, 24). And in the book of Judges we have one of the most wonderful examples of God's faithfulness in spite of His people's sin to be found anywhere in the Word. In I Kings 6:1 it is said to be 480 years from the Exodus to the beginning of the 4th year of Solomon's reign. But if the different periods given in scattered passages as included in this time are counted up, it will be found that this period was really 573 years in length (Acts 13:17-22; I Kings 2:11; I Kings 6:1). This is apparently a contradiction, for the discrepancy amounts to 93 years. However, the reason is not hard to find, and when found, it is a wonderful demonstration of God's love and faithfulness to His promises. If the servitudes recorded in the book of Judges he added up, they will be found to total exactly 93 years, which is the same amount as the discrepancy indicated (Judges 3:8, 14; Judges 4:3; Judges 6:1; Judges 13:1). This shows us what happened. God blotted out the years of Israel's backsliding, and when He gave the record of this period He called it 480 years. This also reveals to us the limit of chastening. God is com-pelled sometimes to punish His children for sin. He may bring sickness or even death, either to His child, or to some life dear to that one, but He will not cast out His people. He may take away physical life, but He will not take away salvation, no matter how bad the sin of a believer may be. And He will doubtless withhold reward, for He cannot reward us for the time which was blotted out on account of backsliding; but He will give credit for the years, the months, and the days in which we have been working for him. God's punitive chastening will never extend to taking away the salvation of His child, though it may even deprive him of physical life and reward. Jno. 15:2; I Cor. 11:30; II Cor. 12:21,

I Cor. 3:15; Jno. 6:37. V. THE FRUITS OF CHASTENING

The fruits of chastening are also clearly seen in this book. Through the servitudes which Israel suffered, her heart was turned again toward God, and she cried to Him for deliverance, and always when the chastening had done its work, God sent a deliverer to hring His people out of distresses; for the deliverance of Israel under the leadership of Deborah and Barak is only one among several such deliver-

THE CAUSE FOR CHASTENING

The cause for God's chastening of Israel is clearly stated in the book of Judges. God speaks to Israel through an angel on this wise, "He saith, I will never break My covenant with you, and ye shall make no league with the inhahitants of this land, ye shall throw down their altars. But ye have not obeyed My voice. Why have ye done this? Wherefore I also said, I will not drive them out from before you, but they shall be thorns in your sides, and their gods shall he a snare unto you" (Judges 2:1-3). , Although God faithfully fulfilled His promise in giving Israel victory over her enemies under the leadership of Joshua, He was prevented from giving her complete possession of the land by her disobedience. Another significant statement is found in Judges 3:7, "The children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves." On this account He sold them into the hand of Chushan-Rishathaim, an alien king. From these and similar statements it is evident that Israel was chastened because of her unwillingness, disobedience, and sinfulness.

So in our lives, God many times chastens us, and for similar causes. He finds us many times unwilling to know or to do His will. He finds us imperfectly developed in our spiritual lives. He finds us disobedient to His word. He finds our hearts going after other things and not howed in reverence and worship before Him. Any immature spiritual development or sin in the life of His child will produce chastening at the hand of God. Let us remember this, for it is important if we are to understand the doctrine of chastening, to recognize that outbreaking sin is not the only cause for chastening. It is caused as well by failure to grow in grace and to develop in spiritual experience as God wants us to. I Cor 11:32; Job. 34:31-32.

ances of which we read in this book. God's chastening is always sent for the purpose of drawing His people close to Himself and away from sin. So when He chastens us, He is seeking to draw us into a close walk with Himself. He is seeking to produce righteousness and fruit-bearing in our lives. These fruits

of chastening are clearly seen in Hebrews 12:11, "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." This is also illustrated in John 15:2, "Every branch in me that beareth not fruit He

taketh away, and every branch that beareth fruit He purgeth it, that it may bring forth more fruit." Jer. 31:18-20.

In view of God's loving purpose in chastening us, let us yield to Him and permit Him to produce His wonderful fruits of righteousness, and peace, and joy in our lives. Gal. 5:22-26.

Sunday, May 11, 1924

Lesson 32

GIDEON

Judges, Chapters 6 and 7. Golden Text, 1 Cor. 1:27, 29

The story of Gideon embodies a lesson of service. It pictures graphically the normal experience of the child of God as he is led by His Spirit into a life of usefulness for Him. Not that every one has exactly the same experience in every detail, but there are some things which enter into the experience of nearly all who yield their lives to God. These things are well worth our study, for they help us to understand our experiences, and to maintain a sane and balanced attitude toward the subject of a call to service.

I. THE REVELATION

The first thing which we notice in Gideon's experience is that God gave him a revelation of His will for his life. An angel of the Lord appeared to him and told him that God was with him, and that he had chosen him to save the people of Israel from the Midianites who were then oppressing them. Now we may expect that God will always give a clear revelation of what His will for our lives is. We must not expect that He will give us a sensational experience like that which Gideon enjoyed, or that which Paul experienced when God called him to service; but we can expect that He will make His will plain to us. We have already been given just as supernatural a revelation as that which Gideon received, though it is a little different in kind. Whereas God spoke to Gideon by the mouth of an angel, He now speaks to us in the pages of His Word, the Bible, which He gave by inspiration of the Holy Spirit. He says to all believers, "I beseech you, there-fore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Again He says, "Yield yourselves unto God as those that are alive from the dead, and your members as instruments of right-eousness unto God" (Rom. 6:13). God's will for all His people is a life of yielded service in which they shall be committed to Him to be used as He sees fit. We have as definite a revelation on this subject as did Gideon. Men do not now need visions or voices to call them into the service of God, for they have His Word.

II. CONVICTION

Gideon was somewhat skeptical as to the reveletion which God had given him, and must needs be convicted of its truth before he could obey. So, too, conviction enters into our experience as children of God. The revelation has been given in God's Word, but we have either been ignorant of it, or, having heard of it, we have been tempted to doubt whether it applies to us. We need to face the appeal of the Scriptures and to make the application to our own lives which God intended, before ve will do the thing which He asks of us. Notice that the appeal of Rom. 12:1 is addressed to all believers, "I beseech you, therefore, brethren, by the mercies of God." If we have believed in Jesus Christ as our Saviour, we are born again, children of God, and are included among the brethren, for this is an expression used almost exclusively in the writings of the Apostle Paul to refer to believers. The only exception to this is the few instances where he uses it to refer to Israel as his brethren, his kinsmen according to the flesh. Notice, too, that it is to those to whom God has shown mercy that this appeal is directed. If we, through believing in Jesus as Saviour, have obtained mercy from God, He is calling upon us for lives of yieldedness and separation. God appeals to all believers for the yielded life. Romans 12:1-2 is our call to service. May the Holy Spirit convict our hearts of this and help us to respond to the appeal. Jas. 4:17; Matt. 4:19.

III. CONSECRATION

When Gideon was fully convinced that God really was calling Him into His service, he did not hesitate, but immediately consecrated himself to the task which God had set before him. He not only consecrated his life to the service of delivering Israel, but he also separated himself from the sins of Israel, destroying the altar and grove of Baal, and erecting in their place an altar to the worship of Jehovah. In this he is a clear illustration of the truth of Rom. 12:1-2, which appeals not only for a yielded life, but also for a separated We, like Gideon, should frankly and fairly face the appeal of God's Word, and when we realize that God really is calling upon us to yield our lives to Him for His service, we should not hesitate, but should at once present ourselves to Him a living sacrifice to carry His gospel mes-The yielding of the life calls for a definite decision. It is not merely an expression of a desire to live in closer fellowship with the Lord and to seek to serve Him in our spare time. It is a definite, clear-cut decision to give Him the life for His service, cutting loose from everything which may hinder us, entering into training for that service in the study of His Word, and then giving ourselves to the ministry to which He has called us. If we do this, we will find that it does involve separation. Many things which have held a high place in our lives and hearts will be torn down and God will be given first place in them. II Cor. 8:5: II Cor. 5:18-20; Gal. 1:15; I Cor. 2:2; II Cor. 4:1-10.

IV. PETITION

But, even after he had taken the deci-

sive step of consecrating his life to service, Gideon felt the need of further guidance. He petitioned the Lord to make His will so unmistakably clear that he could not err. So, too, we should go forward constantly asking God to guide our steps. We should not, however, ask Him for anything more when we have His plain Word on a matter. We might be justified in doubting visions and voices, for not all voices and visions come from God. But we are not justified in doubting for a single minute the plain teaching of His Word. He has asked us to yield ourselves to Him. This we should do without hesitation. But after yielding there are some details of God's will which are not revealed in His Word, and which we must make the subject of prayer for guidance. There is the question of where God would have us take training for His service. There is the question of which field He would have us to labor in. And other questions may arise from time to time. In these matters we need to seek definitely in prayer to know His will. Let us remember, however, that He will never lead us contrary to His Word, and while He usually leads us in such cases as these by giving a quiet consciousness of His will in our heart, and by giving us peace in following out the things which we are impressed are His will, still every impression should be tested by the Word. for that is His supreme standard of guidance for our lives. Psa. 119:105; Isa. 8: 16; II Tim. 3:16-17; Col. 3:16; Jas. 1:5.

V. ELIMINATION

Before He could use Gideon as He desired, God must first limit his forces. He sent back twenty-two thousand people at first, leaving ten thousand. But He further reduced His force by a second test till there remained a bare three hundred men. Had He not done this, Israel might have taken the credit for the victory unto herself (Judges 7:2). So we must not be surprised if God subjects us to the pruning which is necessary to produce the greatest fruitfulness in our lives. This is many times necessary in order that we may not become pride-filled and take the credit to ourselves instead of giving glory to God. Perhaps He will keep us back from getting a great education, because He sees that otherwise we would rely more upon our education than upon His power. Perhaps He will permit us to become broken in health because He can use us in a larger measure thus than if we were to possess full physical vigor and strength. He definitely declares this possibility in John 15:2, where He says, "Every branch in Me that beareth fruit He purgeth it that it may bring forth more fruit." The spirit of Gideon is worthy of our notice and of our emulation. He did not protest when God tremendously reduced his forces, but willingly submitted himself under the hand of God, and he was rewarded for this spirit of willingness. I Cor. 1:26-29.

VI. REALIZATION

And how wonderfully he was rewarded for his yieldedness. God wrought mightily in his life. When our lives are yield-

Lesson 33

ed to Him, as Gideon's was, and when He has prepared us for service as He prepared Gideon, He will use us just as truly as He did this man of God. His purpose will be realized. His desire to make the most of our lives is the fundamental reason for the appeal which he makes in Rom. 12:1-2: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which

is your reasonable service; and be not conformed to this world, but be ye transformed, by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." The yielded life is the key which unlocks the storehouse of God's blessing and permits the child of God to enter into the enjoyment of the fulness of His power and blessing. Prov. 11:30; Dan. 12:3; Jer. 17:7-8; Psa. 37:4-5.

Sunday, May 18, 1924

SAMSON

Judges, Chapters 13-16 Golden Text, I Cor. 3:17.

the power of death, even the Devil. When He comes back again He will chain the Devil in the bottomless pit where he will be kept a prisoner during the thousand years of Christ's Kingdom; after that he will be loosed for a little season, but will be finally judged and cast into the lake of fire (Rev. 20:1-10). II Thes. 1:7-10; I Cor. 15:25-26.

C. HIS LOVE.

Another thing in the life of Samson which presents a most delicate suggestion of our Lord Jesus is his love. In spite of his sinfulness, and in spite of the fact that he loved sinful women, there is something fine in the intensity of Samson's love, and we cannot help but feel that he was grievously mistreated by those whom he loved for they betrayed him into the hard of his enemies. Jesus' love for us was inconceivably intense. He loved us with a love surpassing the love of men, and, too, the character of those whom Samso loved suggests the depths of the love of our Savior. He, too, loved unworthy souls. This is equally true whether we consider His love for the sinful, adulterous, nation Israel, or His love for our poor, sincursed souls; and, to our shame, the unfaithfulness of the women whom Samson loved reminds us of the way those whom Jesus loved treated Him. Israel was His people chosen as His Bride, but when He came to His own, His own received Him not, but delivered Him into the hands of His enemies. We too, many times betray Him in our weak, unyielded lives. But let us remember that though there was much that was sinful in Samson's love, there is nothing wicked in Christ's love. It is pure and holy though He loves sinners. Jno. 3:16; Rom. 5:8; Eph. 2:4-5; Jno. 1:11.

D. HIS SACRIFICE.

Another delicate suggestion of the love of Christ is found in the sacrifice which Samson made because of his love for Delilah. He permitted himself to be shorn of strength and to be done to death because of the strong love wherewith he loved her. So too, Jesus' love for us led Him to divest Himself of His heavenly glory and to humble Himself into the dust of death. It was love for us which sent him to the humiliation of the Cross. Phil. 2:5-8; Gal. 2:20;

E. HIS DELIVERANCE.

But still another thing is suggestive of Christ; that is the deliverance which Samson wrought by his death. True, it was only a partial deliverance, but the types are always imperfect. In his death Samson slew a great number of Philistines and brought at least partial deliverance to the children of Israel from their enemies. In Christ's death upon the Cross He did overcome our enemies and gave to us a full, and complete deliverance from their power. Hcb. 2:14-15; Col. 2:14-15; II Pet. 2:9.

II. A TYPE OF THE BACKSIADDEN AND UNYIELDED CHRISTIAN

But there were many things in the life of Samson which were very unworthy. These things show us the effect of s n in the life of a believer, for the story of Samson's life is the tragedy of an unvielded life; it is the tragedy of a wasted opportunity.

A. GOD'S PURPOSE.

That God had a high and noble purpose for Samson is indicated in the promise of the circumstances surrounding his birth. God had said of him, "He shall begin to deliver Israel out of the hand of the Philistines" (Judges 13:5). Likewise, God has a purpose for the life of every believer, as we saw in the lesson concerning Gideon. God wants to use His children in a more abundant fashion than they ever are willing to let Him use them. It is a tragedy that Luther, Wesley, Whitfield, Moody, Spurgeon, Torrey, Billy Sunday, and others like them are so outstanding in Christian work; it is a tragedy I say, because God wants to give others of His children just as great power in service and to use them in just as large a way as He used these men. But He cannot because they will not let Him. Were all Christians to yield their lives as did these men there would be more like them and they would not be so noticeable. The tragedy is not that God used these men as remarkably as He did, but that so many more will not let Him use them in such a fashion that the outstanding Christian workers of the past generation, and of the present would be eclipsed by very numbers. Rom. 12:1-2.

B. SAMSON'S SIN.

In his sin Samson suggests the sin of the unyielded Christian. When he should have been out in the field serving God, Samson was pampering himself and lying in the lab of an evil woman. So the unyielded Christian turns away from God's purpose for his life and follows the willo'-the-wisp of sinful pleasure. Of such Christians it is sadly true that they are "lovers of pleasure more than lovers of God" (2 Tim. 3:4). How terrible it is

Samson is a two-fold type. He was a man ordained of God to deliver his people, and he received wonderful blessings from Him. There are many admirable things about him, though his life really failed to fulfill God's purpose for it. On the other hand, there are many wrong and wicked things in Samson's life, which doubtless kept him from attaining to God's high purpose. In the good things Samson reminds us of our Lord Jesus Christ; but in the bad things he reminds us of the poor, weak life of a backslidden, and unvielded Christian.

I. A TYPE OF CHRIST

A. HIS BIRTH.

One of the facts in Samson's life which is most suggestive of our Lord Jesus is his miraculous birth. His mother before his birth was barren, and though she had hoped to have children for many years, she had none. An angel appeared to her one day and announced that she was to become a mother, in spite of her formerly barren condition. This announcement was subsequently repeated both to the woman and to her husband by the same heavenly visitor. In due time the promise was fulfilled and Samson was born. In these circumstances we are reminded of the birth of Jesus. Before His birth an angel appeared to Mary and announced to her that He was to be born, and His birth actually took place in fulfillment of this promise, being a miracle, for He was born of a virgin. The same power which opened the womb of Samson's mother caused the Virgin Mary to conceive in her womb and to bear the child Jesus. Matt. 1:18-25; Lu. 1:26-38.

B. HIS STRENGTH.

Inother thing which suggests that Samson is a type of Christ, is his great strength. It was the power of God resting upon him. So, too, Jesus, our Saviour, possesses great strength. He is stronger than the strongest being in the universe for He is God. At present He is permitting His enemies to show what strength they have and how wicked they really are, but in the promises of His second coming we are told that He will utterly destroy them. This is also suggested by the victories which God gave Samson over the Philistines. Another exhibition of his great strength was seen in his slaying the lion barehanded. This suggests Jesus' victory over the Devil whom God likens to a "raging lion going about seeking whom he may devour" (I Pet. 5:8). At the Cross, Jesus died and in His death God's Word tells us He destroyed Him that had

for a Christian to let worldly and sinful pleasure crowd God's hlessing out of his life. Alas, there are many who let the world rob them of their power and usefulness for God, and who permit their sinful lives to deprive them of their reward. I Cor. 3:15; Eccl. 2:1-13.

C. SAMSON'S END.

Poor, blind, Samson! He was led as a slave of the Philistines who mocked him and made sport of him and he died an inglorious death. So the Christian who persists in sin will find that he has become the slave of his pleasures. He will find that his spiritual vision is dimmed and his enjoyment of God's Word is gone. And it may be that in his sin God will find it necessary for the good of His work to take his sinning child away. When He enters into the presence of the Lord he will then realize that by the grace of God he is saved, but it will be "as by fire." He will find that the world which he made his mistress has stolen the reward which God wanted to give him for faithful service. His is the tragedy of a misspent life. His is the tragedy of a wasted opportunity. I Cor. 3:11-15; Lu. 19:12-26.

"D. B. I. At Home And Abroad"

Continued from page 184

for the truth without compromise. I thank God that at D. B. I. I learned to preach and teach the truth with conviction.

"Thank God, He has His way in my life and I know His blessed will! Once it was my planning, but now it is His. I can never cease being thankful to God that He led me to the place where sound doctrine is taught, which results in soundness of faith, soundness of mind, soundness of faith, soundness of speech. I thank God for the inflexible, unfaltering testimony of D. B. I.

A unique farewell scene took place at the gateway of the Union Terminal Station on the evening of March 25th when a group of Institute students and members of the faculty bade God-speed to Miss Hazel Long as she left Denver for New York, en route to South America. Miss Long graduated from the Los Angeles Bible Institute last year, but has been spending the winter months with relatives near Denver, waiting upon the Lord to open up the way for her to go on to the field for which God had burdened her heart. During her stay here she took work in some of the classes of the Denver Bible Institute, and the students and teachers alike learned to love her and to thank God for her earnestness and willingness in His service. Although the hearts of those who bade Miss Long good-bye were touched by the realization that she was separating herself from home and loved ones to carry the Gospel unto a strange land and to pour out her life in behalf of a benighted people, there was also a thrill of joy that one more life had been yielded to the Saviour, trained for His service, and was going forth to hear the Water of Life to perishing souls across the sea. Our prayers follow our sister as she follows the path of God's will for her life. Miss

Long is to work under the Inland South America Missionary Union.

On Thursday evening, March 20th, Rev. R. V. Bingham, founder of the Sudan Interior Mission, spoke in the Institute Auditorium. His address was upon the subject which lies closest to his heart, and was entitled "From Savagery to Salva-tion in the Sudan." The stereoptican depicted more vividly than words could tell the transforming power of the Gospel of Christ in the lives of those who hear the "good news." Both the evening address and the brief stereoptican lecture which was given before the Student Body during one of the class periods were used of God to bring a fresh vision of the power of the Word and of the need of the world. We praise God for the missionaries who are now out in the dark Sudan representing dear old D. B. I., and we pray the Lord of the harvest that He will thrust forth more laborers into that needy field. May He raise up many who will count all things but loss for Christ's sake and the Gospel's.

Brother Jesse Roy Jones, who usually brings us in touch with "D. B. I. at Home and Abroad" through this column, has been engaged in an evangelistic meeting with Evangelist Ernest G. Crabill at Tucson, Arizona, for the past four weeks. We miss Brother Jones in the work of the school, particularly in the giving forth of the Gospel through his trombone. But we are praying for him, and are eagerly awaiting news from Tucson concerning God's blessing upon the meetings there.

Word comes to us from Rev. and Mrs. Harold Ogilvie, class of '18, that they have safely reached their field in Miango, North Nigeria, Africa, again, and that they are finding increasing joy in resuming their work there after their furlough. There are new problems to face, too, and new steps to take in advancing the work in the name of the Lord Jesus, and we bespeak the prayers of the "Grace and Truth" family for them as they labor in Africa.

We are glad to report that special blessing was brought to many souls through the testimony of the Editor at two recent Bible conferences, one at the Central Presbyterian Church, South, St. Louis, and the other at the North Shore Congregational Church, Chicago.

The conference in St. Louis was the annual meeting of the Missouri Christian Fundamentals Association, held March 16th to 21st. Mr. W. O. Andrews, one of the faithful Christian laymen who are standing back of this great movement, writes: "The first session of the conference was addressed by Dean Fowler on Sunday, March the 16th. This was a most powerful address, delivered in the way in which only Dean Fowler can speak, and to a crowded church such as we seldom find in old St. Louis. In the afternoon of the same day Dean Fowler addressed one of the largest audiences ever gathered at the St. Louis Gospel Center. In the evening he spoke again at the Central Presbyterian Church, making a very full day in which there was much blessing. Many were helped in a special way by the Sunday evening address as it cleared up

in such a convincing and Biblical way the question of the 'Responsibility of the Heathen.' One woman sat down and wrote out almost the whole address that she might give it to a friend to send to her missionary sister in China, who was much puzzled on this momentous question.' Dean Fowler spoke every afternoon and evening during the remainder of the conference, sharing the platform in the evening with Rev. Paul Riley Allen, pastor of the Hope Congregational Church, St. Louis. Although the weather during the conference was very severe, the conference committee reports that the attendance was larger than they have had for a number of years, and that the afternoon sessions were unusually large for St. Louis. Brother Andrews concludes his report with the following: "We are looking forward to the return of Dean Fowler to St. Louis. He has made a very warm place for himself in the hearts of many of God's children and has been of untold blessing to great numbers of people in St. Louis and vicinity. Although some of the committee have been in Bible conference work for us long as twenty years, and therefore have had the opportunity of hearing many Bible teachers, we believe that Dean Fowler has no peer as a Bible conference speaker. It shall be the privilege of some of us to pray for him and his splendid work in Denver."

The conference in Chicago covered eight days, March 23rd to 30th. The reports which have come to us of this meeting have been exceedingly encouraging. God owned and blessed His Word, and for this we are grateful. Rev. J. C. O'Hair, pastor of the North Shore Congregational Church, makes the following note in his church bulletin concerning the blessings of the conference: "Brother Fowler's presence with us has been an inspiration and benediction to us all. We consider him one of the very finest and most pleasing Bible teachers living today. He neither wavers nor wanders, but is true, clear and deep. May it please our Lord to spare him to this muddled-up old world many years, if He tarry." In addition to the regular meetings of the conference, Dean Fowler had the privilege of addressing about six hundred of the students of the Moody Bible Institute at the Institute.

Dean Fowler has a number of conference engagements for the summer. We will endeavor to give advance notice of the meetings in order that members of the "Grace and Truth" family may have the privilege of attending. Pray for the extension of the testimony which is faithful to the Word of God.

--- FREE --CHART OF THE DISPENSATIONS

A limited supply of the illuminating dispensational chart which appeared in the January issue remains on hand. Printed on bond paper for insertion in Bible or note book. Excellent for Bible class work. Copies sent free upon request. Additional copies will be printed as the Lord supplies the means.

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A Word in all Frankness

The "Grace and Truth" subscription list, we believe, represents a group of the most earnest Bible students in the country today. From the very nature of the testimony this is of necessity true, for its appeal is not to world-enamored Christians, but to those who see the teaching of the Book as the most vital thing in the world today. Its faithful defense of the Gospel and its earnest effort to set forth the deeper truths of God's Word holds little of interest for the man who is engrossed in the things of this life. Only those who have survived the spiritual deadening influences of this age can appreciate its message.

Such a magazine must have a limited ministry, as far as circulation is concerned, yet we believe that it has a very definite ministry. We believe that the ministry of "Grace and Truth" is, first of all, that of feeding the faithful flock of God and stirring them to activity in the work of reviving a lethargic church. We believe that the hope of the church lies in an increased faithfulness of the faithful. And it is this group of faithful ones that we want at this time to reach with the testimony of the Magazine. We don't want to stop there, but we believe that this is the place to begin.

How large is this group of Christians who remain true to the Book? How many, we ask, have escaped being anaesthetized by Modernism? How many, in this hour of spiritual sleep "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord?" Sometimes, as we view the awful apostasy of our day courage almost fails us and we are made to wonder if the group of faithful ones can be more than a mere handful. But as in the days of Elijah, that group which had not bowed down to Baal was seven thousand times larger than the servant of the Lord could see, so we are confident that in our day that circle of earnest souls who will have nothing to do with a diluted gospel is far larger in numbers than we have ever conceived it to be. Even though Modernism has secured the seats of authority in Christendom today and has scattered its propaganda throughout the world, God has preserved Himself a remnant.

We want to reach this faithful band of believers, for we believe that everyone must be interested in the faithful and aggressive stand of "Grace and Truth." We must have your help. Seek out the faithful ones and bring them in touch with the message of the Magazine. Show them your copies. Tell them of the blessings which have come to you through its pages. Explain to them the need of such a message in this hour. Send us their names for sample copies. And then,—keep after them until they subscribe.

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A Faithful Defense A Clarified Message

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- 4. Such training as will prepare him to lead lost souls to Christ.
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Them Everlasting Life,
And Never
Shall They
Be Lost.::

JOHN 10:28 (GREEN'S TRANSLATION) "Grace and Truth came b

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"GRACE AND TRUTH"



A Bible Study Magazine for Earnest Men and Women Everywhere

Clifton L. Fowler, Editor

RUTH, SAMUEL & SAUL

YIELDED LIFE NUMBER

SECTION ONE

May '24

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Vol II.

May 1924

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Doctrinal Statement of the Denver Bible Institute and of "Grace and Truth"

We believe:

- 1. In the triune God, Father—Gen. 1:1, Son-Jno. 10:30, and Holy Spirit-Jno. 4:24.
- 2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
- 3. In the personality of Satan. Job 1:6-7.
- In the depravity and lost condition of all men by nature. Rom. 3:19.
- 5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
- 6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
- In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
- That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
- 9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
- 10. In the eternal security of all believer. Ino. 10:28-29.
- 11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
- 12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev.
- 13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
- 14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
- 15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

The Yielded Life

God," said the Apostle to the believers at Rome. It was plainly an appeal to those who had already believed and not an appeal to unbelievers.

That cry of the Apostle to the believers of long ago should be sounded afresh to the believers of today. "Yield yourselves unto God!"

The need of the hour is yielded lives. Lives in which the Spirit of God is given the chance to break the will and humble pride; lives in which the Christ of God is given the place of unquestioned preeminence; lives in which selfish plans gladly crumble before God's clearly defined guidance; lives that are willing to sacrifice ambition and position on the altar of service; lives of faith; lives of passionate

testimony to the power of the shed blood of Jesus; lives of changless loyalty to God's Word in this hour of ecclesiastical infidelity; lives of tenderness, sympathy and Iove; lives that are eager to abandon a job and a salary for the privilege of rescuing lost souls; lives that are sensitive to the Spirit's call; lives that are willing to regard all things as but refuse in order that they might win Christ; lives to whom the joy of the old home ties become as nothing when they hear the call to China, India, or Africa; lives of devotion to the Saviour; in a word, lives that leap with delight at the opportunity to leave all and follow Him.

God give us such lives!

"Yield yourselves unto God" (Rom. 6:13).

Praise The Lord

THE linotype has arrived. As was stated in the last issue of "Grace and Truth," one of God's stewards promised us a gift of \$2500 for the linotype. As originally promised, this gift was not to have been complete until the expiration of ten months. Inasmuch as the Institute Publishing Company is seeking to do its business on a cash basis, because we feel that method to be one which honors God, we placed the first payment of the \$2500 offering in the bank awaiting the completion of the fund before proceeding to purchase the machine.

Meanwhile an unusually good opportunity to buy a late model linotype in good condition and much additional

The Yielded Life Number of "Grace and Truth" goes forth as a cry to young men and women in an hour of unparalleled sin and darkness. In Jesus' name, yield not to the enemy! In Jesus' name, cling not to the world nor position! In Jesus' name, yield yourselves unto God.

equipment was presented to us. It was suggested that we borrow the money to effect the purchase. The practicalness and common sense of such a good "buy" were earnestly pressed upon us. After looking to Him it was decided that His way for us was not along the borrowing pathway. We gave up the hope of being able to purchase the splendid machine which had been brought to our attention. God was trying us out to see if we would be faithful to the conviction He had placed within our hearts.

When we realized that we could not maintain our conviction and make the purchase without more money, we turned to God, saying, "If this proposed purchase is Thy will, provide the balance of the price." And thus we left it with Him. No one outside of the immediate circle of workers knew of the

decision.

A few days later there came a letter from the friend who had made the promise of \$2500 to be paid in ten months. He enclosed a check for the full amount, saying that owing to the awful apostasy of the age it were better for us not to delay longer in purchasing a linotype.

How wondrous are the ways of our God! He first led us to willingness to give up, on the ground of conviction, a bargain which was most desirable for His work. But when He had wrought that willingness within us, He let us have the very blessing which we had, for His sake, relinquished.

Praise the Lord!

A Loss

THE Rev. Wm. Avery McClure, one of the editors of "Grace and Truth," valued member of the Faculty, and Secretary to the Dean, has resigned from his offices in the work of the Denver Bible Institute. His resignation goes into effect at the end of the school year. Rev. McClure purposes to continue his education, probably in some Eastern college.

It is with great regret that we face the loss from the midst of the Institute workers of one who has been so faithful to duty, so changelessly willing to serve, and whose capability on the job has been so unquestionable.

Editors, Faculty, and workers, join in wishing to Brother and Sister McClure God's watchcare in every perplexity and problem of life, God's strength for every hour of darkness, and God's guidance in all their goings.

A Foreshadowing

EW men in so-called Christian America realize the deadly power and prevalence of the spirit of Antichrist which stalks abroad in Europe today. A brazen boldness of denial concerning the most sacred truths is found in the highest circles and is given little more than passing notice. The Washington Star prints on an inside page an astonishing report written by the famous Maximilian Harden, the German editor. We quote an extract from this report:

"As our world celebrates the anniversary of Christ's resurrection, a large number of Germans are crucifying Him again as 'a weak Asiatic Jew' and deteriorator of

the German race.

"At the Munich trial, of which decent Germans can only think with shame, Gen. Ludendorff claimed for himself and other miserable heroes entrance into Valhalla, the heaven of north German warriors. This was the signal for wild battle cries, of which the writer can give only textual samples here:

"'The Bible was invented by Jews to subject other

nations. Away with this Jewish Book!'

"'We must get away from the Jewish God and return to Wotan. We must abandon, not only Jehovah, but Christ and Christianity, which have reduced our once strong and proud people to whimpering and humiliation. Not Christ, but Germania shall rise again!'
"'Whoever believes in Germania cannot believe in

Christ. The German citizens will spit out the poisons of the Jewish religions. We await the German saviour, who will not speak Hebrew or Latin, but German.'

It has only been a few short months since the world stood aghast as the coarse voices of Russian students cursed the Redeemer of the world while they burned Him in Now from once cultured Germany there comes this fresh evidence of rebellion against the Lord Jesus which is pervading the hearts of men on the Continent.

"The spirit of Antichrist doth already work." This is the foreshadowing of the manifestation of him "whose coming is after the working of Satan, with all power and signs and lying wonders." These harrowing events in Germany and Russia are not the fulfillment of prophecy, they are a harbinger of a horrible fulfillment which shall take place in the Great Tribulation. The Foreshadowing Principle of Divine Revelation is operative. Because the "spirit" of Antichrist is working we see the foreshadowings. When the Antichrist himself is manifested, we shall see the fulfillment of God's prophetic words.

Surely these blasphemies will open the eyes of many of God's children who have persistently declared "All's well with the world," thus allowing themselves to be deluded by the post-millennial humbug. Where is the thoughtful and prayerful student of God's Word who does not recognize in these events the rapid shaping up of the nations for the short and wicked reign of Antichrist?

The spirit of the world is contrary to God. Not many days hence and this spirit of mutiny and rebellion against the Saviour shall be manifested, not only by Germany and Russia, but by all men. Then shall the nations rise up and cry out, "Away with this Jewish Book! Away with this Jewish Christ! We will not have this Man to reign over us!" And then shall come to pass the words which are written:

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying,

"Let us break their bands asunder, and cast away

their cords from us.
"He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm 2:2-4).

What Will the Methodists Do?

CRUCIAL crisis has come upon the great Methodist denomination. Modernism has wrought such chaos in that communion as to threaten the very foundations of their organization. Mightily used of God in its early day in the salvation of many precious souls, Methodism has now become, through the influence of a modernistic hierarchy, the hold of every unclean bird. In the face of this situation what are the present day Methodists going to do?

Modernism controls the coffers of Methodism. The result is proving disastrous. (In fact all modernistic dominance will eventually prove fatal.) Bishop Wilson, President of the Methodist Board of Foreign Missions, in his report recently given at the General Conference of the Methodist Church, revealed that the Methodist Foreign Mission Society alone was \$2,000,000.00 in the hole. Here is a practical result of Modernism. Bishop Berry says that this gigantic obligation was largely accumulated through the Interchurch World Movement fiasco and through the enormous Missionary Pageant which the Methodist Missionary Society put on at Columbus, Ohio, some years ago. The pomp, splender, spectacularity, and extravagance of the Columbus, Ohio, Missionary Pageant was the subject of much comment on the part of secular newspapers at the time the show was staged. It was nothing more nor less than a Missionary Theatrical on a big, expensive scale. Through the Modernistic mismanagement a two million dollar debt now hangs over the Methodists. The same Modernistic crowd is still in control. The layman who foots the bills has not yet roused himself to action. We find ourselves forced to the inquiry,-What are the Methodists going to do about it?

In addition to this financial shame which Modernism has brought on Methodism, through the debt of her Foreign Mission Society, Dr. L. W. Munhall, "that old warhorse" of Methodism, shows that the Methodist Book Concern has capitulated bodily to Modernism and is using its presses to send forth books of diabolically Christdenying character. Munhall quotes the advertisement of the Methodist Book Concern appearing in the Gideon Magazine. The ad in question featured books by such avowed Modernists as Irving Francis Wood, Elihu Grant, Harris Franklin Rall, Imar J. Peritz, and Theodore Gerald Soares. Every student of modern writings knows that the writings of these men are surcharged with a subtle, quiet, determined attitude of rebellion against the authority of God's Word. Munhall shows that to distribute such destructive literature in the Methodist churches is only to tear down what was built up by the Wesleys, Asbury, and those other great men of God who, 'mid prayer and sacrifice laid the foundation stones of Methodism. In view of such a calamity we are justified in raising the question,-What will the Methodists do about it?

Beside these things, forty of the Bishops of the Methodist Church have indicated their willingness to repeal the disciplinary rule forbidding dancing, card playing, and theatre going. Whatever be one's view on legalism, for the Methodists to repeal this rule under Modernistic influence is a step downward. In this hour of apostacy where should God's children stand? With the Bible calling for separation from the world ,the flesh, and the Devil, whom should the Christian follow,—the Bible or the Bishops? Every informed man in America is viewing these evidences of Modernistic decay at Methodism's heart and saying,—What will the Methodists do?

The Eighteen Principles Of Divine Revelation

Principle No. 13 - THE ELECTION PRINCIPLE, (Continued) - THE EDITOR

THE ELECTION PRINCIPLE ILLUSTRATED BY GOD'S TWO BIBLES

OD has had, in the course of the years since the creation of Adam, two Bibles. The first Bible was the one which He used with the early peoples of the earth, when human mentality had not descended to its more modern crassness. The first Bible was made up of the most intricate system of symbolology. It was, however, fully understood by the things that were made so that man was without excuse when he spurned God's grace in that early day, just as fully as he is without excuse today when the plain statements of God's written Word, His second Bible, are ignored, rejected, and trampled under foot. In relation to God's two Bibles His purpose according to election

stands,—He sets aside the first that He may establish the second.

God's first Bible was the starry heavens. By means of a series of marvelously designed figures (now called the zodiac) which were arbitrarily associated with the socalled "fixed stars," a system of doctrine concerning a coming Deliverer and Redeemer was placed within easy reach of earth's early men. Since virtually all men of the first twenty-five hundred years of earth's history were more or less familiar with the arrangement of the stars, God's placing the story of the coming Messiah in the heavens was a bold stroke whereby He placed the knowledge of the way of salvation within the reach of every man of that early day.

God's second Bible, the written Word, which we now have, spreads before us seven facts concerning the stars. These seven

facts point conclusively to the truth which we have indicated,—the starry heavens contain God's primitive revelation.

FIRST: The stars were created by God. Although modern pseudo-scientific guessers are now seeking to crowd the Creator out of His universe, the Word of God has not undergone any evolutionary transmutations. It remaineth firm; it standeth sure. Its enemies jeeringly dub it "static," while its friends lift thankful hearts to heaven that the Old Book is "immutable." The changeless Word of God declares that God created the stars.

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth" (Ps. 22:6).

(Ps. 33:6).

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number, He calleth them all by names, by the greatness

of His might for that He is strong in power not one faileth (Isa. 40:26).

It is evident from these passages that God employs in the Scripture the expressions, "heavens," "the host," and the "host of the heavens," to speak of the stars. It is God Who creates. He bringeth out the host of heaven. He it is Who spangles night with the beauty of myriads of twinkling stars.

SECOND: The stars were numbered and named by God. There was a time when astromers reported that there were a few thousand stars in the heavens. We are now told that the numbering of the stars is an impossibility. It is most unique, in the presence of this evidence of human uncertainty and ignorance, to face the calm and appropriate the stars is a star of the star

assured statements of God's Word,

"He telleth the number of the stars. He calleth them by their names" (Ps. 147:4).

"He calleth them all by names" (Isa. 40:26).

It is noteworthy to observe that God has done two seemingly impossible things., He has both NUMBERED and NAMED the stars. God does nothing uselessly. There are no superfluities with Deity! He declares He has done a thing, which from the standpoint of the men of the highest training and equipment, is an impossibility. We are forced to the conclusion that so vast a performance as the numbering and naming of the humanly countless host of heaven must have been impelled by a Divine purpose which was commensurate with the vastness of the thing accomplished. God did not do this stupendous thing without a reason! What was His reason?

How many Bibles has God given to the world? Read this discussion of the Election Principle and make up your mind that by the grace of God you'll study His Second Bible more than you ever have before.

THIRD: The star-groups (constellations) were formed or designed and numbered by God. The wonderful and interesting figures in the star-groups, or constellations, which constitute the zodiac have been the subject of many books. Inquiries into the origin of these star-groups have been most numerous and have been conducted with scholarly patience and research. The results have not always been as satisfactory as the vast outlay of labor would apparently have warranted. Upon one point, however, the astronomers and archaeologists are in perfect accord,—the figures of the zodiac are of very great antiquity. While agreeing ungrudgingly on this point, the students have failed utterly to agree on the question,—who formed the zodiac? The Bible answers this question.

Continued on page 214

Love, the Impelling Motive of the Yielded Life

by L. J. FOWLER

HE yielded life is the entrance of the believing soul into love-impelled service for God. It is the child of God, constrained by the love of Christ, giving the life in full devotion to the One Whose right by purchase it is. It is a life of service actuated by love.

HAT love-impelled service is the only service which is acceptable to God is constantly set forth in the Word. In the opening verses of the great Love Chapter, the thirteenth of First Corinthians, Paul shows the emptiness, the vanity, the shallowness of any service, however commendable it may be in itself, which does not spring from a heart full of love. The gifts of the Spirit—tongues, prophecies, knowledge, faith, self-sacrifice—are all as nothing if they do not have love as their foundation. To the Galatian believers the Apostle comes with the exhorta-

tion, "By love serve one another" (Gal. 5:13); and in his letter to the Thessalonians he commends them because of their "labor of love" (I Thes. 1:3). In the book of Hebrews he writes with assurance: "God is not unrighteous to forget your work and labor of love' (Heb. 6:10). Love-service,—service which flows from a heart filled with love, service which is impelled by the heart's affections,-is the desire and purpose of God for every one who has trusted in the finished work of the Son. Like the life-giving water which for hundreds of feet pushes its way upward in the artesian well to slake the thirst of the needy, so God's desire for every believer is that there shall pour forth from the life deeds of service actuated and impelled by a heart overflowing with love. Service which is actuated by anything less than this is dishonoring to God and can receive no reward at the judgment seat of Christ.

An incident in the life of our Saviour after His resurrection beautifully illustrates this truth. The resurrected Lords meets His disciples at the sea of Tiberias. There a miracle is wrought by Him and the disciples draw to land a multitude of fishes. He dines with them, and afterward there is enacted a little dialogue between Jesus and Simon Peter which is rich in its revelation of the truth. Jesus says to Peter, "Simon, son of Jonas, lovest thou Me more than these?" Peter answers, "Yea, Lord; Thou knowest that I love Thee." Then Jesus gives the command, "Feed My lambs." The order of this dialogue is in perfect harmony with the teaching of the Apostle which we have just noted.

Observe, first, the inquiry, yea the appeal (for it im-

The one great and true motive for service unto the Lord is love. To serve Him with any other motive is only to grieve His tender heart and to heap unto ourselves a mighty accumulation of dead works.

plies the desire for a love response) which is made by our Saviour. "Simon, son of Jonas, lovest thou Me?" It is the appeal of God to His children which is to be found throughout the Word. To every one He comes with the question, "Do you really love Me? Do you count all things but loss for the 'priceless privilege of knowing Christ'? Are you willing to give Me that body of yours, every faculty of the mind, all that you possess, your whole being for My directing? Is your love so deep that you will yield that life to me?" With characteristic definiteness and directness the Holy Spirit brings this question to every Christian. It is God's love appeal for a love response. He says, "I be-

Peter answers well. He says, "Lord, Thou knowest that I love Thee." Poor Peter! Only a few days before he had denied his Lord

The memory of that awful moment and blasphemed. of his drifting from God is still with him. He knows that he is weak and unworthy. He does not explain to Jesus how bitterly he wept afterward, nor does he point to any acts of penance. All he can say is, "Lord you know my heart; you now that it is by nature vile and corrupt; you know that I am a vacillating soul; but you know also that I love you." Oh that the people of God in our day might give such an answer. How often when this question comes to us from the Word we point to our good deeds as evidences of our love. We remind the Lord of how often we attend services, of our gifts to the church and to benevolent organizations; of how we pray and even, when it is not too inconvenient and too much "out of season," witness for Him. True it is that Gods wants righteous deeds, but the Book says that the only kind He remembers are those which flow from a soul which in love has yielded itself to Him. All other works, however meritorious, are vain.

The command which follows Peter's confession of love and devotion to the Lord reveals the proper place for works. "Feed My lambs," are the words of the Saviour. He wanted Peter to be a servant of His, lut He wanted more than that—He wanted him to be a servant impelled by love. Anything less can never satisfy our God. He has poured out His love through His on'y Begotten Son and whatever else we might offer in lieu of our full devotion to Him is an insult to such a Lover.

Sir Robert Anderson has well said, "God claims our homage and we offer Him our patronage. He claims the undivided devotion of our lives and we offer Him religion and morality." Indeed the statement is so accurate a description of the general attitude of Christians today as to be almost startling. Anyone who has thoughtfully considered the normal expectation of love, whether human or divine, must realize that that expectation is love, and that to offer works in substitution can only wound the one who has manifested the love. Let us fix it in our minds as an unchanging truth that God yearns for His children to give themselves to Him in full devotion; that He is only offended by anything else.

In the face of what is clearly God's desire for the lives of His children, we can but ask, Why are not Christian men and women today, both old and young, answering the question of Jesus in the words of Peter, "Lord, Thou knowest that I love Thee," and giving themselves in love-service to Him? Why is there such rebellion in hearts against the appeals of Romans 6:13—"Yield yourselves unto God," and of Romans 12:1—"Present your bodies a living sacrifice?" The answer to these vitally important questions is not difficult to ascertain. It is to be found in the Word itself.

The Holy Spirit has set forth but one basis for true yieldedness to God—the love of Christ. Paul writes by Divine inspiration, "The love of Christ constraineth us," or "impels us." Weymouth translates this expression, "The love of Christ overmasters us." It is the thing which, if permitted, will so dominate the life that the soul will have no rest until it has given itself back in love to the One Who brought it redemption. John writes: "We love Him because He first loved us." Again, Paul's longing for the believers in Christ Jesus is that they might "know the love of Christ which passeth knowledge." While such things as the emptiness of temporal things and the reality of eternal things, the promise of rewards, and the peril of lost souls may be used of God to bring us to see the need of rendering service unto Him, yet the one and only thing which will lead a soul to yield itself in love to God is the love which He has manifested through Christ Jesus. Since our churches today are crowded with Christians who are leading lives of rebellion against the appeal of God, we can reach but one conclusion—that they have never come to understand and appreciate the fullness of the mercy of God. They are deficient in a knowledge of "the knowledge-surpassing love of Christ." True it is that they have seen that the love of Christ was the divine means of saving their souls, yet they have not been willing to view that love as that which demands the fullest devotion of their lives. His love has drawn them for salvation, but it has never impelled them for service.

It is therefore our need as Christians to catch such a vision of the love of Christ as will cause the things of this world to become to our spiritual senses but dross and will impel us to give ourselves without reserve to God, A proper valuation of that love being the one thing which will lead a soul to this decision, the main burden of this study must be the setting forth of His love. Meditate upon that love. If you, dear reader, will open your heart to Him, His love will grip your soul and you will fiind yourself yielding with joyfulness to His will.

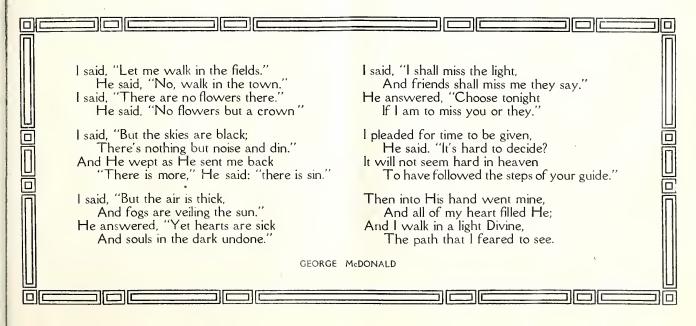
THE expression, "The love of Christ," occurs three times in the New Testament and each occurrence has bound up with it some special message concerning that love. We have already noted two of these occurrences—II Cor. 5:14 and Eph. 3:19. The third passage is Rom. 8:35. Let us consider them in the order mentioned.

The first passage reveals that the love of Christ is race-embracing in extent. It reads:

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (II Cor. 5:14).

In the nineteenth verse of this chapter we find the same truth set forth in the words, "God was in Christ, reconciling the world unto Himself." The love of Christ reached back to the earliest members of the race, took in every soul which has been born into the world since that day, and thrusts itself forward into the future to the very last human soul which will dwell upon the earth. No soul from Adam to the Great White Throne has been omitted. It is a love which led Him to be the One Who "died for all."

Only the spirit of God can bring us to understand such love as this. Our souls have so long been dominated by a selfish old nature that we know next to nothing of a love which is impartial. A love which is not a respecter of persons is foreign to our thinking. His love has never known one iota of preferment but has always been directed with like intensity toward the most saintly of Christians and the most vile and corrupt of Christ-rejectors. Abraham, the friend of God, and the



most violent infidel who has ever vomitted forth blasphemies against our adorable Saviour, were alike subjects of His love. There is a peculiar relationship between Christ and the believing child which is, of course, quite different than the relationship between Him and the unbeliever (He delights in those who are His), nevertheless, the love which wrought redemption made no distinctions. This is of itself unthinkable from the human standpoint. We are creatures of likes and dislikes, based on degrees of the congeniality of our fellow beings, but all that the Son of God saw was our desperate need and He rushed to meet it, indeed, in the counsels of eternity He met that need before it existed and became the "Lamb slain before the foundation of the world." A real love is His, but a love which passeth human knowledge.

The very fact that Jesus lived in this finite world of ours for the space of one generation indicates something of His love for all mankind. How repulsive such a world must have been to Him! A God limiting Himself to a human body,—requiring food, shelter and care, subject to decay and death,-must of itself been a great trial. And then consider that our race, diseased, corrupt, sin-ridden and degraded, could only offer that which is offensive to the Holy One of God. But probably no one thing would be more calculated to cause aversion to such a One as Jesus, Who came, not to do His own will but the will of the Father Who sent Him, than the fact that these outward acts of sinfulness were simply the manifestation of a nature within the heart which was in rebellion against God. The One Who submitted Himself to the Father was made to associate with those who wer the enemies of God. This is the wonder of the ages— Jesus, the exalted One, coming to a condemned race, so perfectly loved that in all His experiences as He walked and talked with men there was never shown even the shadow of favorism. He was the perfect lover.

As we hear the rabble cry, "Crucify Him, Crucify Him," we follow Him to the Cross and from that central event of all history, human and divine, we see radiating the race-embracing love of Christ. The people passing by revile Him and wag their heads in derision, and the thieves who are crucified with Him "cast the same in His replies to these taunts could not more clearly reveal the impartiality of His love. For the angry, mocking mob which secured His crucifixion He prays, "Father, forgive them, for they know not what they do," and when He finds in the heart of one of the thieves a faith response He promises, "Today shalt thou be with Me in Paradise." Divine love, not human, flows from that Cross. Paul points out that human love may sometimes rise to the place where it will cause one to die for a friend, but divine love led Christ to die for His enemies. Human love selects the objects of its love according to some standard of merit; divine love knows no such The love of Christ was a universal, race-emrestraint. bracing love.

The love of Christ was, moreover, infinite in power. This is made clear in our second passage:

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breath, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. 3:17-19).

The love of Christ as here revealed is unfathomable. The human mind staggers at this love which is immeasurable in its breadth, its length, its height and its depth. The

Apostle makes petition to the Father of our Lord Jesus Christ that these believers at Ephesus may come to a knowledge of the infinite love of Christ.

Where can language be found to describe such love? Calvary, with its betrayal, its lying accusations, its belittlements, its mockings, its scourgings, its revilings, its nail prints and its spear thrust can only reveal the physical side of the sufferings of the Son of God; it does not bring into view the infinite sufferings through which He passed, save by way of typology. The Cross was the place where the infinite wrath of a holy God was poured out on an innocent victim. The love of Christ was so infinite in power that it caused Him to take all our sin and condemnation and bear it alone. Christ, the One Who was the express image of God, was indeed very God, "emptied Himself," and became "obedient unto death, even the death of the Cross." There the iniquity of my soul was placed on Him, and the "waves and billows" of God passed over Him. He became my substitute in the fullest and most perfect sense. He, as my Redeemer, bought me back from the condemnation into which I had fallen; as my propitiation, my mercy seat, He stood between the righteous wrath of God and His perfect law; and as reconciler He made peace with God. By virtue of His Cross, I an unworthy sinner, have been "delivered from the powers of darkness and translated into the kingdom of the Son of His love." He snatched me from hell and placed me in heaven; from the endless ages of woe to the eternity of bliss. My soul, as it faces such love, can only exclaim, "Hallelujah, what a Saviour!" human tongue can only stammer as it attempts to describe the infinite side of Calvary's cross. Only through the eye of faith can the soul pierce the infinite realm and catch a glimpse of "the love of Christ which passeth knowledge."

Lastly, the love of Christ is eternal in duration. In Rom. 8:35 is to be found the greatest question believing souls can face:

"Who shall separate us from the love of Christ?"

The answer to this inquiry is the only thing which can assure us of the joys of heaven. Should it be possible for anything to come between the trusting soul and his Lord then constant fear and dread must be his only portion. Paul answers this question with the mighty negative of his epistles, "Nay!" And in the thirty-eighth and thirty-ninth verses he rises in assurance to declare:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The statement is clear—no power in heaven or hell, nothing either present or future can separate us from the love of God which is in Christ Jesus our Lord. Once the love of Christ fixes itself upon a responding soul there is no power which can sever it. It is an endless love. The Holy Spirit, centuries before, speaking through the prophet Jeremiah, had declared the same fact:

"Yea, I have loved thee with an everlasting love" (Jer. 31:3).

How comforting it is to the soul to know that there is One Whose love never faileth! We live in a world of such vacillation that we are made to rejoice in the knowledge that there is One Who never changes. He loves me with the same love today that He did when He poured out His blood for me on the Tree. But human love—

how changeable it is? One day we love and the next we are offended. Within a few moments we can experience true affection and violent hatred. Even toward the ones who are nearest to our hearts we can be both warm and cold with little or no cause. It is a fluctuating love. But Christ is a true friend, and Solomon in his proverbs wrote that such a friend "loveth at all times." Eternal love! who can portray? The world passeth away and the glory thereof, but His love, never. The things which we consider the most lasting are also subject to change and decay. Century after century the waters of the Niagara have leaped from its precipice and dashed upon the rocks below, but there was a time when there was no such mighty river presenting this spectacle to our eyes. Millennium after millennium have passed by and the Great Pyramid has stood the storms of time, yet we are told that there are many evidences of decay to be found there, and if God's rejuvenating judgments are delayed long enough it, with all other works of men, shall fall away. Matter itself, in spite of the theories of the materialists, is not eternal. But the Christian has a Saviour Who knows none of the influences of time, and of Him it is written that He loves with an everlasting love. The answer to Paul's question, "Who shall separate us from the love of Christ?" is plain in the Word—nothing can sever our relationship to Him for His love is eternal in duration.

Child of God, can you face such love as this and not respond with Peter, "Lord, Thou knowest that I love Thee?" Can you, young man, young woman, face the reality of the love of Christ as it embraces all mankind, providing redemption for every soul in our own continent, in Europe, Asia, Africa, South America and the Isles of the Sea and not be constrained to give yourself in love to Him for the carrying of the message to those "who sit in darkness and the shadow of death?" Can you view the One Who was altogether lovely with His visage marred, rescuing you at infinite cost, and hold back that life from Him? Can you thoughtfully consider that unchanging, unalterable, inalienable and eternal love of His, love which never wavers despite your vacillations, and not eagerly present your body a living sacrifice? His love calls you; His love will impel you if you will but yield your soul to a meditation upon it. Say today with Isaac Watts:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?
Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

The Morning Watch

by FRANCES RIDLEY HAVERGAL

N echo of this utterance of pathetic surprise, this wonderfully gentle reproof, seems to float around a matter of daily experience, and, with too many, of daily faithlessness. Our Divine Master has called us to no Gethsemane-watch of strange and mysterious darkness. It is while the brightness of day is breaking—perhaps even long after it has broken—that H's call to communion with Himself reaches our not always willing ear, "Come with Me!" (Cant. 4:8). And the drowsy reply too often is, "Presently, Lord! not just this minute!"

And then, after "Yet a little sleep, a little slumber, a little folding of the hands to sleep," the precious hour is past which "Might have been" so full of blessing.

Were the question asked, "What one thing do you

suppose has most hindered the largest number of Christians this day and this year in their spiritual life and growth?" I should reply unhesitatingly, "Probably the temptation not to rise in time to put on their armour as well as their dress before breakfast."

A mere ten minutes
—is that enough prepa-

ration for our warfare and provision for our wants; for spreading all our needs and difficulties before the Lord; for telling Jesus all that is in our hearts; for bringing before Him all the details of our work; for searching to know His mind and His will; for storing His Word in our hearts; for replenishing our seed baskets, that we may have something to sow, and getting Him to sharpen our sickles that we may reap; for confession and supplication and intercession; and, above all, for praise?

Ten minutes or a quarter of an hour! Is that enough for the many things which He has to say unto us? for the quiet teachings of His Spirit, for the dawning of His light on the dark sayings of old, and the flashing of His glory and power on the words which are spirit

and life? Is that enough to spend in converse with the Friend of friends? Does this look as if we really cared very much about Him? Even if it were enough for our small, cool affection, is it enough, think you, for His great love? enough to satisfy the Hearthat is waiting to commune with ours? He

PRAYER is the dynamo of the Yielded Life. Neglect prayer and you will pay the price of a pitiable collapse in life's finest values. This study by Frances Havergal was written many years ago but its message is needed as much or more today than when it was first published.

loves us so much that He will have us with Him forever, and we love Him so little that we did not care to turn out of bed this morning in time to have even half-an-hour of real intercourse with Him. For it would have been "With Him." There was no doubt about His being at the tryst. He slumbered not; "He faileth not"—but we failed.

What have we missed this morning! How do we know what He may have had to say to us! What have we missed all the mornings of the past year!

"But it comes to the same thing if I go upstairs after breakfast!" Does it "Come to the same thing?" You know perfectly, and by repeated experience, that it does Letters and newspapers have come in, you stay to read them, you must just see what So and So says, and what the telegrams are; and then you must just attend to sundry little duties, and then somebody wants you, and then you really ought to go out, and so perhaps you never "Go upstairs" at all. Or, if you do, perhaps your room is not "Done," or you are interrupted, or called down. Satan is astonishingly ingenious in defeating these good after-breakfast intentions. And yet these external devices are not his strongest. Suppose you do get away after breakfast without external hindrance or interruption, he has other moves to make. Do you not find that the "Things which are seen" have got the start of the "Things which are not seen?" not necessarily sinful things, but simply the "Other things entering in" which are not "The things which are Jesus Christ's," yet they choke the Word and hinder prayer.

You have an unsettled feeling; you do not feel sure you will not be wanted or interrupted; it is an effort—pretty often an unsuccessful one—to forget the news, public or private, which has come by post; bits of breakfast table-talk come back to mind; voices or sounds in the now stirring household distract you; you ought, you know you ought, to be doing something else at that hour, unless, indeed, you are a drone in the home-hive, or wilfully "Out of work" as to the Lord's vineyard. And so it does not "Come to the same thing" at all, but you go forth ungirded to the race, unarmed to the warfare. What marvel if faintness and failure are the order of the day!

I SUPPOSE there is not one of us who has not made "Good resolutions" about this, and—broken them. And this is not very surprising, considering that "Good resolutions" are never mentioned in the Bible as an item of armor or weapons for "The good fight of faith." So let us try something better:

First, Purpose. This is what we want; neither languid and lazy wishing, nor fitful and impulsive resolving, but calm and humble and steady purpose, like David's (Psalm 17:3), Daniel's (Dan. 1:8), and Paul's (II Tim. 3:10). Without purpose, even prayer is paralyzed and answer prevented. Now, have we any purpose in this matter? In other words, do we really mean to do what we say we wish to do? If not, let us ask at once that the grace of purpose may be wrought in us by the Spirit of all grace.

Secondly, Prayer. Having purposed by His grace, let us ask that our purpose may, also by His grace, be carried into effect. It will not do merely to lament and pray vaguely about it. Tomorrow morning will not do, the thing must be done tonight. Tonight, then, tell the gracious Master all about it, tell Him of the past disloyalty and sin in this matter, so that you may go to

the coming battle strong in the strength of His pardoning love and His cleansing blood, and His tenderly powerful "Go, and sin no more." Do not make a good resolution about all the mornings of your life—His way is "Morning by morning" (Isaiah 50:4), and His way is best. Ask Him to give you the grace of energy for this one coming morning, if you are spared to see it. Ask Him to give you a holy night, that you may remember Him upon your bed, and that even the half-conscious moments may be full of Him. Ask Him that when you awake you may be "Still with Him," and that He would then enable you unreluctantly to rise, eager and glad to watch with Him "one hour," uninterrupted and quiet "Alone with Jesus."

Even Prayer and Purpose may be neutralized by want

Thirdly, Self-denying Forethought. We almost make the difficulty for ourselves when we forget that we connot burn a candle at both ends. If we will sit up at night, of course we make it harder in proportion to get up in the morning.

"I would give anything to be able to get this precious 'One hour!' "says a lie-a-bed Christian, or one who really needs a long night's sleep. No! there is one thing you will not give for it, and that is, an hour of your pleasant evenings. It is too much to expect you to leave the cozy fireside, or the delightful book, or the lively circle an hour earlier, so that you may go to bed in good time, and be more ready to rise in the morning. No: you could not really be expected to include that in the "Anything" you are ready to give for the true "Early communion" with the Lord. And yet only try it, and see if the blessing is not a hundred-fold more than the little sacrifice.

Will not this be enough? Not quite. Even Purpose and Prayer and Self-denying Forethought are not enough without—

Fourthly, Trust. Here is the joint in the harness, the breaking down point. Praying, and not trusting Him to answer; putting on other pieces of armor, and not covering them all with the shield of faith; asking Him to do something for us, and then not entrusting ourselves to Him to have it done for us. Distrusting one's self is one thing; distrusting Jesus is quite another. No matter at all, nay, so much the better, that you feel "I have failed morning after morning; I am at my wits'-end; I cannot summon resolution, when the moment comes, to jump up: it is no use making resolutions, I only break them again and again!" Only, do not stop there. can't, but Jesus can!" will settle this, and everything else. "I can't make myself get up, therefore—i. e., just because I can't—I will put it into my Lord's hands, and trust Him to make me get up. He will undertake for me even in this." One feels humbled and ashamed to be reduced to this, and rightly enough; it proves how despicably weak we are. The apparent smallness of the trial enhances the greatness of the failure. It adds new force to "Without Me ye can do nothing," when conscience whispers, "Exactly so! nothing! not even get out of hed at the right moment!"

But it is when we have come to this point, and see that all the strength of ourselves and our resolutions is utter weakness, that we see there is nothing for it lut to say, "Jesus, I will trust Thee!" Say that to Him tonight with reference to this often lost battle. Trust, simply and really trust, Him to win it for you, and you will see that He will not disappoint your trust. He never does! The secret of success is trust in Him who "Fail-

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What Say They Who Have Heard The Call?

VARIOUS WRITERS

F the many blessings which I have received since yielding my life to God, one of the greatest has been the consciousness of Divine guidance. When I yielded the life I knew nothing of the teaching of God's Word on this subject. But I made this decision simply because of a quiet impression in my soul that it was His will for my life, and because in gratitude for His grace I wanted to express in the best way possible the love I now felt for Him. I had sought in prayer to know His will, and it seemed to me that this quiet impression was His leading, given in answer to my petitions. A few months later I was delighted to find that in the Scriptures God definitely appealed to all believers for the very decision which I had already reached, and my former leading was confirmed in the pages of His Word.

Another most signal manifestation of His guidance was in the matter of where I should receive my training for the service to which I believed God had called me. In this I was led to a decision through attending a Bible class taught by Dean Fowler of the Denver Bible Institute. There I found the Word of God was used as the sole and final authority in things spiritual to answer our questions and to solve our problems. This method was in striking contrast to all my former experience in seeking help on spiritual questions, for hitherto I had found men's opinions placed above the Word of God. The very contrast between the two caused me to decide that the training which I needed was that which would enable me to pass on to others the blessing which I myself had received in finding soul-satisfying answers to my questions in the pages of God's The following autumn I entered the Denver Bible Institute. Since then I have learned that the theological seminary which I had previously fully planned to enter is a veritable hot-bed of infidelity. Thus I was led to thank God for delivering me from faith-destroying teaching. At the same time my leading to the Bible school was further confirmed by finding that God's Word is magnified in the Scripture as the all-sufficient and essential equipment for the servant of God.

H. A. WILSON, Class '18.

SIX years ago I yielded my life to the Lord Jesus for His service. These six years have been the happiest years I have ever spent; they have been happier than all the preceding years of my life put together. I know that the yielded Christian life is the happiest life.

The fellow who has tried a thing is the fellow who knows. Here is a sheaf of testimonies from an enthusiastic crowd who have obeyed God's command "Yield yourselves unto God." Go thou and do likewise.

I have heard many Christian young people say they would not have a good time, they would lose so much joy if they should yield their lives to the Lord. At one time I thought the same. Now I realize my mistake. Before yielding my life I had no idea of the joy and peace God could give to my soul. I felt as many others had,-that if I should yield my life, my joy would cease. But I found instead my joy has increased many-fold. Really, it is not my joy, for my joy was selfish, and I was envious and critical, but now His joy is mine. given me a desire to win precious souls to Him, and I have found that there is no greater joy than in turning souls to the Saviour. I also thought I would lose friends and I would be too narrow and despised but the friends I had are more precious and God has granted me many more friends and sweeter

fellowship because they are friends who love the Lord.

Then, in looking to myself, I could not see how God could use me. But as I look back over three years at D. B. I. and three years of missionary work in neglected districts of Colorado, I thank God for the way He has used me, who at one time was a worldly Christian. "By the grace of God I am what I am."

SELMA SPRAGUE, Class '21.

THE yielding of my life to God, as set forth in Rom. 12:1, 2 was, to me, the beginning of a very wonderful, and a very precious experience. Having lived an exceedingly worldly and sinful life before being saved, I was very timid in the Christian life, and the suggestion, first through a book, then through a brother in Christ, that God wanted my life, was, to me, something which caused me much thought.

My soul was hungry for a deeper knowledge of Him Who had saved me by His grace, and in weakness, fear, and trembling I surrendered myself to God. What growth in grace I have had, I can trace to that blessed moment. New desires, new loves, new experiences fol lowed. The Word of God became vital, real, tangible. The love for souls and for telling the story of Jesus' love grew within me, and led into blessed paths of witnessing for Him. The results were too many and varied to enumerate. The years have brought to light acres and acres of dross and unwillingness in my heart, yet through all is a sense of His precious nearness. The yielding of myself to God was the opening of the door of blessing in Him.

IOSEPH M. WISHARD, Class '22.

Just as lost men should be led to trust Jesus, as a Savior, so should saved men be led to yield their lives to Him. C. L. F.

A BANDONMENT unto Him! What a priceless privilege! And what glorious results! Yielding unto God is opening all the doors and letting Jesus into every room of the life. It was about six years ago that I turned over to Him the master key of my life, and not once have I regretted this act of surrender. Why should I, when I have the privilege of living, and supping, and working with the Creator of heaven and earth, the Redeemer of all mankind, and the Saviour of my soul? No human guest, however lovely, can compare with Him; and no greater privilege was afforded mankind by God than this one of yielding all to Jesus.

And the result? He supplies my every need. At the time of my surrender and up to the present time, my greatest need was and is soul food. None of the devil's substitutes could satisfy my soul. But now the Living Word of God, even Jesus, and the Written Word are my satisfying portions. I feed on God's faithfulness. Then I needed wisdom in service. Before surrendering to Jesus I had a zeal for the church but none for Him. Though a teacher in the Sunday School, I could not tell an inquiring girl how to be saved. I was as one who worked feverishly, but was only "beating the air." But now I am yoked with Christ (Matt. 11:28-30), and work with Him (II Cor. 6:1). As He Leads the way, I follow, and He guarantees that the labor is not in vain. "Therefore be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). Praise God for the privilege of surrendering all to Jesus. MARY FICKETT, Class '23.

HEN a girl in the early teens the marvels and beauties of the things of God's creation began to occupy my soul in a peculiar way, and as I know now, in a wrong way. My love for music and art became so intense that young womanhood found me with ambitions strongly centered in the attainment of worldly fame and success. With unbounded zeal I launched my little bark with aspirations to a great career.

But God in His grace called a halt to my wild pursuit. He gave me such a vision of the love of Jesus for the world of lost sinners, and such realization of the emptiness of worldly occupation, even at its greatest and best, that I could no longer be satisfied with anything short of His will. Yet I was afraid of God. I felt I could not trust Him with my earthly life, I imagined He would take everything from me, make me unhappy and leave me to die of poverty in my old age. Then one Sunday morning in a little Baptist church, I responded to the invitation and gave my life unreservedly to Jesus. I hardly know how it happened, but it did. What joy was mine that morning when I tasted of His love and tenderness, and knew He could be trusted.

With new freedom of soul I looked upon life and immediately planned how I would do the Lord's work. Then, as never before, golden opportunity presented itself. Yes, I had already taken one lesson in art and would one day have bags of gold to give the Lord Jesus for the support of missions. But I was soon to discover that God wanted my life, and not what I might earn. My chance for advancement was snatched away almost as speedily as it had appeared, for God's chastening hand had come upon me to bring me to the knowledge that I was not my own, but His at infinite cost.

Testing followed testing, and at last the Lord found me in His will, training for His service. How unreasonable it seemed for a Bible school to have been in God's plan for me. I had no money for shelter, food and raiment; no income to depend upon. Those at home needed me, and I myself needed an operation and numerous other things. I was thought to be a criminal by some for having left my home and others suspected me of insanity for having "thrown away my talent."

Did Jesus take care of me when all human help was cut off and I had no one to depend upon, save Him? Indeed He did. I shall never forget His provision at times when I was expected to leave and postpone my course. He has not only cared for me, but also, in reward for obedience to His call, has watched over my loved ones. Truly, "there hath not failed one word of all His good promise."

HELEN WARTBURG, Class '23

TO me the yielded life is the greatest privilege that can come to a soul. The fact that God, the infinite, all-powerful One will accept our weak, human lives and use them to glorify Himself is a marvel that I cannot understand; I can only accept it by faith as I find it in His word.

The better acquainted I become with Jesus the more I long for His name to be honored through my life. He truly makes living for Him a joyous privilege in the blessings which He showers upon me as I yield to Him. Through committing my life unto Jesus, the perfect Keeper, I have found perfect peace for my soul in this world of strife. I have found Him worthy of my fullest confidence; He never proves false. When I believed in Jesus I committed my soul unto Him for eternity, and when I responded to the appeal of Rom 12:1 I committed my whole life unto Him. I have found Him faithful in both trusts.

I have further found that there is special joy in being entirely dependent upon the Lord. He has promised to supply all our needs, and it is wonderful to see these needs supplied even in the smallest details of our daily lives. Such watchcare assures me that He has a vital interest in my life, and He becomes increasingly real. I have entered into an intimate friendship with Jesus, and in comparsion to

this privilege the so-called pleasures of this world become vain and empty. Such a friendship is only the beginning of a more perfect companionship with Him hereafter. I can truly say, "Take the world but give me Jesus."

RUTH NORRIS, Class '24

O me the yielded life is not a duty but a blessed privilege. I spent a couple of years of my life in training for secular work. During that time I was brought face to face with the fact that the Lord had a claim on my life. I fought it desperately. Surely God would not ask me to give up the occupation that I had chosen for myself. Surely He would not want me to give up all my lofty ambitions. But all my arguments did not remove such verses as Romans 12:1; Romans 6:13 and I Cor. 6:19-20 from the Bible. There they were, quietly calling me to a life of yieldedness to Him. Finally I told the Lord that if He could use my life in His service He could have it. I will admit that at that time I felt a little like a martyr but I have not such a feeling as that now. I would not give up Christian service and go back to secular occupation as a life work if I were to be given the assurance that I would attain to the realization of my brightest dreams of success. I have had more satisfaction and happiness since yielding my life than I knew was possible before. My only ambition now is that I might be used to bring glory to His Name through the preaching of the Gospel. I rejoice in the privilege of giving my life to my Lord.

STANLEY SKIVINGTON, Class '25.

THE greatest blessing that can come to a Christian comes through obedience to the exhortation of Rom. 12:1,2. Responding to this appeal opens the life to the fulness of God's blessing upon it. Though I have learned so very little of the true meaning of "a living sacrifice." the joys and blessings of a life given to my Saviour and to His service have been beyond computation.

For several years after becoming a Christian I lived the life of the average young Christian. I was interested in Christian things and was always in attendance at church and young people's services, and taught a Sunday School class besides. But my soul was not satisfied. I constantly suffered defeat in my Christian life. Realizing how I ought to live for my Saviour, but knowing nothing of the secret of joy and vietory in Him, my soul was often in the depths of despair. I was filled with my own will and my own plans. I was led into worldliness, but it left only a sting. Nothing was worth-while until I gave myself in yieldedness to Jesus.

Oh, the "priceless privilege" of knowing Christ the Lord and doing His will! That glorious opportunity is mine because I have given my life to Him. He completely satisfies and meets my every need. Whatever of defeat comes to my soul, comes because I fail to trust Him. He never fails. He has changed my life, my thoughts and my desires, but the longing that He shall more and more transform and use me for His glory grows day by day.

Mere service rendered in the name of service cannot bring real happiness to the soul, no matter how high and worthy that service may be, but there is joy in performing the smallest task "as unto Him," as those who "serve the Lord Christ."

FLORENCE FOWLER, Class '25.

HEN a Christian leaves God out of his life he enters upon dangerous ground. Unlike the unregenerate, the Christian has accepted Christ and God expects him to live for Him. Hence to ignore God and the Spirit which dwells within, is contrary to God's will and God proceeds to chasten that one for his remissness. These facts I have learned through bitter experience.

For over ten years I ignored God and strove to realize my ambitions in the world by my own strength. I forged ahead, using the world's methods, until I was chief tool designer in a large motor company in the east. But as I was yielding to the old devilish nature within me I was never satisfied or content. The old nature causes one to be erratic and unstable and through my discontent and unrest I ruined my home and prospects and gave up my ambitions in the engineering line. Deprived by my own foolishness of any motive for concerted effort in any constructive work I drifted into the frivolity of the world, unhappy, discontented and in search of something satisfying. I finally went to sea with the Navy, but there never was a more unhappy sea dog afloat. I endeavored to find rest and peace or forgetfulness through embracing the degrading sin of the seaport dives. I found no peace, no rest, only the torment of a mind filled with evil thoughts. I realize, however, that God was dealing with me, for through my sin I received a breakdown in health during which time I had opportunity to meditate on my conduct and I began to view life in a broader way. I had seen life, so called, and it was shallow, it was folly, it was without comfort,—and I had to admit it.

I became interested in the Scriptures and found some startling facts about this life and the next. I found that when we Christians come to the day of death, we enter into an existence which is eternal in its duration. It is an eternity in which we love, serve, adore and worship our Saviour and Lord. It is a blessed time, it is a glorious time, it is a time to which we rightly look forward. Moreover, when we come to our day of death, all the temporal things which seemed so desirable in this life cease to be a benefit to us. Our much fostered ambitions become nothing, our hard earned finances become nothing, our days and nights spent living for the devil, enjoying the hollow shams of the world, become nothing; we

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Surrender is a crisis that develops into a process. The first surrender is by no means the last one.

JOHN ALVIN ORR

The Surrendered Life

by JAMES H. McCONKEY

"Yield yourselves unto God" (Romans 6:13).

"Present your bodies unto God" (Romans 12:1).

"They first gave their own selves unto the Lord" (II Cor. 8:5).

"That he no longer should live the rest of his time in the flesh to the lusts of men, but to the Will of God" (I Peter 4:2).

HAT is the Surrendered Life? Or, rather, what is the act of surrender which opens the portals of the life of surrender, of consecration to God? The Scriptures quoted at the head of this article clearly and explicitly answer this query. Surrender, or consecration, is the voluntary offering of ourselves unto God to do His will instead of our own.

Mark the terms, for each is significant, and all are simply gathered from the body of the texts quoted. A voluntary offering ("yield," "present," "gave"); of ourselves ("yourselves," "your bodies," "their own selves"); unto God ("unto God," "unto the Lord"); to do His will, instead of our own (I Peter 4:2). It is thus:

I. AN OFFERING.

THE word consecrate means "to fill the hand." Just as the Jewish worshipper filled his hand with the best, richest, and choicest of his own, and brought it as an offering to the Lord, so is the redeemed child of God to offer himself to God as the highest expression of grateful worship he can possibly make to the Lord Who has redeemed him. In the bygone days, when men were sold as chattels, a trembling slave stood upon

the auction block awaiting the result of the last bid which was to separate him from wife, children, and all that was dear to him in his life of bondage on the old plantation. Higher and higher rose the bidding until at last it ceased, and the hammer of the auctioneer fell. A gentleman stepped up to the fettered slave and quickly said, "My man, I have bought you." "Yes, massa," was the subdued response. "I have bought you at a great price." The bondsman nodded a tearful assent. "But more than this," continued the purchaser, "I have bought you to set you free," and striking off his bonds he said, "Go, you are a free man." Thereupon, falling at the feet of his deliverer the overjoyed freedman cried out, "Oh, massa! I am your slave forever!" Even so, redeemed one, is our Christ, Who bought us with His own precious blood, waiting for us to fall at His feet and offer Him the life which He has purchased and set free. Thus does Paul, once the bond-slave of sin, now rejoice to call himself

"the (voluntary) bond-slave of Jesus Christ." Very beautifully is the same truth set forth in our Lord's offering of Himself to do the will of the Father. The passage (Heb. 10:5) in which He speaks of offering His body to the Father, even unto its cruel piercing on the Cross, is quoted from Ps. 40:6. There the striking phrase for "A body didst thou prepare me," is "Mine ear hast thou opened (or bored)." When a slave who had become free wished to remain a voluntary bondsman in the house of the master he had come to love, he stood by the door-post while the master pierced his ear with an awl. Ever after the pierced ear marked him as one who, though entitled to freedom, had joyfully yielded himself to the loved master as a willing slave for life. The Holy Spirit uses this figure as a vivid picture of the absolute and loving submission to the will of the Father of Him who said of Himself, "I am

come down from heaven not to do Mine own will, but the will of Him that sent Me," and "I am among you as he that serveth." Even thus would God have us, who are all "Sons of God by faith in Christ Jesus," offer ourselves in glad surrender to the Father.

Nor need any humble soul who has so offered himself to God ever doubt that he belongs to God. For all His children belong to Him before they offer themselves to Him. Consecration does not confer ownership, it presumes it. It is not in order to be His, but because we are His, that we yield up our lives. It is purchase that gives title; delivery simply gives possession. The question is not, "Do I belong to God?" but "Have I vielded to God that which already belongs to Him?" Writing once to a friend concerning this point, as to whether one surrendering to God could

without doubt say, "I am thine," there came back this luminous statement: "You are God's already, by purchase; now deliver the goods!" How true, how simple. "Ye are NOT your own." Why? Because "ye are BOUGHT." The text shows us clearly that the title to our lives is with God; the possession with us. The offering to God is thus simply giving to God that which already belongs to Him by right of purchase. Wherefore we need never have any fear of non-acceptance; never any doubt that we are His. That was settled when He purchased us; yea, "before the foundation of the world" He chose us in Christ Jesus. The question is. have we yielded possession, have we delivered the goods? You go to a jeweler and buy a costly diamond, paying him for it, and leaving it in his possession to be called for later. The next day when you call he refuses to deliver it. By law you are its rightful owner, but he unjustly keeps you out of possession. Even so God in His love rifled heaven of its rarest treasure to purchase us, vet

This study is from McConkey's book entitled "The Surrendered Life." The entire work is obtainable from the Silver Publishing Co. 1013 Bessemer Bldg., Pittsburg, Pa., free of charge. Send for it.

we may refuse to yield Him the life so ransomed. And this brings us to the next thought, that surrender is

II. A VOLUNTARY OFFERING.

THERE is a threshold which God will not cross; it is that of human responsibility. He will press to its utmost verge to plead, woo, yea, even weep at the door of the heart that is refusing Him full possession; but He will never force an entrance. The most solemn thought about the offering of the life is that when the Holy Spirit has done His work in convincing us of God's call to it, He leaves it with us to yield or not to yield. Even while the very Christ of Love stands and pleads for our lives, saying, "How often would I," it may be said of us, "but ye would not." Into that marred visage we may look and say: "Yea, Lord, I know that Thou hast bought me at an awful cost; I know I am Thine by the highest and holiest claim that can be urged upon me, but I am busily engrossed in my own worldly plans, pleasures, and ambitions, and I do not care to yield my life to Thee!"

In I Samuel 10:27 we read concerning Saul, their king, that "The children of Belial despised him and brought him no presents. But he held his peace." So our King left His throne in the heavens, took upon Himself the form of a servant, and died a death of agony and shame that we might be exalted to share His eternal glory. Yet we may in effect despise Him, and refuse to bring Him that gift of all gifts for which His heart is yearning—the gift of ourselves. Withal He will not coerce us: He does not clamor against us. He simply holds His peace. And why? Because Love expects a voluntary return from the dearest object of its suffering and sacrifice,

and when none is given, Love in grieved and wounded silence holds its peace. Look not, unyielding one, for the Christ to cry out against you, to upbraid and reproach you: to vehemently command you to this step. The very delicacy of Love forbids it. What wife who truly loves, after that she has toiled, and suffered, and sacrificed, and poured out her very heart's blood for him whom she loves, would not shrink from the thought of extorting a response to her devotion by commands, censure, hints and reproaches? The quick instinct of love looks for a spontaneous and voluntary response, and will grieve in silence rather than attempt to force it. What fragrance is to the rose, color to the sunset sky, spotlessness to the falling snow, voluntariness is to the surrender of the life. The very fragrance and sweet savor of Christ's sacrifice is that it was the free-will offering of Love. He looks for the same from us. This is why the Word of God is not filled with command to y'eld the life. This is why, when Christ speaks, He cries, "I BESEECH you, brethren." It is Love that is speaking. And every page that is crimsoned with His blood: every verse that tells of His sufferings: every line that chronicles His sacrifice, is Love speaking to us. If these waken in us no response, then our King is silent. For Love would rather hold its peace than extort the response which the vision alone of its suffering and sacrifice should quickly prompt. Furthermore, surrender is

III. THE VOLUNTARY OFFERING OF OURSELVES.

T is ourselves that God wants. No gift of money, time, service, or talents will meet the yearning of His heart for ourselves. For God is love, and Love would above all things have the heart. Thus surrender is a transaction between Redeemer and redeemed, and whatsoever falls short of the sacred gift of a yielded heart falls short of all. There is that in the heart of the poorest and most degraded which shrinks from money when it needs love. How much more so with the Lover of our souls. Silver and gold, time and talents, ministry and service, are acceptable to God as an accompaniment of surrender, but never as an evasion of it. There are those who will give wealth, time and effort, but who in their secret hearts have never yet yielded themselves to God. When in the silence and secrecy of their own communion with God, this issue rises before them they tremble and grow pale, and shrink back from this definite transaction with God. And yet if God is to be all to us, we must yield all to Him. Never can that confidential relationship between the Redeemer and His redeemed, which is the highest blessedness of the believer's life, be established until we give ourselves to Him who gave Himself for us. Without this yielding of ourselves to Him we have not, in a profound sense of the word, received Him as Lord,

even though we know Him as Sav-

iour. Have we ever pondered this distinction? Paul calls Him "Jesus

Christ our LORD." "Jesus" we

us with His own Holy Spirit. And

the anointing which we have received of Him abideth, and we need not

know: "They shall call His name Jesus, for He shall save His people from their sins." "Jesus—Saviour;" how much the word means! "He has saved us from the guilt of sin; He is saving us from the power of sin; He will save us from the presence of sin." We know the peace of remitted sin; we know the victory over defeated sin; we shall some day know the glory of vanquished sin. As Saviour we know Whom we believe, and know that He is able to save unto the uttermost all them that draw near to God through Him. As Saviour He never fails in time of need, has never lost a battle for the weakest soul who puts his trust in Him. However fierce the temptation to those who trust Him, He will always "WITH the temptation make a way of escape." Verily we rejoice in Him first of all as Jesus! So also do we know Him as Christ-the Anointed One. For He has anointed



I heard His call,

"Come, follow," that
was all.

My gold grew dim,
My soul went after
Him.

Who would not
follow

If they heard Him
call.



WM. R. NEWELL

that any man teach us. That Holy Spirit, the very Spirit of Jesus, the Spirit of God, dwells within us. He comforts; He guides; He gives love, joy and peace; He purifies; He reveals the things of Christ; He makes us like Christ; He will unveil in us the very glory of Christ. But this Son of God Whom we confess as our Saviour, and joy in as our Anointer, do we also receive as our Lord (For LORD means MASTER), owner and proprietor of OURSELVES absolutely and forever, by right of redemption? Beloved, is Jesus Christ OUR LORD, in the fullest sweep of the term? Have we gladly yielded to Him the Mastership of ourselves, our lives, our all? Or, have we accepted the privileges of redemption, in salvation and anointing, without acknowledging the claim of redemption, namely Mastership—Lordship? Is He Master of ourselves, our gold and silver, our affections, thoughts, time, talents? How can any one in this respect call Jesus LORD, save by the Spirit? Beloved, does that Spirit which witnesses to you of remission of sins, and sealing of the Spirit, also bear witness with exultant joy to the acknowledged ownership, the absolute, undisputed Mastership of Jesus Christ as Lord of your life? "Why call ye Me Lord, Lord, and do not the things which I say?" When Mary said, "They have taken away my Lord;" when Thomas at the vision of His wounds cried out, "My Lord!"; when in the gray dawn by the sea the disciples whispered, "It is the Lord;" that word Lord was fraught with a significance which does not seem to be wrought into the fabric of our lives as it was in theirs. He was "the Master" to them by their own glad, grateful, voluntary choice. They crowned Him Lord of all, not merely in a flight of song, or a burst of sentiment, or in a moment of transient emotion. The master-passion of their lives was to be wholly for Him Who had given up all for them. They were in blood earnest in their dedication to Him. The scene in Acts 2:44, 45, enigma as it is to a undedicated life, glows with the splendor of the very presence of Him Who was so literally crowned as Lord of all, that in that remarkable multitude "neither said any of them that aught of the things which he possessed was his own!" Beloved, is Jesus Christ, not only your Saviour, your Christ, but also your LORD?

IV. THE VOLUNTARY OFFERING OF OUR-SELVES UNTO GOD.

OT a calling, a field, an occupation, or a principle, but to God. We do well to note this. For with many the thought of the yielded life is always linked with the mission field, the Gospel ministry, or some other special form of service. Immediately that the claim of Christ upon the life is pressed home there comes up the test, "Can I preach the Gospel, or can I go to China, or India, or Africa?" Now God does not call us to surrender to a field or a calling, but to yield ourselves in blank to Him. The real issue is not will I go to Africa, but do I trust God enough to place my life in His hands without regard to the particular place or form of service in which He may desire it. Paul says of the Macedonians that "They first gave their own selves unto the Lord, and then unto us by the will of God" (II Cor. 8:5). That is, having settled in their own minds that they could "trust the Man Who had died for them" and that His Will was the best thing in the universe for them. they first gave themselves without reserve to Him. Thus vielding to God, the Holy Ghost, filling them with Himself, filled them with a glad and willing obedience to the

particular acts of service or sacrifice which God, in His will, had for them. ' 'First, ... unto God; then unto us by the will of God." This is the divine order. The real battle is fought over this. "First, . . . unto GOD." The real victory is to trust His will without regard to what His will may be or where His will may lead; to yield ourselves to God, rather than to struggle to go to the foreign mission field against an unvielding will. When the struggle to give ourselves wholly unto God is settled then the battle is won. For the Holy Spirit fills the wholly yielded life with such a glad spirit of obedience as to make the after-doing of God's special will for us the joy and delight of our life. The true missionary, once yielded to God, goes to his field not with doubt and reluctance, but with unspeakable gladness, born of a free-will service to the God Whose he is and Whom he serves. Wherefore when such tests as above enter into the arena of our struggle to yield to God, let us meet them by saying, "Lord, I give myself wholly to Thee, to do all Thy will, and if this be Thine after-will for me, Thou wilt give me grace to do it with joy when that time comes." The grace to do some special act of God's will comes abundantly to him who has yielded himself to do all of that will. And this brings us easily and naturally to the last thought in the definition of surrender, that it is:

V. THE VOLUNTARY OFFERING OF OUR-SELVES UNTO GOD TO DO HIS WILL INSTEAD OF OUR OWN.

HIS is the supreme aim and purpose of the yielded life. The will of the flesh and the will of God are in discord. Fallen man is in rebellion against the perfect will of God. The redemption of Jesus Christ would bring him back into perfect accord with that will, and looks forward to the day when that will shall be done as perfectly in a redeemed earth as now in heaven. Wherefore to do the will of God, and no longer do the will of the flesh, is the only attitude the child of God, who is to joy in that will through all eternity, can possibly take in the fleeting years of his pilgrimage on earth. Surrender is simply the voluntary act which places him now in that attitude. Such surrender is not an act of merit, or selfrighteousness, by which the yielded life wins or deserves more from God than the unyielded one. But that surrender is predicated upon the manifested fact that the God of all grace, eager to carry out His perfect will in life of His every child, can do so only as that life is yielded to Him, His all-wise dealings in it, and His glorious purpose for it.

"The Morning Watch"

Continued from page 200

eth not," and learning this secret in this one thing, may and should lead you to trust, and therefore to succeed, in many another battle.

THE time past of our lives may surely suffice us for the neglect of this entirely personal and entirely precious privilege. We have suffered loss enough; shall we not henceforth, "From this time," seek the gain, the spiritual wealth which this "One hour" will assuredly bring?

When we are "Called" tomorrow, let it remind us of her who "Called Mary her sister, saying, The Master is come, and calleth for thee." For He will certainly be there, waiting for us. What will you do? We know what Mary did, "As soon as she heard that, she arose quickly, and came unto Him."

The Yielded Life and the Mating Question

by THE EDITOR

N the world of today most young persons look forward with bated breath to the hour when they shall meet their "fate." What gallant and swaggering swain in his teens has not had visions of his "ideal" who would some day just slip gently up to him, put her graceful hand on his muscular arm, gazing so simperingly and so trustfully upon him. And he would lean over and say, "Arabella, thou art my soul's choice," or something mushy like that. Or what demure dimpled damsel has not dreamt, at least a little bit, of her "prince charming" who would some day come galloping and swashbuckling into her life, lariat her heart with one fell smile, and she would shyly respond by looking up into his manly hazel eyes, saving softly (but successfully), "This is so sudden, but since you insist, yes, dear." When life is

young the mating question steps up and demands settlement. To men whose outlook on life is the worldly outlook, the mating question is regarded as the most important of all questions. But God's Word teaches that to the Christian the question of the yielded life is even more important.

We first consider

THE MATING QUESTION FROM THE EMOTIONAL STANDPOINT.

THE common idea of today is that if young people "fall in love," that is quite sufficient ground for their getting engaged and finally getting married. But is that idea a safe and a reliable one? Is the marriage which is based upon an emotional experience one which is most likely to remain solid and satisfactory to the end? Should not the Christian, and particularly the yielded Christian, make his plans for marriage on the basis of divine guidance instead of an emotion? If the will of God has been accertained, the coming of a sweet and happy affection may be confidently anticipated. But if God's will has not been learned, the presence of love may be a veritable tragedy. When the child of God has the assurance of God's guidance concerning his marriage, he may safely marry without love (although such a contingency is not likely). The love will come in due time. But when the Christian loves and has no assurance as to the mind of the Lord, it is a thousand fold safer to indefinitely postpone the marriage.

Marie Withrow, the noted teacher of voice, in her book "Staccate Notes for Singers," touches on the sub-

Shall I get married? Every young Christian in America is deeply concerned about the burning question discussed in this article. Submitting to the will of God is the surest and safest solution for all of life's problems.

ject of students in voice falling in love. She is not writing from the Christian angle, but is simply presenting the results of her wide experience in teaching voice to young people. We quote:—

Falling in love is NOT a desirable thing for the vocal student. To believe that falling in love can be a Master Angel whose wings will stir the deep waters of your soul, and call out of the depths a wonderful flower that will beautify and sweeten your life, that will make you understand what the omnipresent love is,—is a great mistake. To GROW into a great love might do so, but "FALLING in love"—that is, having an emotional episode—only distracts the mind from study, and when the episode is ended, leaves the singer both uninterested and uninteresting."

That a teacher of secular themes should so clearly discern this important fact is a rebuke to the Christian who has the Word of

God and the Spirit of God to lead him into truth, and yet remains blind on a point so vital to spiritual growth and development.

Another disquisition on the same subject appears in a recent issue of American Mercury. This article is by Mencken and Nathan, and has been reviewed in Current Opinion. It deserves extended quotation.

"In countries where marriages are made by prudent third parties the divorce rate is negligible. In countries where, though romance is countenanced, it is never permitted to outweigh common sense, the divorce rate is still within bounds. But in countries where it is regarded as somehow discreditable to marry for anything but love—in such romantic and idealistic countries divorce is a pestilence. Of the countries of the third category the largest and most conspicous is the American Republic, and it is precisely in the American Republic, as everyone knows, that divorce is resorted to most scandalously often.

"True enough, it is apt to be followed, at least in those of emotional habit, by a series of other emotions, but there is not the slightest assurance that any of the series will resemble it in its effects upon practical conduct. It may happen, and it often does happen, that a woman, on ceasing to love her husband, begins to regard him with the genial fondness with which she regards her lap-dog, her pastor or her gossip, but it happens just as often that her love is followed by the quite foreign emotion of disgust, or even by that of hate. Then the marriage dies, and either the corpse remains in the house or there is a disorderly funeral in the divorce court.

"In those countries where marriage is founded, not upon an *emotion*, but upon a *conviction*, or, at all events, upon a mixture of emotion and conviction, there is vastly less risk of disaster. For the considerations upon which the conviction is based may be demonstrated logically,

Chart of the Daniel Eighteen Principles of

Clifton L Copyrig

PRINCIPLE NO. 1

The Infinity Principle is that principle of Divine revelation

- (a) Wherein God lays down the line of demarcation between the finite and the infinite, giving all the necessary explanations in the realm finite and confining Himself to simple declarations of fact in the realm infinite;
- (b) and under which God teaches finite beings (men) to walk by faith in the unexplained infinite.

PRINCIPLE NO. 2

The Willingness Principle is that principle of Divine revelation

Under which the knowledge of God's truth is guaranteed to willing souls.

PRINCIPLE NO. 3

The Direct Statement Principle is that principle of Divine revelation

Under which God says what He means and means what He says.

PRINCIPLE NO. 4

The Right Division Principle is that principle of Divine revelation

Under which God distinguishes between things that differ.

PRINCIPLE NO. 5 ·

The First Occurrence Principle is that principle of Divine revelation

Wherein God indicates by the context of the first occurrence, that truth or fact wherewith a subject of thought stands connected in the Divine mind.

PRINCIPLE NO. 6

The Agreement Principle is that principle of Divine revelation

Under which the truthfulness and faithfulness of God become His guarantee that He will not set forth any passage in His Word which contradicts any other passage.

PRINCIPLE NO. 7

The Context Principle is that principle of Divine revelation

Whereby God, either in adjacent passages or distant passages bearing on the same or related themes, gives Bible light on Bible questions.

Hug 23 PRINCIPLE NO. 8 SEP 23.

The Gap Principle is that principle of Divine revelation

Whereby God in Jewish Scriptures ignores those periods of time during which He is especially manifesting His disapproval of sin, or during which the confusion of a national adjustment may be taking place, or during which God may be holding in temporary abeyance some one of the Divine purposes.

PRINCIPLE NO. 9

The Analogy Principle is that principle of Divine revelation

Under which God imbeds the wonderful truths concerning Israel, Jesus, and the individual believer in some apparently remote Biblical incident, making these truths demonstrable by an extended series of similarities or contrasts.

PRINCIPLE NO. 10 DEc 23.

The Numerical Principle is that principle of Divine revelation

Wherein God places a definite significance upon the numbers employed by the Holy

finitions of the Divine Revelation

Fowler 1924

Spirit in the Scriptures and continues that significance with unbroken uniformity throughout the inspired Book.

PRINCIPLE NO. 11

The Synthetic Principle is that principle of Divine revelation

Under which God so fully superintends the literary structure of the Bible that from Genesis to Revelation it is constructed in introversions or alternations or combinations thereof.

PRINCIPLE NO. 12

MAR 24.

The Three-Fold Principle is that principle of Divine revelation

Under which God sets forth the truths concerning Israel, Jesus, and the individual believer from the standpoint of God's triple dealing with man,—justification, transformation, and glorification.

PRINCIPLE NO. 13

The Election Principle is that principle of Divine revelation

Whereby God, in the working out of His creative and redemptive purposes uniformly sets aside all firsts and establishes all seconds.

PRINCIPLE NO. 14

The Overlapping Principle is that principle of Divine revelation

Wherein God, in both history and prophecy, goes back over a given period of time repeatedly, viewing some special aspect, or presenting new details of the particular period with each repetition or overlapping.

PRINCIPLE NO. 15

The Foreshadowing Principle is that principle of Divine revelation

Under which God conducts rehearsals of the fulfilments of His prophecies before He brings to pass the actual performance and manifestation.

PRINCIPLE NO. 16

The Interpretation vs. Application Principle is that principle of Divine revelation

- (a) Whereby God presents the interpretation of a passage as related to the time when and the person of or to whom the words were addressed;
- (b) And under which God presents such application of the same words as will not do violence to any of the inspired Principles of Revelation.

PRINCIPLE NO. 17

The Progressive Revelation Principle is that principle of Divine revelation

Whereby God makes increasingly clear and complete revelations of any given truth as the oracles of God proceed to their consummation.

PRINCIPLE NO. 18

The Christo-Centric Principle is that principle of Divine revelation whereby God shows

- (a) That the Mind of Deity is eternally centered in Jesus;
- (b) That all angelic thought and ministry are centered in Jesus;
- (c) That all Satanic and demoniacal hatred and subtilty are directed at Jesus;
- (d) That all human hopes are, and human occupation should be, centered in Jesus;
- (e) That the whole material universe is held together by Jesus; and
- (f) That the entire written word is centered in Jesus.

and when they exist today it is pretty certain that they will exist tomorrow. They are mainly, in practice, considerations of money, of family, of education, of position, of worldly prospects. These things, to be sure, may change in time, but it must be obvious that they are very much more apt to remain unchanged. Family is a fact that is virtually immovable; so is social position; so is education. Even money is more secure than any emotion ever heard of; it is enormously more secure than the fragile emotion of love, which is founded, at best, upon illusion far more than upon reality. A man in love is simply one who believes that his inamorata is more charming than she is in fact. To deceive him equally about her family, her education, her social traditions, her worldly means-in brief, about any of the durable qualities that lie outside her mere physical charm—would be as difficult as to deceive him about her color. If he kept his mind on these things, he would seldom make a mistake. But looking only at the girl, he is often led into a disaster which wrecks his happiness, dissipates his estate, and makes him a public laughing-stock."

These authors make an accurate distinction between "marriages founded upon *emotion*" and marriages founded upon "conviction." Their contention for the marriage which is based on conviction is worthy of serious consideration. If they, writing from the world's standpoint, can see the value of such a position when the highest type "conviction" they can scare up is conviction of family, education, position, and worldly prospects, how much more readily should the child of God see and defend this truth when the "conviction" on which God asks him to act is the lofty and mighty conviction of the personal dealing and direction of Deity Himself.

Marriage which rests solely or even chiefly upon emotion carries within itself the seeds of decay. But marriage which rests upon the wholesome conviction of God's leading in the soul is the ideal for the Christian. Such a marriage carries within itself the harbinger of solidity, permanence, and abiding joy. The old adage that "marriages are made in heaven" is only true when divine guidance is the foundation instead of human impulse.

This does not belittle love, but rather gives it its normal place. It is true that God's leading, rather than love, should be the foundation of the Christian marriage. It is equally as true that love should be the happy accompaniment of God's clear guidance, and that love's growth should never cease. A love which explodes into full bloom at the beginning of an acquaintanceship is doomed to many a crushing shock and disappointment. Beside, the human being who "gets under the power" of such an experience is so completely stripped of ordinary poise and judgment as to be utterly incapable of seeking successfully the mind of God on any theme. That love which is finest and most delightful will have so balanced a development

and growth that its loftiest heights of ecstasy and blessing will only be attained in the ripe maturity of advanced companionship and understanding. Love is the climax of marriage instead of the foundation. There is grave danger that this climax will be lost if the foundation of divine guidance is ignored.

God's thought for

the Christian home is that love shall dominate in every department and phase of that home-life. This is made most clear in such passages as:

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"Nevertheless let every one of you in particular so love his wife even as himself: and the wife see that she reverence her husband" (Eph. 5:28, 33).

"Husbands, love your wives, and be not bitter against them" (Col. 3:19).

"That they may teach the young women to be sober, to love their husbands, to love their children" (Titus 2:4).

Yes, the emotion of love has a most definite place in marriage, but it is not the foundation. The foundation of every vital step in the Christian's life should be the guidance of the Lord, in agreement with His Word.

"In all thy ways acknowledge Him and He shall direct thy paths" (Prov. 3:6).

Second, we consider

THE MATING QUESTION FROM THE BIBLE STANDPOINT.

THERE are those who teach that the Bible forbids marriage. It is not true. On the contrary, the Bible condemns those who prohibit marriage. However, there is a truth in Scripture which many completely ignore. This neglected truth is that God does indeed encourage young men and young women to remain unmarried in order to more fully and completely give themselves over to His service.

"But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

"But he that is married careth for the things that are of the world, how he may please his wife" (I Cor. 7:32-33).

"The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband" (I Cor. 7:34).

"I say therefore to the unmarried and widows, It is good for them if they abide even as I" (I Cor. 7:8).

"Art thou bound unto a wife? seek not to be loosed.

Art thou loosed from a wife? seek not a wife" (I Cor. 7:27).

The reason for this astonishing appeal is made plain. It is that service may be rendered unto the Lord with complete singleness of mind.

"And this I speak for your own profit; not that I may cast a snare upon you, but for that which is

comely, and that ye may attend upon the Lord without distraction" (I Cor. 7:35).

So terrible is the need for complete abandonment to the service of the Lord in this hour of apostasy, it is to be sincerely hoped that God will raise up many who will be willing to be led of Him on this exceedingly delicate point. But let it be thoroughly un-

YIELD YOURSELVES UNTO GOD.

Rom. 6:13

derstood that God is not demanding celibacy. In the very context which we have just quoted are these words, —"If thou marry, thou hast not sinned" (I. Cor. 7:28).

But if a Christian youth has conscientiously sought the mind of God and is confident that God's thought for him is marriage, there are two Biblical considerations which he

should face. Because they are "Biblical considerations" it is an assured thing that God's guidance will not go contrary to them. God's Word is the norm for God's guidance.

First, the child of God should not marry a divorced person nor remarry after being divorced, save only on the one ground which is named by the Saviour. From the standpoint of God's standard in this matter divorce itself is always an abortive thing, hence remarriage is, from this ideal angle, unthinkable. In the case of Israel, God's symbolic wife of the Scriptures, God does not divorce her on the ground of her whoredoms, but rather assures her of her restoration. With God, divorce does not exist. That which God has joined together is never put asunder. It is blessed to know that "having loved His own, He loved them unto the end."

"For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband.

"So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:2-3).

"For the Lord, the God of Israel, saith that He hateth putting away (divorce)" (Mal. 2:16).

The foregoing passages from Romans 7 and Malachi 2 set forth the divine mind on the subject of divorce. God hates divorce. But alas, man's weakness and the hardness of his heart have caused God to make a concession which is set forth in the Bible as allowable in human life, even though, from the divine standpoint, it is most undesirable.

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery "(Matt. 5:31-32).

"The Pharisees also came unto him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause?

"And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female.

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

"They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away?

GIVE THYSELF WHOLLY TO THESE THINGS.

I Tim. 4:15

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

"His disciples say

unto Him, If the case of the man be so with his wife, it is not good to marry.

"But he said unto them, All men cannot receive this saying, save they to whom it is given.

"For there are some eunuchs which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it" (Matt. 19:3-12).

In the light of such Scriptures, the Christian whose heart is willing before God would surely expect divine guidance of a most signal and unusual character before he would take advantage of such reluctant concession and enter into marriage with a divorced person, no matter what the ground of the divorce might have been.

Second, the child of God should never marry an unbeliever. This truth is given clear statement in several passages:

"Be ye not unequally yoked together with UNBE-LIEVERS: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness" (II Cor. 6:14)?

"The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD" (I Cor. 3:39).

"Have we not power to lead about A SISTER, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas" (I Cor. 9:5)?

Paul plainly teaches that he himself was free to marry, but if he were to marry he must have for his wife "a sister," a believer. To widows, he gives definite permission to marry again, only he makes plain the restriction, the new husband must be "in the Lord." Concerning any "yoke" or agreement which a Christian might take upon himself, commercial, fraternal, or marital, he simply commands, "Be ye not unequally yoked together with unbelievers."

In choosing a life partner this point is vital to every young Christian. Countless homes which have been wrecked by the unequal yoke, eloquently testify to the unwisdom of disobedience to this Biblical behest.

Thus we find that the mating question considered from the standpoint of the Bible reveals to us three facts: first, that although marriage is not sin, God appeals to young men and women to be willing to eschew marriage in order that they might present unto Him a life of unqualified and undistracted consecration; second, God declares that marriage with divorces divorced for any other reason than adultery is sin, and indicates that wedlock with the divorced is undesirable even on the con-

ceded ground; third, believers in Christ Jesus should never marry unbelievers. The Word of God, which abideth and endureth forever, declares to us these three ideals concerning marriage. Shall we reject them, or shall we joyfully submit our lives as to the counsel of a loving Creator and Redeemer?

Third, and last, we consider

THE MATING QUESTION FROM THE STANDPOINT OF CHRISTIAN SERVICE.

HEN a young man yields his life to the Lord Jesus for service, Satan begins his dirty work. And one of his chief weapons in removing young life from Christian work is the mating question. He wields this weapon with serpentine subtilty with the result that many earnest and devout Christian young men are side-tracked before they realize what has happened to them.

There is a normal and Scriptural safeguard, which sanely applied, would effectively hinder Satan's devices to wreck the yielded life. That safeguard is this,—Let the young man who has given his life to the Lord Jesus for service recognize that the decision he has made is of such a character that it should dominate and have precedence over every other plan, decision, or purpose which might enter his experience. This is the position the yielded Christian must take in order to be consistent.

The results of the application of this safeguard are all good. It means that the Lord Jesus gets His proper place of pre-eminence in the life and that no inamorata will be given chance to oust Him from that place. It means that every problem and decision will now be faced and worked out in harmony with the one big life decision to which God has directed.

The practical use of this safeguard forces the young man to certain conclusions which are well nigh inescapable.

For instance, having yielded his life for life-service, he cannot consider for his life-mate a girl who has not gladly and willingly presented her life also to the Lord, to be His bond-slave so long as life shall last.

Again, since a Christian worker and his wife need agreement and unity in the home, even more (if possible) than other human beings, and also harmony in public testimony and ministry, he should expect his future wife to have Christian standards and training similar to his own. It is greatly to be preferred that the Bible training, at least, should be identical.

And furthermore, a yielded Christian who has been definitely led of God to commit his life to some particular phase of Christian work or to some mission field should not permit himself for an instant to consider as his lifemate a girl who has been burdened of God for some other field of labor. She must be either entirely free of any leading of God as to the character of her life-service or else consciously directed to the same line of work as he, before he can allow himself to show her attentions.

Spiritual fatalities which are tragic beyond expression are the inevitable result of the failure to apply the simple safeguard,—the safeguard of making the Lord Jesus absolutely first in the life and bringing every thought and decision and plan into obedience to Him.

Some examples of these spiritual fatalities will demonstrate the importance of this subject. Some years ago in my early pastoral work a fellow pastor in a small town was a young man of great spiritual attractiveness and promise. Although he was manifestly eager to do the will of God, and yielded to Him for service, it soon became evident to me that there was a mysterious drawback some place in his life. Upon visiting his home the problem was solved. His wife was an unusually beautiful worldly woman who frankly declared that she did not care for spiritual things. I soon saw that he was having a struggle to remain in Christian work at all. Three years later he left the ministry and went to farming. God put him in Christian work and his wife took him out. He failed to remember the Scripture, "Be ye not unequally yoked together with unbelievers," and his life became one of the wrecks produced by the mating question.

A very choice young woman in a large western city yielded her life to the Lord for service. She soon became conscious that God was dealing with her to give her life for missions in Africa. This she was at first unwilling to do, but after a period of nearly two years of sharp struggle in the face of severe parental opposition she finally acknowledged God's dealing with her soul and dedicated her life to Africa. I heard her testimony many times. I have rarely heard a more helpful or convincing story of God's dealing with a soul. She later went to a Bible Institute for training and met a dandy young chap who was being trained for foreign mission work also. But he had a clear testimony that God had led him to give his life-service in South America. They "fell in love" and married. Now where shall they go? Shall they compromise on China? What was the result? He has become pastor of a small rural church in the United States and God has lost one missionary from Africa, and one from South America. In this instance two valuable lives are sidetracked from the will of God by the mating question.

Hasty marriages constitute one of the big evils of the mating question among young prospective Christian workers. I know a young couple who had entered a Bible Institute for training. They had both yielded their lives to the Lord for service. They both felt led to the same field. They were both receiving the same training. All would have been well if they had just settled down to be sensible during their years in school. But they got the marriage fever and nothing could stop them. They married. In a little over a year their first baby came. Both of them were compelled to leave school, she to care for the child, he to support his family. It is a big question whether God's work will ever have their service again. One of the great Bible Institute men of America says that the mating question has taken more young men and women out of Christian work than any other one cause.

But every young man who gets tangled in the perplexities of the yielded life and the mating question is not defeated. We know of many happy victories. A certain earnest young man, a graduate of a Bible Institute, was led of God to go to Africa. The young woman to whom he was engaged said, "I've been carefully thinking it over and have decided that you will have to take your pick between Africa and me. I won't go to Africa." He loved her with an overwhelming devotion. Her announcement almost crazed him and rendered him incapable of

decision. He walked the streets all night, but when morning light came his mind was calm and resolute. He went to Africa alone. It was a case of "Jesus first" with him. There are some whose greatest strength comes to them from the victories which God gives in solving the difficulties of the mating question.

A consecrated young man, whom God had led to China for evangelistic work, entered as a student in a well-known Bible Institute. He found a happy comradeship with a fine young girl whom God had led to Africa. They were much together. Companionship ripened into love. They became engaged. After their graduation they both became convinced that they had taken a wrong step. Hence they met in an eastern city for a day of prayer and waiting on God to know His will. The result was, the engagement was broken. The young man is now in China where God sent him, and the young woman in Africa. God never sends to His child guidances which contradict. Satan does not always meet with success when he tangles up a couple of young Christians on the mating question.

Yielded Christian, the wicked adversary of souls desireth thee to sift thee. His cruelty is implacable, his subtilty is persistent, his purpose is malignant. He will marshall all the forces of the world, the flesh and the demons to lure your soul away. The name of his devices is Legion. One of his pet schemes is to so employ some legitimate thing as to frustrate the plans and purposes of God in the life of God's child. This is his method with the mating question. The enemy's aim in dealing with yielded lives is always the same. He seeks to draw them out of Christian service and back into secular work. To gain this end he resorts to every conceivable art and deception.

Young man, be true. Stand your ground in Jesus' Name. Ye are not your own. Ye are bought with a price, therefore glorify God in your body. Let your yielded life decision control and overshadow every other decision. Remember the Crucified One. In looking unto Him you will find the strength which will give you happy victory over every stratagem of the Devil. Fear not! Be strong!

"What say they who have heard the call?"

Continued from page 203

have nothing except our bare souls and our works of straw, stubble or gold; to be tried in the fire. Perhaps we have refused to serve Him who died for us, in this life, but then in Glory we shall joyfully serve Him and sing His praises forever.

I could not help but wonder at my wasted life and its utter loss to God and the desire grew upon me to turn about and serve Him. I realized the magnitude of the decision and what it involved and I hesitated, but God made me miserable until I faced it and settled it. And so one night in mid Atlantic on board the "Battleship Arkansas" I gave my life to the Lord forever.

Happiness has long been the elusive spirit of many a quest and it has never been found outside the will of God.

And since I recognized the fact of the exceedingly temporal nature of this life, faced it and yielded my life to God for service, I have experienced a happiness, a steadiness of soul, a great peace and contentment which never before was mine. Even in the midst of grievous testing and times when the outlook is absolutely staggering, I have found in Jesus the answer to every question. I know the secret, I know the answer to the cry for rest—it is jesus, just Jesus.

CECIL H. WILLIS, Class '26.

was afraid to yield my life to the Lord. The idea of giving up everything seemed altogether too much to be expected of a young fellow, full of ambition and desires for a career. The more I fought the idea the more it impressed itself upon my mind. I tried different vocations in order to settle the matter, but all in vain. After three years of chasing rainbows, I finally came to myself, and realized that I had accomplished nothing. Twas not long after that, when there came the day in which the thought of yielding my life to Him, instead of bringing fear, brought joy.

It came about in this way. During a series of evangelistic meetings last summer I was again brought face to face with the question. Two Scripture passages were brought to my attention which seemed to imbed themselves in my soul. One was in I Cor. 6:19-20: "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's;" the other being the familiar passage found in Rom .12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

After many doubtings I embarked on the yielded life, and even after yielding my life for service, I still questioned the reliability of God's provision. I doubted if the promise set forth in Phil. 4:19—"But my God shall supply all your need according to his riches in glory by Christ Jesus," really could be true. I found it hard to conceive of the idea that anyone could absolutely give up everything, even the source of income, and rely wholly upon His promises for daily provision of food and raiment. The Lord soon shamed me into faith. His provision for my need has vindicated His promise.

God is faithful to His promises. He does not forget or neglect His Word. He is altogether true. When I said "Yes" to Him and gave Him my life, I found that He had just been waiting for me to give Him the chance to exhibit His love in protecting His child. He immediately began to undertake on my behalf. From that day to this Satan has been busy finding ways to tempt my soul away, but the strength of the Lord has been my stay. Since entering D. B. I. for training, the Lord has victoriously conducted my soul through testings which a few months back would have plunged me into defeat. I can now say with all my heart His faithfulness faileth never. "Jesus careth for His own."

C. REUBEN LINDQUIST, Class '27.



"The Eighteen Principles"

Continued from page 195

"Seek Him that maketh the seven stars (Heb. Keemah, a heap or cluster of stars. Referred by the ancients to the Pleiades) and Orion" (the name of one of the star-groups of the zodiac) (Amos 5:8).

"By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent" (Bible students agree that this is a direct reference to one of the constellations of the zodiac) (Job 26:13).

Why, pray tell, should there be any question as to the origin of the zodiac in view of such clear Scriptural statements? The Bible says, "God made Orion," one of the constellations. The Bible says, "The hand of God hath formed the crooked serpent," another one of the constellations. Since He made a part of the constellations, He must have made them all. In the light of such passages, the question cannot be regarded as an open question. The zodiac was not of human origin. The Spirit of God in the Book of God teaches us that the hand of God formed the figures of men and women, beasts, birds and monsters which appear in the zodiac.

In another passage in Job, the Holy Spirit employs a word which by its then common meaning reveals the number of signs of the zodiac.

"Canst thou bring forth Mazzaroth (the twelve signs of the zodiac) in his season? Or canst thou guide Arcturus (according to Gesenius, this word means "the constellation of the Bear") and his sons" (Job 38:32)?

It is necessary to employ the Context Principle (Principle No. 7) to catch the intent of this verse. It occurs in the midst of a long speech addressed by the Lord Himself to Job. The speech is composed of a striking series of incisive questions everyone of which points to the mighty power of God in creation. No answers are given because they were not necessary. Job knew the answers. If the answers were supplied, they would but furnish an imposing array of didactive declarations of God's absolute creatorhood. This chapter might appropriately be labeled, God's reply to the evolution hoax. A glance at some of the questions and their self-evident answers will clearly exhibit the character of the context in which our passage about the twelve signs of the zodiac and the constellation of the Bear occurs.

"Who laid the measure thereof (i. e., the earth)?"
ANSWER—God did that.

"Who laid the cornerstone thereof (i. e., the earth)?"
ANSWER—God did that, too.

"Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb?" ANSWER—And God did that.

"Hast thou commanded the morning since thy days and caused the dayspring (the sun) to know his place?"

ANSWER—I haven't, but God has.

"Hast thou perceived the breadth of the earth? Declare if thou knowest it all."

ANSWER—I do not know all things, but God does.

"Canst thou bring forth Mazzaroth (the twelve signs of the zodiac) in his season? Or canst thou guide Arcturus—?" (Heb. the constellation of the Bear.) ANSWER—I can't, but that is exactly what

God does.

God is simply saying to Job in the form of an interrogation,—I brought forth the twelve signs of the zodiac, I am the Designer of the figures of the constellations, and having formed them, I guide them from day to day and from year to year through the heavens.

FOURTH: The stars were given meanings by God. The first reference to the fact that there is a God-given meaning in the stars is in the first chapter of Genesis:

"And God said, Let there be lights (vs. 16 and 17 show that the "lights" here spoken of included the sun, the moon and the stars) in the firmament of the heaven to divide the day from the night; and let them be for SIGNS, and for seasons, and for days, and for years" (Gen. 1:14).

To this hour the stars "are for seasons" and for "days" and "for years," but what could be the thought in the mind of God when He said, "and for signs?" Save only for the so-called astrologers of today with their imaginative superstitions, the use of the stars "for signs" has died from the earth.

The scriptural usage of the Hebrew word translated "signs" sheds much light on this subject. The same word is rendered "token" in God's words to Noah concerning the rainbow:

"And God said, This is the TOKEN of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a TOKEN of a covenant between me and the earth" (Gen. 9:12-13).

Again, the same word is rendered "mark" in the record concerning Cain:

"And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a MARK upon Cain, lest any finding him should kill him" (Gen. 4:15).

In numerous other passages this word is rendered "sign," as in Genesis 1:14. Miracles are called "signs." The overthrow of Pharaoh in the Red Sea is called a "sign." The plagues in Egypt are called "signs." Thus we find from the Holy Spirit's usage of this word, as we see it connected with the mark of Cain, the rainbow, the destruction of Pharaoh's host, and many other wonders in God's dealings with the race, that its meaning becomes clear. A "sign" is a special, visible, manifestation, often miraculous, which is intended to convey a message.

This is borne out most plainly in God's words to Moses concerning the signs of the rod and the leprous hand.

"And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice; for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. That they may believe the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the Lord said further-more unto him, Put now thine hand into thy bosom; and when he took it out, behold, his hand was leprous as snow. And He said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and he plucked it out of his bosom, and behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the VOICE OF THE FIRST SIGN that they will believe the VOICE OF THE LATTER SIGN" (Ex. 4:1-8).

The word translated "voice" in this passage is one which means message, or proclamation, or declaration. How clear God's conception of a "sign" becomes. A sign is some visible "mark" or "token" which gives a message or revelation to man.

Genesis I:14 says that God gave the stars "for signs." In the light of the common usage of the word the self-evident meaning of the passage is that God placed the stars in the firmament to impart to man a message, a proclamation, a revelation. The starry heavens were God's first Bible.

FIFTH: The message of the stars was known by early man. The Apostle Paul in the Roman Epistle teaches that all men have heard the gospel message. The passage is an unusually interesting one.

"So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they (mankind, the race) not heard? Yea, verily" (Rom. 10:17-18).

He raises a thought-provoking question. If hearing comes by the Word of God, and the Word of God as we have it, began with Moses, what about the men who lived from Adam to Moses, a period of 2,500 years? Have they, earth's earliest men, ever had a chance to hear the message of the Lord? Paul's answer to this question is "YEA VERILY," which forces us to raise the query, how did they hear? Paul's next words give the answer:

"* * * Their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:18).

Here is evidently a universal testimony, but by whom is it given? "Their sound,"—whose sound? Find the antecedent of the word "their" and you have found out the source of the early preaching which reached "all the earth" and went to the "ends of the world." But the word "their" is very far removed from its antecedent. It is removed by a thousand years. The words just quoted from Romans 10:18 are themselves a quotation from the wonderful 19th Psalm. If we will go back to the original context (Principle No. 7) of these words we will find the lost antecedent.

"The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line (sound) is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun" (Ps. 19:1-4).

The antecedent of the word "their" in Romans 10:18 is the word "heavens" in Psalms 19:1. It is the "sound" or message of the heavens, which has gone to "all the earth." It is the "words" or preaching of the heavens which has been carried to the "ends of the world." There is no speech nor language where their voice is not heard. The message which the heavens declare is plainly set forth,—

"The heavens declare the glory of God" (Ps. 19:1).

But who is the glory of God? The glory of God is our Lord Jesus Christ. In Hebrews 1:3 Jesus is definitely said to be "the brightness" of God's "glory" and in Revelation 21:23 we find the words,—

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

The "Glory" lightens the city, and the "Lamb" is the Light,—Only one conclusion is possible,—the Lamb is the glory. When the Psalmist cried out, "The heavens declare the glory of God," he is simply saying "the heavens preach Christ." This wondrous stellar proclamation of the gospel goes back to the very beginning.

"For the invisible things of Him from the creation

of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. 1:20).

God did not allow early men to be ignorant of the gospel. By means of the starry Bible the message was received and "understood" by all men. Hence, God declares "they are without excuse."

It is particularly comforting to those who may have had questions as to the justice of God's dealing with the immediate descendants of Adam to know that He placed before their very eyes a clear testimony concerning Jesus Christ, that they understood the testimony, but rejected it, hence they are without excuse and God is in the clear when He metes out upon them His divine judgment.

SIXTH: The message of the stars was perverted by man. One of the clearest of the Biblical references to this fact is found in the first chapter of Romans:

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1:21-23).

It is most convincing to observe the exact wording employed by the Holy Spirit in this passage. He says, "they changed the glory of God into an image."

We have already learned that "the glory of God" can refer to none other than Jesus Himself. These early men turned Jesus, the Lord, as set forth in the symbols of the twelve signs, into an image. They twisted true worship of God into idolatry. They changed the truth of God into a lie. The results of this awful perversion of God's first Bible are to be seen in several passages in God's second Bible.

"And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled at the place of Tophet, because of all the houses upon whose roofs they have BURNED INCENSE UNTO ALL THE HOST OF HEAVEN, and have poured out drink-offerings unto other gods" (Jer. 19:13).

"* * * I will cut off the remnant of Baal from this

"* * * I will cut off the remnant of Baal from this place, and the name of the Chemarims, with the priests; and them that WORSHIP THE HOST OF HEAVEN"

(Zeph. 1:4-5).

"Saying unto Aaron, make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in those days and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up TO WORSHIP THE HOST OF HEAVEN; as it is written in the book of the prophets, O, ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and THE STAR OF YOUR GOD Rempham, figures which you made to worship them: and I will carry you away beyond Babylon" (Acts 7:40-13).

"And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and WORSHIPPED ALL THE HOST OF HEAVEN, and served Baal" (II Kings 17:16).

"And he (Josiah) put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, AND TO THE PLANETS TO THE TWELVE SIGNS OF THE ZODIAC (Heb. Mazzaloth) AND TO ALL THE HOST OF HEAVEN" (II Kings 23:5).

There can be little doubt in the mind of the thoughtful and prayerful student that the perversion by man of God's first Bible was very full and very complete, and that the result of that perversion was horrid idolatry accompanied by a terrible breakdown in man's conception of personal purity. The modernistic attitude of mind in any age, brings with it the loss of respect for the authority of Divine revelation, and this skepticism is always the harbinger of loose morals.

SEVENTH: The stars shall be moved by God. It is told of an old darky preacher that he preached on the subject, "The Sun Do Move." The Bible certainly does teach that, for the stars' moving day is coming. The stars shall move.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and THE STARS SHALL FALL from heaven, and the powers of the heavens shall be shaken" (Matt. 24:29).

"And THE STARS OF HEAVEN SHALL FALL, the powers that are in heaven shall be shaken" (Mark

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll and a'l their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" (Isa. 34:4).

"The day of the Lord will come as a thief in the night; in the which the (starry) heavens shall pass away (from their present arrangement of the twelve signs of the zodiac) with a great noise and the elements shall melt (be loosed from their present condition) with fervent heat" (II Pet. 3:10).

There will come a day when the twelve signs of the zodiac will be but a memory. Jesus is coming back again, and

when He comes the stars of the heavens shall fall and the last vestige of God's first Bible will disappear.

God's purpose according to election shall stand. He hath declared that all firsts shall be set aside and all seconds established. The principle never breaks down. God sets aside the starry Bible that He may establish His written Bible. Not one word that He hath predicted shall fail. The starry Bible shall pass away, but the Word of our God endureth forever.

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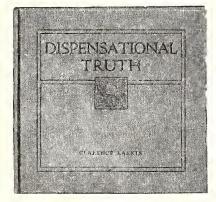
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D.B.I. At Home And Abroad

by JESSE ROY JONES

The following report of the evangelistic campaign recently held at the First Baptist Church of Tucson, Ariz., was sent in by Mrs. L. S. Harris, a faithful member of that church. We gladly publish the report as it was sent to us.

"In anticipation of the annual revival campaign which the First Baptist Church of Tucson always plans for, prayers had been offered constantly for God's guidance both as to the leaders and the most auspicious time for holding the meetings. Tucson being the seat of the State University, we try to arrange for a time particularly when the public educational affairs are not in progress.

"Our pastor had been in communication with Ernest G. Crabill of Binghamton, New York, and it was the general opinion that he should be the one called. No mistake was made, for from the opening night, March 9th, the interest grew and strengthened. At the end of the second week another week was decided upon and then another was added, so that April 6th became the closing day of the campaign.

"Dr. Crabill's forceful presentation of Gospel truth, his straight-forward emphatic messages, together with the wonderful illustrations from his own wide personal experiences, could not fail to have the effect he sought. As one young man said, 'I have been a Christian for many years. I had become unconsciously indifferent to my state and was drifting without any feeling of my own responsibility as a soul winner, but Dr. Crabill puts things in such a light that there is no getting away from them.' Yes, praise God, that is true. Many Christian peo-ple obtained a new vision of their privileges and responsibilities, and unbelievers were convinced of their great need. There were sixty-two public professions of faith. Of this number thirty-six have been baptized, while nine others have been approved for baptism. Four were received by letter, five have been taken under the watchcare of the church, and one received by experience. Others are coming.

"God's guiding hand was also plainly shown in our choice of the leader in song. One more strong tie binds us to The Denver Bible Institute, for we claim Jesse Roy Jones as one of our first young men to identify himself with that institution. We were glad to have him with us and His work will always be remembered with gratitude and love. He made the hymns worshipful by his spirit of interpretation, and all felt that their message was an important part of the service. His trombone solos were beautiful and his work with the children one of the blessed features of the campaign. We all love Brother Jones.

"Dr. Crabill and wife went on an auto trip following the meetings. Returning to Tucson he gave two of his strongest sermons April 13th, 'The Eternal Security of the Believer,' and 'Rest in a World of Unrest.' May God's richest blessings follow him and Mrs. Crabill to their New York home."

The Institute family had the pleasure of entertaining Rev. Van V. Eddings for an entire week (April 26 to May 4). Mr. Eddings organized and is now at the head of the Orinoco River Mission, a faith mission standing four-square for the fundamentals of the faith, and operating in one of the most needy fields in South America. He lectured at the Sunday night Gospel service on April 27th, and spoke to the students on several different occasions. Mr. Eddings also spoke at some of the other churches during his visit in Denver. On Saturday evening, May 3rd, he showed a series of stereopticon slides to the Student Body, which illustrated in a very helpful and beautiful manner the field on which he labors, and the character of the work. We all came to love Mr. Eddi gs very much, and greatly appreciated his ministry in our midst. Put him and his work on your prayer list.

The annual D. B. I. missionary social was held April 29th in the Institute Administration Building. There were 130 young people present, and a profitable evening was spent in Gospel song, Bible games, and listening to Rev. Van V. Eddings bring a missionary message on South America. The evening's program closed with the usual refreshments,—yielded life testimonies. As a result of this little social event two young ladies definitely yielded their lives to God for His service, and a number were brought to think seriously on the appeal which was made by Dean Fowler at the close of the program. The committee in charge of the program, together with those who assisted, handled things in a very commendable manner,



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2047 Glenarm Place, Denver, Colorado. and the evening's good time left blessed memories instead of the sting which is common in the pleasures of the world.

Mr. A. Mill, a member of the Board of Directors of the New Zealand Bible Training Institute, visited the Denver Bible Institute on April 26th and spoke to the Student Body at the regular Inspirational Period. Mr. Mill is making a tour of America for the sole purpose of seeing how the different Bible schools of our country function. Mrs. Mill and a niece, Miss Miller, are traveling with him. Let us stand by the New Zealand Bible Institute in prayer along with the others, as they seek to train consecrated lives for the greatest service in the world.

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THE BOOK OF RUTH

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The story of the book of Ruth furnishes us a delightfully clear lesson in typology. As we have seen before, the stories of the Old Testament have three typical messages: the first of these concerns the coming Saviour; the second looks to Israel's future; and the third is a message for the devotional life of the individual soul. All three of these messages are radiantly clear in the book of Ruth. The personal message is given both in the restoration of Naomi and in the redemption of Ruth, for therein we find pictured God's dealing with our souls in redemption and in discipline. The national message is given in the same connection, for in the experiences of these women we may read a prophetic promise for Israel's future. And the Messianic message is read in the righteousness of Boaz, for throughout the story he plays a part which pictures the grace and righteousness of our Lord Jesus Christ, both in His dealings with the poor, unworthy souls of individual believers, and in His dealings with His people Israel.

Let us see how these three messages are developed in this little book, considering first the restoration of Naomi; second, the redemption of Ruth; third, the righteousness of Boaz; and, finally, the revelation of the future.

I. THE RESTORATION OF NAOMI.

In the restoration of Naomi we have a study in the consequences of back-sliding and the joys of restoration. Surely creatures who are prone to suffer experiences in backsliding similar to Naomi's may study with profit a story which shows both the evil of backsliding and the mercy of God in restoring the backslider.

How bitter Naomi's backsliding was! She testifies against herself that it was bitter, for she says, upon returning to Bethlehem, "Call me not Naomi call me Marah, for the Almighty hath dealt very bitterly with me" (Ruth 1:20). The name "Marah" means "bitterness," but the name "Naomi" means "pleasantness." So in backsliding the soul finds its joys and pleasures turned into bitterness.

Several things contributed to this bitterness. There was first the consciousness of sin in the life, for Naomi with her family had gone contrary to the Word of God into an alien country in a time of famine, and such disobedience to God's Word is sin. Added to this was the loss of fellowship with God, for there could be no sacrifice or worship in that strange land. The breakdown of standards and the deadening of spiritual sensibilities which was suffered in continual union with unbelievers was also terrible. The depth of this spiritual depravity may be seen in

Naomi's advice to her daughters-in-law to return to their people and to their gods. That poor woman had sunk to such a low spiritual plane that she had actually come to feel that heathen religions were as good as the worship of Jehovah. And, finally, the chastening hand of God lay heavily upon Naomi, for she recognized the death of her loved ones as a chastening from the Almighty. Do not the same things bring misery to our souls when we backslide?

But though Naomi found the chastening of God grievous, she later enjoyed its fruit in the restoration which it produced. When her loved ones were taken from her, Naomi was left alone in a strange country, among the worshippers of strange gods. In her loneliness and sorrow her soul turned again toward Bethlehem, the "house of bread." She became hungry for the fellowship which once she had known with the people of God and with the God of Israel. Separating herself from that heathen country, and confessing herself a person chastened by the Lord, she returned to Bethlehemshe knew the joy of restored fellowship. Her testimony was given again to her, and in the birth of Obed, who, according to the law, was raised up in the name of Ruth's dead husband, the son of Naomi (Deut. 25:5, 6) her family was restored to her. Likewise, while God's chastening for the present may seem grievous to us, let us not forget that afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby (Heb. 12:6-11). Lu. 15:11-24.

II. THE REDEMPTION OF RUTH.

The redemption of Ruth testifies to God's grace in saving sinners. When Jesus tasted death upon the Cross, He paid the price which was necessary to redeem all lost souls, but it is not until a soul trusts Him as Saviour that he receives the gift of eternal life. To us, therefore, who have received Him, the story of Ruth's redemption is expressive of what God has already done for us. But to the soul who has not yet trusted Him it speaks of what God wants to do for him.

Ruth's need was very great. She was an alien widow of a Jewish man. Being of the people of Moab, she was shut out from the congregation of the Lord (Deut. 23:3-6); and being a widow, she was left desolate. In this she represents the natural condition of the sinner, for he is an alien before God and a stranger to the promises made to God's people (Eph. 2:12).

But, if Ruth's need is typical of the sinner's need, her faith is typical of the only way in which a sinner may approach God

and obtain mercy. The law made definite provision for her need. As a stranger, she was provided for in the law which said that the reapers should leave some grain for the poor and for the strangers (Lev. 19:9-10). And, as the widow of a Jewish man, she was provided for in the law which said that a childless widow should be redeemed by the nearest of kin (Deut. 25:5, 6). Ruth's faith laid hold upon the provision which God's Word made for her, and she exhibited it, first by going into the fields of Boaz to glean, and later by preparing herself as a bride. and presenting herself to Boaz to remind him of his duty to her as the widow of a near kinsman. So the sinner may be saved if only he will lay hold upon the provision which God's Word makes for his soul. All he need do is to accept by faith the Lord Jesus Christ as his Saviour. Rom. 6:23; Acts 16:31; Jno. 3:16.

Ruth's redemption was obtained by the payment of a price (Ruth 4:4, 10), but it was not Ruth who paid the price. This she could not do. It was Boaz, who in grace, and for love of the girl, paid the price which was necessary to secure her redemption and to give her a place in Israel. So the redemption of the sinner is accomplished only by the payment of a price. It is not any price which the sinner himself can pay, but rather the Blood of Jesus Christ, shed for sinners. I Pet. 1:18-19; II Tim. 1:9; Gal. 2:16.

And Ruth became the bride of Boaz after her redemption. What a wonderful blessing was hers now! She was raised from the humiliation of an alien birth, and from the desolation of widowhood, to become the bride of a man who was among the first in Israel. So Jesus, when He saves the soul of a sinner, marries that soul to Himself. It is elevated from the depths of sin, degradation and condemnation to a place of indentification with the Son of God. Rom. 7:4.

III. THE RIGHTEOUSNESS OF BOAZ.

Boaz, whose name means "strength is in him," is, in his righteousness, and the grace which was manifested in his relations to Ruth and to Naomi, a type of our Lord Jesus Christ. He prefigures the Saviour.

The righteousness of Boaz is remakable. He lived in a day when "there was no king in Israel, and men did what was right in their own eyes" (Judges 21:25). It was a time of lawlessness and licentiousness, but in such a time when men were filled with lust, Boaz maintained the integrity of his heart. When he might have taken advantage of Ruth and done

her a great wrong, he not only showed himself righteous in keeping himself from doing this wrong, but he also sought in every way to protect her from others who might wrong her or who might falsely accuse her (Ruth 1:9; 3:6-14). Such remarkable righteousness is clearly a type of the righteousness of our Lord (Heb. 7:26).

As a kinsman of Naomi and Ruth, Boaz also pictures Christ. He became our kinsman in becoming man. It was necessary for Him to assume this relationship in order that He might redeem us. It was when He took part of flesh and blood that He was able through death to provide salvation for us (Heb. 1:14-18).

In his fulfilling of the law Boaz prefigures the work of our Lord on our behalf. He said, "I come not to destroy the Law, but to fulfill it" (Matt. 5:17), and fulfill the law He did. First, He fulfilled it in His own perfect life, for that was the incarnation of the righteousness of the Law. Then He fulfilled it in His death, for there He offered the sacrifice which broken law demanded. And now, thank God, He can fulfill it in us

as He gives us victory over sin, if we will yield to Him. Rom. 8:3-4.

But the grace of Boaz just as clearly testifies concerning our Saviour, for He is "full of grace and truth." It cost something for Boaz to redeem Ruth. It was a cost which the nearest of kin was not willing to pay, but for his love Boaz was willing to pay the price. This is the attitude of our Saviour. "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9). Jno. 1:14.

IV. THE REVELATION OF THE FUTURE.

But we must not close without noticing that this story does give us a prophecy of Israel's future. In this picture both Ruth and Naomi play a part.

The redemption of Ruth speaks of the redemption of Israel by the Lord Jesus Christ. It is by the power of the Cross and of the Blood which He shed there that He can forgive the sins of His people.

It is by virtue of His death that He will one day purge them from their sins and redeem them from the hands of the nations into which they have been carried captive, and it is by virtue of that offering that He will one day gather His people together into Jerusalem. It is the Lamb Who will marry Israel, which suggests that it is by virtue of His death that this marriage can occur. Yes, in her redemption and in her marriage to Boaz Ruth pictures the benefits which Israel will enjoy when Christ comes back, and which He purchased for her with His own Blood. Rev. 20:7; Isa. 44:22; Isa. 53:3-8.

But Naomi's restoration also possesses significance as a prophecy of Israel's future. What Israel lost in her sinfulness and backsliding will be restored to her again when she is united with her Saviour. She will be brought back from the bondage of the nations, where she was scattered, into her own land, and she will rejoice then in the restoration of fellowship with God and in the restoration of her testimony. Jesus will be to her as Boaz was to Naomi, the "restorer of her life." Mati. 24:31; Isa. 28:12-13.

Lesson 35

Sunday, June 1, 1924

THE CALL AND COMMISSION OF SAMUEL

I Samuel, Chapters 1-3 Golden Text, I Samuel 12:24

The story of Samuel's call is a lesson in consecration. Hannah's consecration of her child to the Lord sets a challenging example for Christian parents. The laxity of Eli in his dealing with his children strikingly contrasts with Hannah's attitude. And the results in the lives of the children reveal, on the one hand, the praiseworthiness and wisdom of the parent's consecration, but on the other hand, the evil which a parent may do to his child through weak and unscriptural dealing with him. They also show the honor which comes to a parent who willingly lets God have the life of a child, in contrast to the dishonor and sorrow which come to parents who either do not care whether their children are godly, or who oppose or hinder them in seeking to follow the will of God.

I. THE CONSECRATION OF HANNAH

The consecration of Hannah is noteworthy for several reasons. The deep personal devotion of this woman before God, her implicit faith and confidence in Him, and her utter willingness to put God first in all things, have in them a wonderful spiritual lesson for our souls.

Hannah's consecration was a personal consecration. In this she sets a much needed object lesson before us. It is so easy for us to give things to God and to withhold ourselves. Many Christians think they can please God by attending church a few hours on Sunday, and by giving a paltry offering of money. But God wants their hearts. He wants their lives. He wants them. This personal consecration marked Hannah's attitude before God. She took the place of His "handmaid." Here is the secret of the other thing which she was able to do. It was a personal yielding of herself to God. Rom. 12:1-2.

Hannah's consecration was a complete consecration. She had been greatly distressed by having no children, and by the taunts which were flung at her by another wife of her husband. Her soul had been cast down because of this condition. As she appeared before God, however, she was able to commit her whole problem to Him and to trust Him with wonderful faith. She not only asked Him if it were His will to give her the child which she so eagerly desired, but she also committed her cares to Him. In this she was not like many who though they have consecrated themselves to God, and trusted Him with their lives still are unable to trust Him with the petty problems and cares. They are like the woman who had accepted an offer to ride with a farmer. She was carrying a large bundle when she climbed into the wagon and she kept the bundle in her arms. The farmer urged her to put the bundle in the wagon, but she insisted that she would not burden the horse further. She thought it was enough that he should haul her without being obliged to haul her bundle too! So many people feel that they can commit themselves to God without committing to Him the cares and burdens of their lives. It is a wonderful thing when one learns like Hannah to trust God with all the life, and when it can be said of him as it was of her, "Her countenance was no more sad" (I Sam. 1:18). That happy countenance was the reflection of the inward peace which came from a complete consecration of self and of the burdens and cares of a life to God. Phil. 4:6-7; Isa. 26:3; I Pet. 5:7.

But the climax of Hannah's consecration is seen in her consecration of her child to God. Surely that long desired boy was the joy of his mother's heart. One would think, after she had longed for a child so earnestly, that when the child was given it would be the chief delight of the mother's heart. But here Hannah sets a much needed example before us. She put God first and in this attitude she consecrated her child to His service. Is there not in this incident a lesson for all of us? Sometimes we are able even to come to God with our burdens and cares, but when it comes to our joys we find it easy to put them above God in our estimation. It is so easy to delight ourselves more in the joys of our life than in the God who blesses us with those joys. But we should yield the joys to Him as fully as we yield the sorrows and testings. We should give Him the first place in our hearts. Then, too, what a lesson is here for Christian parents! What place does the child hold in their lives? Is that precious life which God has entrusted to their care fully consecrated to His will? The evidence may be seen in the way the children are trained and in the ambitions which the parents entertain for their children, and the test will come when the child himself hears God's call to give the life to His service. Then, father and mother, ca you give your child to the Lord as Hannah did? May God give you strength to do so, even if it means that the boy o girl who has been the delight of your heart shall separate from you; it may be for life, to carry the gospel of the Saviour to lands afar. Matt. 10:37; Gen. 22:1-12.

II. THE CURSE OF ELL

But if Hannah sets before us a helpful example, Eli presents a terrible warning. He shows the tragedy of unwillingness to consecrate his own life and the lives of his children to God. His life is a sad contrast to that of Hannah, though he was a priest of the most high God. Eli's life was cursed by unyieldedness and self-ishness, and as we shall see later, his own sin was reflected in the lives of his children.

Eli esteemed the word and worship of

God lightly. God had given specific directions as to how the offerings were to be conducted and concerning the provision which was made for the priest and for his family. But Eli had so little respect either to the authority of the Word of God, or to the sacredness of His worship, that he permitted his sons and his servants to command the people to give them meat in a way which was contrary to the Word and which made the people abhor the worship of the Lord. It is a terrible thing for anyone to esteem God's Word and service lightly, and the consequences of this sin are inevitable. It seems clear from the judgment which God pronounced upon Eli that his own faithlessness lay at the root of the unbelief and sin of his sons. Jer. 8:8-9.

But Eli sinned in yet another way. He honored his sons above God. He permitted them to do sinful things which brought the worship of God into disfavor with the people and he failed to restrain them. It is true that he did remonstrate with them, but their sin was not a thing for weak remonstrance; it called for more stern treatment than that. It would seem that Eli had ruled his sons with such a lax hand in their infancy that when they became men he had no power to control them. But the sin of Eli is common today. Parents seem in many cases to have lost all sense of responsibility for their children. They seem to have no concern as to whether the children are raised with respect to authority, or, if they have any concern, they fail utterly to discipline their children as the Scripture teaches they should. They do not restrain them in the small things of life, and later it is impossible to restrain them in the larger things. And in addition to this, many times the parents place their children above God, seeking the pleasure of the children, or seeking to fulfil their own ambitions for the children, instead of seeking the will of God. This is equally disastrous. Eph. 6:4; Prov. 19:18; Prov. 13: 24; Rom. 1:30.

IR. THE CONDUCT OF THE CHILDREN

The lives of the children are a commentary upon their parents' attitudes and actions. This is true as a general principle, but it is illustrated in a concrete manner in the lives of Samuel, Hophni and Phinehas.

When God called Samuel He found in him a willing heart. His call met a ready response, and because God found Samuel willing He was able to entrust His Word to him, and to make him His prophet. He gave Him a life of faithful and fruitful ministry before Him. He richly blessed him and made him a blessing. How much the consecration of his mother had to do with Samuel's willingness to respond to the call of God and to fulfill His will, we may not say, but surely, with such a mother and with such a spirit of consecration as surrounded him in infancy, he had a better chance than those whose parents are unyielded and faithless. Eph.

But Hophni and Phinehas were destroyed. They not only did not serve the Lord, but they showed themselves to be sons

of Belial in their vile actions. So terribly wicked were they that they caused many of God's people to sin and to lose interest in His worship. What a pity! Those boys were the ones who should have been God's ministers in the place of their father, Eli, after his death. But their wickedness made it impossible for God to use them. Here again it is impossible for us to say how much the influence of the father contributed to the downfall of his sons, but without question it was very great. When the children cease to respect the authority of their parents it is easy for them to take the next step and to reject the authority of God. A different story might have been written about these boys had their father done his duty toward God and to them. Prov. 13:24.; Prov. 23:13-14; Ex. 3::7.

May we not get a personal lesson in another realm from this? May not the wicked sons of Eli represent to us the works which the old flesh-nature produces in our lives when the soul is yielded to him? And may not Samuel represent the fruits of the Spirit which our lives bring forth when they are yielded to His dominion? And surely, as God was displeased with the sons of Eli, so He is dis-pleased with the flesh-works in our lives, and His pleasure in Samuel may just as clearly illustrate the pleasure which see takes in the Spirit's fruits, which He sees in His children. Let us, therefore, learn to sow to the Spirit in consecration and thus avoid sowing to the flesh knowledge that "what a man soweth, that shall he also reap." Gal. 5:16-26; Gal. 6:7-9.

Sunday, June 8, 1924

Lesson 36

THE CAPTURE OF THE ARK

I Samuel, Chapters 4-7 Golden Text, Psalm 66:18

In the story of the capture of the ark we have a lesson in spiritual consequences. The defeat of the Israelites in which the ark of the covenant was captured was the consequence of a wrong occupation in the lives of God's children. The punishment of the Philistines and the Bethshemites was a consequence of unbelief, and the victory which Israel enjoyed over the Philistines was the consequence of restoration and yieldedness. The capture of the ark and the victory over the Philistines contain lessons for the lives of God's children, while the discomfiture of the Philistines and Bethshemites is a warning to unbelievers. Let us consider these three things in order a little more clearly to get the message which God has placed in them for us.

1. THE CAPTURE OF THE ARK

In the capture of the ark we see the sad results of believers becoming occupied in wrong things. The Israelites made the mistake of worshipping the ark of Cod instead of worshipping the God of the ark. When they first suffered defeat at the hands of the Philistines they said, "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us that when it cometh among us it may save us out of the hands of our enemies." Now the ark was sarred. It was the place where God in the sacred and the sacred are the latest and the sacred are the sacred.

the place where a God of judgment met guilty sinners in salvation by virtue of the sprinkled blood of sacrifice. But it was wrong, terribly wrong for the children of Israel to become occupied in the ark instead of the God Who alone made the ark of any consequence. It is note-worthy that in this they fell into the same error as that of the Philistines. The Philistines were filled with fear when they heard that the ark was come into the camp of Israel and said, "Woe unto us, who shall deliver us out of the hand of these mighty gods? These are the gods which smote the Egyptians with all the pla ues in the wilderness." Thus heathen idolaters considered the ark with the cherubim upon it the idols of Israel. But shameful to say, Israel gave them ground for such erroneous belief by idolizing the ark, for that is what their attitude toward it really was,-it was idolatry. God could not brook such transfer of worship from Himself to His resting place, and He visited punishment upon the people in permitting them to be defeated and the ark to be carried captive by the Philistines. Rom. 1:21-25.

This should be a avarning to us against a avrong occupation in our own lives. The blessings which God sends to us and the happy experiences which He gives us are indeed sacred to us and they should be for they come from Him, but we should be the letter they come from the occupied in the

blessings, or in the experiences and forget God. We should not make idols even out of the most sacred blessings or experiences which God permits us to enjoy. As sure as we do this we will find our lives will become defeated and we will lose the joy of the experience which has meant so much to us. Let us receive, as from Him, all the good things which He gives us, but let us permit them to draw us closer to Him Who is the Giver of every good and perfect gift, and let us avoid worshipping the gift instead of the Giver. Matt. 14:25-31; Col. 3:1-3.

II. THE CURSE OF THE PHILISTINES

But though because of Israel's sinful trust in the ark instead of in God the Philistines were permitted to capture it this afforded them little enjoyment or comfort. They placed the ark in the Temple of Dagon, their idol. Indeed, they placed it beside the idol itself. In this they were guilty in their thinking of degrading the God of Israel to the level of heathen idols. The first evidence of God's displeasure in this association was shown by the downfall of the idol and when it was set again in its place it was once more thrown down with such violence as to break the idol into pieces. Then the judgment of God broke out upon the Philistines. Many of them died, and those who did not die were sick with hemorrhoids. Wherever they

moved the ark the plague followed and they were greatly distressed. The curse which fell upon the Philistines was the consequence of their unbelief. This should be a warning to unbelievers in all times. When one will not trust God for salvation according to the terms of His gracious offer, that is, through faith in Christ as the Saviour, he must suffer God's judgment. The Word of God says, "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). Many unbelievers try, as did the Philistines, to place God alongside their idols. They try in a superstitious way to please Him in much the same way as they knock on wood or do many other foolish things in order to avoid "bad luck." But the day is coming when the idols of all unbelievers must fall before the God of this universe and the personal idols of the unbelievers will perish with those of the nations. It is noteworthy, too, that at last the Philistines were compelled to bow before God and to give glory to Him. So it will be with the unbelievers in the future. The time is coming when, according to God's Word, every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:10). Oh, what a day of anguish that will be! Men must then confess that Jesus is Christ the Saviour of all that believe in Him, but it will be too late for them to share in His salvation. Surely those who believe not should be warned and should now bow the knee in faith accepting Jesus Christ as their Saviour, for sooner or later, either in the worshipful adoration of faith or in the agony of a soul condemned before its Judge, every knee must bow to Christ and every tongue confess to God. Rom. 14:11.

The experience of the Bethshemites is parallel to that of the Philistines. They, too, were evidently unbelievers of the Gentiles. Bethshemesh was one of the cities which the Israelites failed to sub-

due when they possessed the land. These people received the ark with joy and sacrificed to God, but they transgressed His commandments in looking into the ark. They were typical of the unbeliever who thinks to please God by sacrifice but presumes that he can disregard the Word of God with impunity. He will share in the awful judgment of God upon unbelief unless he believes in the One Who alone can save any man from the penalty of broken law. It is significant, too, that the Bethshemites, like the Philistines, were compelled through judgment to confess the power and holiness of God, but like the Philistines, and like all unbelievers, they regarded the presence of God as fearful and they sent the ark away. Rev. 6:15-17.

III. THE CONQUEST OF THE PHILISTINES

The conquest of the Philistines was a consequence of the restoration of the children of Israel and of the yieldedness which was thus produced. They saw too late the mistake which caused the ark to be carried away captive and they moaned because of their broken fellowship. Samuel came to them with a faithful testimony and exhorted them to repentance and separation. The children of Israel confessed their sin against the Lord and put away their idols from them to serve the Lord only. This confession and separation was followed by a sweeping victory over the Philistines. So powerfully did God fight for His people that the Philistines were completely subdued under them and the cities which had been taken were restored to the children of Israel.

Likewise, when a believer who has fallen into sin will recognize his sin, confess it and put it away, God not only restores him to fellowship, but also gives him renewed power over the enemies of his soul. It is sadly true that a Christian may sin. He may get his eyes off of God and upon other things, and as surely as he does he will lose fellowship with God. One of the characteristics of the backslider is that he gets centered in self instead of God, for the Scripture says, "The back-slider in heart shall be filled with his own ways" (Prov. 14:14). But when this condition comes into the life of one of God's children he should immediately condemn it, confess his sin and return to God. If he does this he will find that God will restore to him the fellowship which he lost. He will restore the joy of his salvation and power to triumph over the temptations which assail the soul. II Cor. 10:14-5; I Cor. 10:13; I Jno. 1:7; Jude 24; Psa. 51.

There are a few glimpses of other truths, which are very profitable, in this lesson. Eli's trembling for the ark of God suggests one. That poor man needed to tremble, but not for the ark of God. He needed to tremble for the people who were sinning so grievously. God was able to take care of His ark as subsequent events clearly proved. We, like Eli, may tremble for the cause of Christ when we should rather tremble for those who are engaged in this cause lest Satan should gain victory over them. God is able to take care of His work, and we as servants of His should trust Him to do that, but we should guard constantly our own lives lest we suffer defeat through failure to keep our eyes upon Him.

Another interesting truth is that God restored His fellowship and power to Israel without restoring the ark. In this way He taught them the lesson which they so badly needed to learn,—that it was not the ark but Himself Who was their strength. So when God in chastening takes something from us on which we have depended more than upon Him, He may not restore the thing of which He has deprived us, but by blessing us in other ways without that particular thing He will teach us to depend upon Himself rather than upon the gifts which He gives us, and which seem to us to be essential. Let us rejoice in the wisdom and love of God and let us humble ourselves under His mighty hand, trusting Him to do all things well. Rom. 8:28.

Sunday, June 15, 1924

Lesson 37

THE LIFE OF SAUL

I Samuel, Chapters 8-12 Golden Text, I Samuel 12:23

The life of Saul affords a lesson in God's permissive providence. God has a purpose for the lives of His people embracing only the very best which could come to them. If permitted to do so He will work this purpose out in and for us, and we will enjoy his choicest blessings. But sometimes He finds us stubborn, and unyielded, and unwilling to let Him direct our lives We insist on having things our own way. We insist on choosing our path for ourselves. When this happens God many times permits us to have our way and blesses us the very best He can in spite of our stubbornness. If we persist in our headstrong course it will become necessary for Him to chasten us severely, but first He seeks to lead us gent'y into yield-edness unto Himself. This method of dealing is exemplified in the life of Saul and in his relationship to the people of Israel.

> I. GOD'S RELUCTANT PERMISSION

The first thing which attracts our attention in this story is the reluctant per-mission which God gave to Israel to have a king. He was reluctant to give this permission because He had something far better for them of which they were robbing themselves in their insistence upon this course. Surely the blessing with which God had followed her through the former years was testimony enough that the best thing for Israel was that God should be recognized as King. With such a King, they needed no human king, and any human king, no matter how earnest he might be, would very probably prove in some respect at least a burden instead of a help to the people. Samuel realized that they were choosing unwisely and it grieved him. He made it a matter of earnest prayer, and God directed him to accede to the people's request, but to plead with them first and to show them the consequences of their choice. This he d'd. He showed them what the king whom they

were choosing would do and warned them that they should be distressed because of their choice. Subsequent events proved the wisdom of this warning, as we shall see in future lessons. But the people refused to hear the voice of Samuel, and insisted that they must have a king (I Sam. 8:19). With this God directed Samuel to make them a king.

In this the people of Israel did a great wrong. They wronged the Lord, for they rejected Him from being King over them, and chose rather to follow the leadership of a man. They did Samuel a wrong, for he was God's minister to them, and in insisting upon a king they virtually told Samuel that his ministry as God's priest was no longer welcome. And, finally, they did themselves a wrong, for they chose a course which robbed them of enjoying the rich blessings which God wanted to give them, and which He would have given them, had they been willing to obey His voice. Let us be-

ware lest, through a stubborn and unyielded will, we reject God's will for our lives and choose instead something which will prove the source of sorrow to us. Psa-78:5-8; Psa. 32:9-10; Isa. 1:19-20.

II. GOD'S GRACIOUS PURPOSE

I Samuel 9:1-27. 10:24

In giving the children of Israel permission to have a king, God graciously purposed to give them the very best He could, and to use the king so far as was possible to be a blessing to them. This gracious purpose He expressed to Samuel in these words, "I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over My people Israel, that he may save My people out of the hand of the Philistines, for I have looked upon My people because their cry is come unto Me" (I Sam. 9:16). When later the people cast lots to see who would be the king, and Saul was chosen, they acknowledged that there was none other among the children of Israel such as he. Of all the children of Israel he was the one most eminently fitted to be their king. In giving him to them, God gave them the best He could, and He purposed to use him for blessing.

So, when we will not permit God to work out His directive will in our lives, in His permissive will He gives us the best He can, and blesses us insofar as we will let Him. What wonderful love prompts such dealing as this with our poor, unworthy souls! God's purposes for us are always purposes of grace, and if we will not suffer him to give us the best, He will, if possible, give us the next best. Psa. 81:13-16; Jud. 2:1-3 with Psa. 44:1-3; Deut. 1:18-21, 26-35 with Deut 2:7 and Deut. 29:5; Psa. 106:7-12; Psa. 106:40-46.

III. GOD'S OVER-RULING POWER

I SAMUEL 10:1-11:15

It would seem that Israel was unwilling even to accept the king which God had chosen, and thus they would have lost even the second best had not God intervened and over-ruled their unwillingness by His power. The first difficulty He encountered was in the life of Saul himself. When the lots were cast for king, he hid

The story of Saul's downfall is a lesson

in obedience, for it clearly shows the wrath

of God against disobedience. The very

heart of this lesson is expressed in two

himself and seemed to be unwilling to be king over Israel. But God had foreseen this unwillingness and had prepared Saul by giving him some special indications of His will; so, when Saul was finally discovered and brought before the people, he did not resist further. The second difficulty which God encountered was the unwillingness of the people to receive Saul. This man is to be commended for his spirit of forbearance in not pressing his claim to the kingdom after he had actually been chosen king. Had he acted as wisely and trustfully in the rest of his life as he did in this circumstance, Saul's life would doubtless have had a much different ending than it did. God over-ruled the opposition of those who were unwilling to receive Saul by giving him such a tremendous victory over the Ammonites that Israel willingly received him for king. The people themselves condemned the opposition, and would have put the opposers to death but for the intervention of Samuel.

How many times God has to over-rule in our lives in order to make even His permissive will the blessing to us that He desires it to be. We are by nature most headstrong and rebellious, and we do often hinder Him in His gracious purposes. But if God cannot rule, He will overrule; if He cannot bring us to accept His directive will, He will, if possible, make us willing to accept the best which He can give us in His permissive will. Gen. 50:20; Gen. 45:5-8; Psa. 89:31-34.

IV. GOD'S WARNING PORTENT

I Sam. 12:16-17

Though God did bless the children of Israel to the limit of their willingness to receive His blessing, still their sin was such that He must warn them of its consequences if they persisted in it. This He did in sending a terrific thunderstorm in answer to Samuel's prayer. This manifestation of God's power and displeasure convicted the people of their sins, and they cried to Samuel to intercede for them, confessing that they had sinned.

So we should learn that if we refuse to respond to His gentle wooing and continue in wilfulness God must chasten us.

A clear instance of this can be found in the parable of the unfruitful fig tree. First it was cultivated and fertilized in an effort to produce fruit, but upon failure to respond to this treatment, it was cut down (Luke 13:69). The same principle is seen in Paul's dealing with backslidden Christians at Corinth. He teaches them and warns them of the consequences of their sin. He exhorts them to repent, seeking to lead them out of it into obedience to the will of God. But he expresses the fear lest if they do not respond God will punish them in taking their life from them (II Cor. 12:19-21). I Cor. 11:30-32.

V. GOD'S FAITHFUL PROMISE

I Sam. 12:22

But, though He must warn the children of Israel of judgment if they persisted in their wickedness, God promised that He would not utterly forsake them. He had called Abraham, Isaac, and Jacob to become a people and He had promised to make their seed great. He had not forgotten His promise, nor would He do so even in this time of provocation. He never forgot that promise. Again and again He has had to chasten Israel. For many years at a time it has seemed that He has forgotten her, but He has been faithful to His promise and there is always a remnant according to the election of grace. He will one day prove His faithfulness in restoring His people to their own land. Ezek, 16:60.

So, in the lives of Christians, God will not be unfaithful to His promise even though He has to chasten severely. He has promised eternal life to all who believe in Him. This He has given, nevertheless we prove unfaithful and stubborn many times. In cases of persistent willfulness God must chasten, sometimes even to the taking away of the physical life. But He is faithful Who has promised and the life which He has given He will never take again from the soul. It may seem in the time of His chastening that He has forgotten, but there is a day coming when the chastened soul will stand among the redeemed of the Lord in resurrection glory, and it will be proven then that God is faithful to His promise. II Tim. 2:13.

Sunday, June 22, 1924

Lesson 38

SAUL'S DOWNFALL

I Samuel chapters 13-15 Golden Text, I Sam. 15:22

fies the obedience which delights the Lord, but Saul in his failure to obey God's Word regarding the destruction of the Amalekites exemplifies the disobedience which incurs His anger.

I. THE STANDARD OF OBEDIENCE

God's standard of obedience is His Word. He has spoken plainly in the Word concerning His will for the lives of men and in order to render the obedience pleasing to Him men must take heed to the Word. It is a mistake for us to seek special revelations of God's will, or special signs when He has given us His Word to be the supreme standard of guidance. It is a sin when we endeavor to weaken God's Word by private interpretation. It is also a sin for us to listen to men as

they try to tell us that God does not mean just what He says. We can obey God and please Him only as we pay strict attention to His Word. It was in failure to do this that Saul fell. He had a plain word from the Lord to guide Him. We are told twice that he "rejected the Word of the Lord." We shall see more of this when we study concerning the penalty of disobedience. Let us, however, bear constantly in mind this thought—that for the Christian God's Word should be the final expression of authority, either in matters of doctrine or of Christian living. It is the standard by which we should order both our faith and our conduct. Psa. 119:9, 11, 105; Psa. 19:8-11; Prov. 13:13; Jer. 8:8-9.

II. THE REWARD OF OBEDIENCE

verses, one of which is our Golden Text: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, He hath also rejected thee from being King" (I Sam. 15:22-23). In these verses we have the standard of obedience raised and here we find God's expression of His pleasure in obedience and His displeasure with disobedience. As we shall see, Jonathan in his victory over the Philistines exempli-

Let us also bear in mind that in order to be pleasing to God obedience must spring from faith. It is impossible for the unbeliever to render obedience to God's Word which is pleasing to Him. Should he do this he would at once cease to be an unbeliever, for the message of Cod to the lost man is, "Believe on the Lord Jesus Christ and thou shalt be saved' (Acts 16:31). God Himself makes it very clear that in order to render obedience acceptable to Him, the soul must believe His Word when He says, "Without faith it is impossible to please Him" (Heb. 11:6). It is obvious that if God's Word is the supreme standard of obedience one cannot be obedient without believing the Word. From this it is evident that obedience is not only the duty, but it is also the exclusive privilege of the child of God.

Jonathan exemplifies the faith which is the fountain of true obedience. He first cast a glance at the foe who was threatening Israel and before whom she was, humanly speaking, in a desperate plight, for the people had no weapon. Then he gazed by faith into the face of God and went against the enemy trusting God to give him the victory. The sublime faith of this man is seen in two things. In the first place he recognized that it was the cause of God and that if victory were to be won God Himself must fight for them. Then he recognized God's power to deliver His people and to defeat His enemies. So strong was his faith in the power of God that Jonathan was willing with a single companion to attack an enemy numbering thousands. Hear the clear testimony which he bore, "There is no restraint to the Lord to save by many or by few" (I Sam. 14:6). When considering the task to which he was about to set his hand, Jonathan first waited to know the will of God concerning a circumstance for which he had no clear word from the Lord. He did not doubt for a minute His ability to deliver, nor His willingness to do so, but he did test whether the time and manner in which he was proposing to attack the foe was according to the will of God. Upon being assured that they were, he hesitated no longer, but went forward, obeying what he believed to be God's will, and God wonderfully rewarded his obedience. He gave him such strength that he was able to slay with the help of his armour bearer, twenty Philistines at the first assault. This combined with an earthquake which God sent to help His servant, so frightened the Philistines that they began to attack one another. The confusion soon came to the attention of the Israelites who came out of hiding and pursued them inflicting terrible defeat upon them. Thus God ever rewards His children when they obey Him and walk according to His will. II Tim-2:15; Psa. 19:11; Psa. 1:2-3; Prov. 1:33; Acts. 5:29.

III. THE PENALTY OF DISOBEDIENCE

But Saul presents a striking contrast to Jonathan, for he exemplifies the spirit of disobedience and faithlessness which God must punish. This will be seen in may things in the incident with which this story opens. Saul disobeyed a plain indication of God's will, God had instructable him by the mouth of Samuel to wait in Gilgal until the man of God came to

him to offer sacrifice for him, and the law had ordained that the priests of God's appointment were the ones to offer sacrifice before Him. Saul disobeyed both of these instructions for he presumed to offer sacrifice himself because he was impatient at Samuel's delay in coming. The contrast is most clearly seen, however, in the very incident in which Jonathan's faith was so signally manifested. Instead of recognizing that the cause was the Lord's and that he could trust Him to accomplish for Him, Saul made it a personal matter and resorted to desperate human expedients to accomplish his purposes. He bound the people with an oath, saying, "Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies" (I Sam. 14:24). Because of his faithlessness and self-centeredness God did not give Saul the victory which might have been his if he had held the attitude of faith which his son Jonathan had. He also discomfited him in the eyes of Israel by frustrating his purpose to kill Jonathan for breaking his oath.

But the sin of Saul is most clearly shown in his warfare with the Amalekites. God had given positive instructions that the should utterly destroy them and their possessions, and that he should spare nothing Saul flagrantly disobeyed this word by sparing Agag, the king, and by saving the best of the flocks and the herds. And in spite of this wilful disabedience, when he was told of his sin Saul protested that he had not disobeyed at all. He sought to justify himself by a private interpretation of the Word of God, and to shift the responsibility saying that it was the people who had influenced him. How like all of us that is. We face an unwelcome teaching in God's Word and interpret it to suit ourselves, or else we permit someone else to do so for us. We then seek to substitute actions in accordance with

our private interpretation, or that of our friends, for those demanded by the plain teaching of the Word. And when we are faced with our sins we are always full of excuses, and self-justification. II Pet. 1:20: Ias. 1:22-25: Ias. 1:10-20.

1:20; Jas. 1:22-25; Isa. 1:19-20.

But in spite of Saul's self-justification and excuse God condemned his action and pronounced judgment in rending the kingdom from him. Twice He said to him through the lips of Samuel, "Thou hast rejected the Word of the Lord and the Lord hath rejected thee from being king over Israel." In the punishment of Saul we have a clear indication of the punishment which will be ours if we, like him, reject the Word of the Lord. God has provided that if His children will be obedient He will give them rewards. These rewards, according to the teaching of the Word, are positions of authority in Christ's Kingdom. "If we suffer we shall also reign with Him" (II Tim. 2:12). But if we are disobedient to the express will of God He cannot give us these rewards. He will deprive us of the pleasure of reigning with Christ. So He says, "If we deny Him (the suffering) He also will deny us" (the reigning) (II Tim. 2:-2). Again and again throughout the Scripture He holds out to the believer the promise of reward if he will obey His voice, but He repeatedly warns us against disobedience and consequent loss of our reward. Let us therefore, take heed lest in rejecting the Word of God we make it necessary for Him to reject us from the crown. Let us remember, however, that the rewards of obedience have nothing to do with our salvation. We may lose our rewards, for they depend upon our obedience to the will of God, but praise His name, we can never lose our salvation for it depends entirely upon the grace of God as manifested in the finished work of Christ upon the Cross. I Cor. 3:11-15; Deut. 28:58-68; Rev. 2:10; Rev. 2:25-27; Rev. 22:12.

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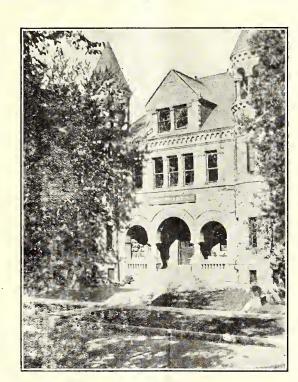
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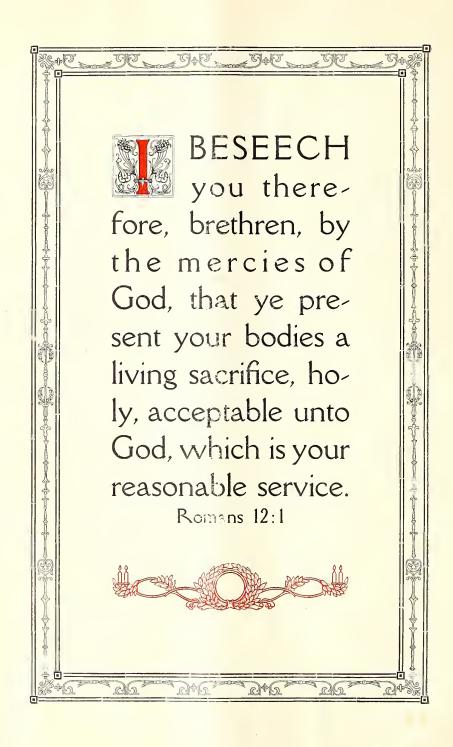


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A Bible Study Magazine for Earnest Men and Women Everywhere

Clifton L. Fowler, Editor

YIELDED LIFE NUMBER

SECTION TWO

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Denver Bible Institute
and of
"Grace and Truth"

We believe:

- 1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit— Jno. 4:24.
- 2. In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
- 3. In the personality of Satan. Job 1:6-7.
- 4. In the depravity and lost condition of all men by nature. Rom. 3:19.
- 5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
- 6. In the shed blood of Jesus Christ, the only atonement for sins. Rom 3:25.
- 7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
- 8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.
- 9. That the Holy Spirit is a person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
- 10. In the eternal security of all believers. Jno. 10:28-29.
- In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.
- 12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
- 13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
- 14. That all believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
- 15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRU

As The Editor Sees

Bryan's book, that Bryan's book that Bryan's with Bryan's will be started by the started by the

The Yielded Life and Parents

OD wants the sacrificial service of young men and of young women. In His Word He calls for that service and throws out the warning, "Let no man despise thy youth."

But parents often object. To them it seems most absurd that they should go to the suffering and expense of bringing a child into the world and supporting and educating that child "only for Christian work." Some parents view their offspring as though the children were their property in the same sense that they own a town lot, a cow, or an automobile. They frankly say that they expect their children to support them in their

old age. The apostle gives rather cold comfort to parents holding this selfish view when he says, "For the children ought not to lay up for the parents, but the parents for the children" (II Cor. 12:14).

God's cause needs parents who, like Hannah, are wiling to devote their "Samuels" to the Lord God and to His service. When Christian parents become willing to take the Hannah position concerning their children, one of the great problems of many a yielded life will be solved. Hannah said concerning Samuel, "As long as he liveth he shall be lent to the Lord" (I Sam. 1:28). When parents learn to thus give their children unto God, it will not be difficult for the young struggling Christian worker to enter happily into the words of Jesus when He said, "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37). "Parental interference and objection is all too frequently the cause of a broken life. God give us Hannahs!

In a professing Christian home in a western state there were three sons. Fine fellows they were, strong, upstanding, honorable and clean. Into this home, some years ago, came an earnest, active Christian worker for a visit of a fortnight. Frequent Christian conversations took place between the three young men and the Christian worker, for the young men were all nominal Christians. The Christian worker presented the Biblical appeal of God for lives that are yielded to Him for His service. One by one the three young men, in grave and solemn

SATURATED with prayers for God's blessing upon it, we send forth the second section of the Yielded Life Number. If these words should fall under the eye of any young Christian, we plead that this appeal be heeded: Give your life to Jesus, don't give it to some secular pursuit, give it to Him. Then get into a Bible Institute for your training, and go forth with the message of light to the souls that sit in darkness.

decision, gave their lives to God to work for Him until Jesus comes. When the parents were approached and told of the glorious decisions of their three boys they immediately objected. In fact they frankly told the Christian worker that they had planned for their boys to be cattle-raisers, consequently had settled in a cattle country and trained the lads with their cattleraising future in view. For them to go into Christian training and work would utterly disarrange the plan which the parents and boys had mutually agreed upon. That was years ago. Today those three men are working hard at cattle-raising.

God called them to Christian service but their parents called them to the saddle and the range. The parents

won out. God took a back seat.

The call of God to young men and women is, "yield yourselves unto God," and the call of God to parents is, "Be as Hannah and give thy child unto God for his whole life time. It is a day of joyous victory indeed, when both parents and children learn to say from a full heart.—

"Have thine own way, Lord!

Have thine own way."

Bryan's Ignorance

POOR Bryan! He has been guilty of a glorious and loyal defense of God's Word. He has stood for truth in an hour of apostasy. He has championed common sense against the wild vagaries of an evolution-soaked, would-be scientific coterie. He is suffering the consequences. He is attacked and maligned by every pewee professor and cheap-skate modernist who gets the chance.

By way of illustration, here is a case. The Rt. Rev. Fred Ingley, Bishop Coadjutor of Colorado, of the Episcopal Church, said, according to the Denver Post:

"William Jennings Bryan is an unsafe guide in matters of religion, because he stopped thinking thirty-five years ago."

Can that accusation be demonstrated? Read

Bryan's book, "In His Image," and you will decide that Bryan's thinker is still in fine trim and "hitting on all six." In fact you will decide that instead of Bryan having stopped thinking, his critics have never started!

Bobbed Hair

THE present-day feminine practice of bobbing the hair, although popular in many quarters, is meeting, we are thankful to say, with occasional rebuffs. A New Orleans hospital has placed the ban on nurses with bobbed hair. Three hospitals in Chicago have also frowned officially on the "Frowsy Top" and the "Egyptian Bob." We quote the Chicago Tribune:

'Following the suspension Monday of twelve nurses in a New Orleans hospital because they had bobbed their hair, orders were issued Tuesday at the Cook County, American and Presbyterian hospitals that nurses with bobbed hair were not to go on duty unless they camouflaged with a net or a bunch of artificial hair.

"Miss Mary Wheeler, superintendent of nurses at Cook County hospital, says bobbed hair detracts from the dignity of that profession.

"'A frivolous person cannot inspire confidence in patients,' she said. 'When a woman bobs her hair she takes on a frivolous appearance. Who wants a frivolous nurse with flying hair to give medicine at a time when it is a question of life or death?'"

When thoughtful and balanced leaders in secular professions see the emptiness and lack of depth evinced by those who take up such harum-scarum fads as hair bobbing, it is high time for the Christian leader to ask the question, "Are those who sit under my ministry drifting into this distinctly worldly thing?" Should Christian women bob their hair simply because a whole galaxy of movie stars have bobbed theirs? Should the excuse, "Everybody's doing it," be sufficient to induce a believing woman to adopt a practice which admittedly had a bad start? Should "style" be the guide-post of God's pilgrims and strangers? Can a Christian man have any real respect for the woman who starts on the mannish swagger-stick,—bobbed hair,—cigarette, pants pathway? Does the Word of God call Christian women to a sedate and sober life, or to a career of worldliness? Does God desire His followers to be a horde of tomboys?

The Bible answer is clear:

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with broided hair, or gold, or pearls or costly array" (I Tim. 2:9).

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

"But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Cor. 11:14-15).

Modernistic looseness toward the simple behests of God's Word is appearing in every department of human life. The crying need of the hour is that God's "little flock," both men and women, shall submit themselves with increasing consecration to the words of the Book of books.

The little boy of Minneapolis, Minn., mentioned

in a news item in the Rocky Mountain News, had better judgment than some of his elders. We quote:

"Because his mother bobbed her hair and 'she doesn't look like my mamma any more,' Herbert Tripp, 7-year-old son of Mrs. Beatrice Gunderson, ran away Monday."

No matter what may be the debased opinions of the dupes of an apostatizing age, the present-day "frizzle-headed sissy" or "King Tut Maiden" has lost her beauty and her glory in the sight of little children and in the sight of God.

A Logical Modernist

L OGICAL Modernists are scarce. And those who do occasionally exude a sentiment which has a measure of logicalness to recommend it, will bury that sentiment in such a mawkish mess of maudlin moonshine as to cause their logic to lose its lustre.

We have particularly in mind the Rev. T. B. Gregory, an erstwhile ecclesiastic of modernistic bent, who writes "filler" for the editorial page of the Rocky Mountain News. A sample of the sulphuric vapidity which flows from the pen of this Gregory is found in the News for June 1:

"Some churches are resorting to cheap and sensational advertising to get people to come out: some are looking the apparent facts squarely in the face and assuming that the ancient creeds are no longer worth bothering with, and others still are making downright asses of themselves preaching the midsummer madness known as fundamentalism.

"The namby-pamby heaven and the filthy, sulphurous hell of theology have gone the way all superstitions sooner or later go."

It can easily be seen that Gregory is a gentle spirit whose voice is always colored by mildness and whose words bespeak rectitude.

This Gregory, in spite of his blasphemous modernism, arrived at a logical, and to us an inescapable, conclusion in the News of June 15. He is discussing the spineless inconsistency exhibited by the Board of Bishops of the Methodist Episcopal Church at their meeting in Springfield, Mass. We quote again:

"They got all mixed up, and the more they turned and twisted the deeper became their embarassment.

"The bishops came out squarely for fundamentalism, and at the same time they declared themselves as being in favor of lifting the ban on dancing, cardplaying, theatergoing and the circus.

"There's the rub; for between the two there can be no compromise.

"Either fundamentalism is the dying relic of medieval superstition, or it is what its adherents claim it is—the revealed truth of Almighty God.

"And if it is the latter, the attempt to lift the ban on worldly pleasures is as wrong as it is foolish. If the orthodox theory of things is the correct one, it is as clear as day that all worldly pleasure should be avoided as one would shun the pestilence, and every son and daughter of Adam should have but one thought—"What shall I do to be saved?"

"If the old orthodoxy is true, the young man or woman in the Methodist church, or in any other church, or outside the churches, who goes to fooling with cards, dances, circuses and theaters deserves to be damned for being such a fool."

Gregory is right for once. He declares a truth which every thinking man must face. If fundamentalism is true, worldliness is sin. Of course Gregory's other conclusion, which he leaves unexpressed, is,-If modernism is true, worldliness is entirely satisfactory. And in this conclusion he is also If the abominable infidelity of modernism right. be true, then the lust of the dance, the suggestiveness of the theater, the wild excitement of the gambling table, and the coarseness of the circus are just as much to be sought after as any of the better things of life. If heaven and hell are unreal then the logical thing for every man to do is to have his fling. If this life is the end of life, then the sensible conduct is to taste of every vice and virtue, plunge into every passion and learn the blessing of every power.

But if God's Word be true, as every fundamentalist firmly believes, then Gregory's position on worldliness must be accepted,—It is foolishness, yea sin, for young people to drift into any of the evil pleasures of the age. The command of God's Word rings clear and true:

Be not conformed to this world but be ye transformed!" (Rom. 12:2).

A Shout of Praise and An Earnest Appeal

THE type for this isue of "Grace and Truth" was set on the new linotype machine which God in answer to prayer has added to the equipment of the Institute Publishing Co. Our hearts are filled with joy as we are thus permitted to record His faithfulness.

When the machine was fully set up, connected to both electricity and gas, and ready for operation,

a group of the workers gathered about it, and in fervent gratitude to God lifted glad hearts to Him. The first slug made was, "Praise God from Whom all blessings flow." It was sent to the child of God whom the Lord used to make the linotype a possibility. His promises are vindicated. His Word doth not fail.

And now we face another need.

As God has opened doors for the sending forth of the printed message of Jesus and His love our present press equipment has become most inadequate. All of our present publications are printed on our two Gordon presses. This is an archaic way to print such a magazine as "Grace and Truth" and entails an amount of labor that is positively This labor has been performed, during Herculean. the opening months of the Magazine's testimony, as a sacrificial love-gift to God, those making the sacrifice being compelled at times to work until far into the night. We believe that God would not have this condition to continue. A cylinder press of the right style and with the proper features would reduce our expense, eliminate this abnormal labor now required of our workers, and put us in a position where we could publish our own books Such a press, new, would cost in the and booklets. neighborhood of \$6,000.00.

We are calling on the whole "Grace and Truth" family to join with us in prayer that God shall provide the means whereby this needed piece of machinery may be installed and put to work for Him.

Attentive readers of the magazine know our financial policy. We feel that God is not honored by Christian work being saddled with debt, hence we expect God to send in the total amount of our need, before we make the purchase. Praise His Name He is able. He did it in the case of the linotype. We are trusting Him to once more make bare His arm in the case of the cylinder press.

Pray, brethren, pray!

A Human Document

What God Did With One Business Man

by THE EDITOR

HE call of God, by His Spirit, through His Word, to the souls of men is a call for yield-edness for service. Here is a wonderfull case told by the man himself in a couple of letters written to the Editor. Do you want an intimate glimpse into the workings of a soul while it is under the operation of Spiritual conviction? Then here is the opportunity. The man begins by paving the way for his story. Remember this, the young man who thus faces the claim of God on his life is a university graduate and a man of business experience and influence.

"Fortunately, we subscribed to "Grace and Truth" at the beginning, and as a result I have

had here at hand, a wealth of material upon which to feed during these past two months of mighty upheaval, and terrible conflict within me. I had scarcely looked inside of an issue of the magazine, until God worked His miracle of love and grace in my heart and life, during a crisis which came upon me about two months ago. And so I have, in the main, just started with the first number, and have been reading right through. It has certainly been a wonderful source of strength and inspiration—or rather, a source of wonderful strength and inspiration.

"Tonight I have just been reading, in the Feb-

"Tonight I have just been reading, in the February issue, your appeal for prayer helpers. I wish to accept the challenge of that appeal. I am glad that I can say to you, that I have been praying daily for yourself and the school, for a time already, because I have been convinced that you

are perhaps the most thoro and correct witness of the true exposition and interpretation and application of the Word of God, that there is in the country today".

Now he plunges into the very heart of things, bringing us face to face with the crucial struggle of his soul in a midnight conflict when God and Satan stood before him as living realities demanding that his soul make choice.

"I had not offered any sort of a prayer to God, for more than two years, perhaps, until the night of that awful experience, when about 2 A. M., I came face to face with the certainty of complete and overwhelming defeat at the hands of the Adversary. In the agony, and the despair, and the utter helplessness and hopelessness, that I experienced at that time, I cried out, aloud, "Jesus, Jesus, help me," He not only gave me a miraculous victory that night, but has blotted out of my life since that moment, the destructive thing that has been a blight upon my life for lo these many years, and which I have fought with the very last ounce of strength and will power that I possessed, always, but ever without success.'

And now the initial decision having been successfully made we see the soul of this yielded Christian young man made the focal point for every subtil malignity of satanic attack. With implacable and cruel hate, the Devil sets on the soul of this man, still so new to the problems of the yielded life, seeking to dismay and discourage him.

"And so, tho I am a be-ginner in practical, real Christian work, I feel that in having lad such a remarkable answer to prayer, I am more than eligible to membership in the "D. B. I. Prayer Fellowship". And the Lord has most graciously sustained and strengthened me, in answer to prayer, during these recent weeks, when the Adversary has been assailing me with all the fierceness of his power because of my decision to yield my life to the Lord Jesus, wholly and without reserve. Many times

I have felt as tho I could not "stand the gaff," but in every instance I have found in prayer a safe and sure retreat."

Now he becomes utterly ruthless with himself, laying bare the delicate and sensitive frailties of the soul.

"I do not make friends easily, and do not like to talk. These two things have played a large part in my refusal to yield myself wholly unto the Lord. And so I have tried to compromise by saying to the Lord that I would give Him large gifts of money, if He would bless me financially. answer to that proposition, has been to lay me very low in a financial way three times in the last five years, and I am in one of those experiences now. And yet I can say now, in all sincerity and truth, that I thank Him for it, because I know that if He had blessed me in a financial way, I should have attributed my success to my own brilliant work, and I should have been satisfied in my material comforts, and would have undoubtedly drifted farther and farther away."

But even as he writes, the Adversary, enraged by the victory of the Lord Jesus in this precious soul, assails again with a persistence and a fierceness which almost results in the young man being defeated.

"Even now, I am mightily tempted to tear this letter out of the machine, and to destroy it. It seems foolish to me from the human viewpoint, but as I have sought earnestly and prayerfully to ascertain the Lord's will for me, I have felt led to yield my life. While doubts, questions, and fears have almost overwhelmed me recently, yet I do believe with all of my heart and soul that,-well, just what you believe, as expressed in the Doctrinal Statement that you publish in "Grace and Truth" every month. I yearn to be more thoroly grounded and anchored in that belief thru the study of the revelation of these things that there or 'a steady flow of conversation', but I have a conviction that if I will study the Word, and learn its truths, the Lord will supply the power that will enable me to preach them.

'It is so hard to have the faith of a little child. Life is so real, and present, and we are so fully conscious of its needs, and problems and difficulties, and its sorrow and distress and heartaches.

It seems to me that in my slavery I have experienced the very tortures of Hell itself, and I have become so in the habit of being braced, and tensed, and strained, to endure the inevitable defeat and discouragement (and the fear of it), that I find it especially hard, I think, to relax, to rest in the Iord, and to trust Him implicitly for all things. I have recently memorized Phil. 4:19, "My God shall supply all your need according to His riches in glory by Christ Jesus," and also Rom. 8:32, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." And why should He not, when to freely give us all things is such a little matter, compared to the Gift of the Only Begotten Son, to die for our sins. And when I think, that the promise to supply all our need is qualified by 'ac-cording to His riches in glory', I am overwhelmed. I meditate much upon these promises, and pray daily that I may become

more and more firmly grounded upon them.'

Praise God, the Spirit of God still moves upon the hearts of men. Praise His name, there is still power in His mighty Word. Thanks be unto God. there are still willing souls who are waiting to respond to the wooing of the Spirit. We have followed the excruciating conflict of this earnest soul as he passed through countless testings. as he lets us see the result.

"Jesus Christ has done so much for me that I want to give Him back for service, the new life that He gave me some ten weeks ago, and in so far as I know myself, I care not where or how He decides to use me. I am all too well aware of my own weakness and impotence and unfitness, but I believe that He delights to manifest His power and His strength thru the weakness of an instrument that is yielded to Him, and so it is my purpose by His grace to trust Him to accomplish His own purposes in my life, and to let Him have His way with me."

What has been your Christian experience? Has it measured up to your fullest expectation? Read this man's experience and ask yourself,—do l expect God's richest blessing and yet refuse to give Him my all?

What The Yielded Life Is Not

by H. A. WILSON

ONFUSED ideas concerning the yielded life have hindered many souls from making the most important decision of the Christian life, or else have led them into most deplorable fanaticism. Either of these extremes is disastrous to the life which is affected, for both rob the soul of the blessings which God intends for it. Powerlessness in service, or utter lack of service for Christ, impotence in the face of temptation, discouragement and joylessness in the Christian life, and even demon possession are common results of the widespread confusion on this subject. In order that some of the mistaken ideas which men have cherished and which have stunted their spiritual development may be cleared up, it is profitable for us to consider them in the light of God's Word.

PERHAPS the most common mistake which men make is to think that in accepting Christ they have left no decision to be made. It may very normally occur that at the time of accepting the Saviour men yield their lives to Him. But this is not always the case. In fact, it usualy happens that through insufficient instruction men do not then realize the necessity of yielding the life, and that decision is left for a later time. Thus also it happens that many who really are saved, through trusting in Christ, never yield to Him. It is very important, therefore, at the outset of our study that we recognize that while it may accompany that decision, THE YIELD-ED LIFE IS NOT A DECISION TO ACCEPT JESUS CHRIST AS SAVIOUR. This is made very clear in a careful study of the teaching of God's Word on the subject.

One of the most noticeable things in that teaching is that God's appeals for the yielded life are always directed to the believer. Not once does He ask the unbeliever to yield his life, but rather to accept His gift of salvation through faith in Christ. Were the yielding of the life and the accepting of Christ the same, we might naturally expect to find God appealing to the unbeliever for the yielded life, and the very fact that this is not done is clear evidence of the difference between the two. Not only so, but if the two decisions were identical, it would be confusion for God to appeal to the believer for a decision which he had already made. Of all books in the

REAT has been the confusion concerning the truth of the yielded life. Wilson, approaching the subject from the negative standpoint, demolishes the false conceptions which have been current, and permits the truth to stand forth in all the clarity of the Word. Read this study carefully, then scripturally yield your life unto God.

Bible those which the Spirit of God gave to us through the Apostle Paul abound most in clear appeals for the yielded life, and they are of all the Bible the books most definitely addressed to believers. passage chosen from among many found in them makes it radiantly clear that God's appeals for the yielded life are addressed to those who have already been saved through faith in Christ. This passage is Romans 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Only believers can respond to such an appeals, for they alone, of all men, are alive from the dead. Unbelievers are said to be "dead in trespasses and sins."

The conclusion that this exhortation is addressed to believers is further confirmed by the context. is further confirmed by the context.

Another striking fact is that God's appeals for the yielded life are always based on the mercy which He has already shown to those addressed. This precludes the possibility of accepting Christ and yielding the life being the same, for mercy can be obtained from God only by accepting the Savior. The very fact that His mercies are the basis for the appeal to yield the life prove conclusively that those to whom He appeals have already made the decision to accept Christ. Many passages might be cited in support of this, but one must suffice. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Romans 12:1-2).

From these facts we can arrive at but one conclusion,—the yielding of the life is a separate decision from that of accepting Christ as Savior. To the unbeliever God says, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). But to believers He says, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's" (I Cor. 6:19-20).

Have Thine own way, Lord!

Have Thine own way!

Thou art the Potter,

I am the clay.

Mould me and make me

After Thy will,

While I am waiting

Yielded and still.

THERE are others, however, who insist that the thing which is necessary if believers are to enjoy power in service and victory in their personal Christian lives is that they receive the baptism of the Holy Spirit. This experience is sometimes called "the second blessing." We would not for a moment depreciate the value of any scriptural dealing of the Third Person of the Trinity with the souls of His children, but we regard this teaching as an unscriptural and Satanic substitute for the truth of the yielded life. Three facts set forth in God's Word make it clear that THE YIELDED LIFE IS NOT THE BAPTISM OF THE HOLY SPIRIT.

First of all, the yielded life is not primarily our receiving anything from God, but rather our giving something to God. In the teaching on this subject we find many such expressions as these: "Yield yourselves unto God" (Rom. 6:13); "Present your bodies" (Rom. 12:1-2); "Yield your members servants unto righteousness" (Rom. 6:19); "Submit yourselves unto God." (Jas. 4:7). Surely such phraseology would be strange, were God in them appealing for us to receive the baptism of the Holy Spirit. Of course it is true in the strictest sense that we cannot give anything to God that does not already belong to Him. But the appeal for the yielded life is an appeal for us to recognize His claim upon usand to permit Him in our lives to possess what He has already purchased. The fact that the Scripture teaching on the yielded life appeals for believers to let God have the life is clear indication that it cannot be receiving the baptism of the Holy Spirit. for that would not be giving to God, but receiving from God.

Again, inasmuch as God's appeals for the yielded life are always addressed to believers, He cannot in those appeals be asking them to receive the baptism of the Holy Spirit, for this they did when they believed. The teaching of the Word on this point is very clear. The First Corinthian epistle is addressed to "the church of God which is at Corinth......with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (I Cor. 1:2). It will be seen at a glance that this epistle is

addressed to all believers. A little later it is said of them, "By one spirit are we all baptized" (I Cor. 12:13). The teaching of this passage is very clear. All believers are baptized by the Holy Spirit. "But," these people will object, "many in the book of Acts were baptized by the Holy Spirit after having believed." It is true that this was done in those days, but even a casual reading of the book cannot fail to disclose that the book of Acts records the beginning of the Holy Spirit's baptismal work. Men were not baptized by the Holy Spirit before the Day of Pentecost, though there were believers before that time. When this operation of the Spirit began, the believers who were then living received His baptism subsequent to their believing. Since that time however, the baptism of the Holy Spirit comes to a believer immediately upon his believing. All believers having received the baptism of the Holy Spirit according to the plain teaching of the Word of God, the appeals for the yielded life cannot be appeals to receive what has already been given. The yielded life is not receiving the baptism of the Holy Spirit.

We need, however, to note that the yielded life is the Scriptural method of becoming filled with the Spirit. We must, moreover, carefully distinguish between the work of the Holy Spirit in baptizing believers into the Body of Christ and His work in filling them and empowering them for service. These are two separate and distinct activities, and if they are confused the soul is led into dangerous errors. While God teaches, as we have seen, that all believers are baptized by the Holy Spirit, He appeals to them to be filled with the Spirit. In Ephesians 5:18 He says, "Be not drunk with wine, wherein is excess, but be filled with the Spirit." This passage coming as it does in the middle of an earnest appeal for the yielded life, shows us at once that one of the fruits of the yielded life is the infilling of the Holy Spirit. When the soul believes he is regenerated, baptized, and indwelt by the Spirit; but when he yields to God, in that act and in that attitude he permits the Spirit to fill him. It is noteworthy, too, that the invariable result of the infilling of the Spirit is not some sensational experience, such as speaking in tongues, etc., but it is that the man who is filled with the Spirit testifies concerning the things of the Lord. (See Luke 1:67-79; Acts 2:4, 11; Acts 4:8-12, 31; Acts 9:17-20.)

A N equally dangerous teaching is that believers may and should have their sinful old natures erad-Those who teach this teach that in so doing icated. men arrive at a stage of perfection in which it is impossible for them to commit sin. This teaching is sometimes called "sanctification," and sometimes it is denominated "holiness." Its bad effects are three-The soul is first led into an unhealthy and unscriptural introspection, looking for some experience which will purge him from the old flesh nature which is the fountain of sin. Thus, instead of being occupied in Christ, Who alone can give victory over sin he becomes occupied in self, and is plunged deeper than ever into the sins which he is seeking to es-Then follows the second evil fruit of this mistaken idea, for the soul seeking to be rid of its enemy and failing in the attempt, is plunged into the depths of despendency. In some cases such souls even conclude that their failure to attain "sinless perfection" is due to their having "grieved away" the Holy Spirit. They are then torn with agony, because they think they have committed the unpardonable sin, and cannot be saved. If, however, a soul which is ensnared in the eradication teaching escapes the despondency due to frank recognition that the old nature has not been eradicated, that soul is almost certain to be led into a smug hypocrisy. Such are those who claim a sinless state which they do not actually possess. So THE YIELDED LIFE IS NOT THE ERADICATION OF THE OLD NATURE. The wholly unscriptural character of such teaching is apparent with a little study of the Scriptures which appeal for the yielded life.

It is true that in our position before God the old nature is reckoned crucified with Christ and completely destroyed. Of this we read in Rom. 6:6, "Knowing this that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." But that this is purely a matter of our position is clear from the fact that again and again in the rest of this chapter we are appealed to not to yield our members as instruments of unrighteousness unto "sin." Now "sin" is one of the most commonly employed names of the old nature. Therefore the old nature cannot be eradicated in our lives, for God would not appeal to us not to yield to something which did not exist. The fact that He does so appeal to those whose old natures are said to be crucified with Christ proves that this is a matter of the standing and not of the state. It is not until Christ comes again that we actually shall be free from the presence of this enemy of our

That the yielded life is not the eradication of the old nature is made very plain in one of the clearest passages on the yielded life: "Neither yield ye your members as instruments of unrighteousnes unto sin, but yield yourselves to God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom.6:13). It is apparent in this passage that God does not appeal for the believer to have his old nature (sin) eradicated, but rather for him to oppose its continued evil influence by the yielding of the life to God.

Contrary to the teaching that the old nature may be eradicated, God's Word constantly makes the yielded life a means of victory over the lusts which he produces. In Gal. 5:16 we read, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh." To walk in the Spirit is to yield the life to God. following the leading of the new man which is in us. The "flesh" is but another name for the old man. Thus this passage really says, "Walk in yieldedness to God, and He will give you victory over the old man." He is able to give to the soul such complete victory as staggers our imagination. It is not possible for the believer to get a state where he cannot sin, but it is possible, in the grace of God, through yieldedness to Him, for the soul to be victorious over Let us, then, have done with foolish and unscriptural seeking for the eradication of the old nature, and let us by yielding the life to God place ourselves in a position where He can give us victory over sin.

STILL another class of teachers tell us that it is wicked for us to teach Christian young people that God wants men definitely and unreservedly to yield the life to Him and to enter exclusively into Christian service. These teachers shrink from the thought that a minister should recieve his support from the offerings of those to whom he ministers in spiritual things. They forget that the Scripture teaches definitely that "they which preach the Gospel should live of the Gospel" (1 Cor. 9:14) and that God exhorts "him that is taught in the Word" to "communicate unto him that teacheth, in all good things" (Gal. 6:6). They insist that God's minister should work at some business to make a living while preaching the Word. It is, perhaps, one of the most insidious of the mistaken ideas about the yielded life. It is very plausible to the natural man, and those who teach it are many times people of sincere and undoubted faith in the Word of God, and are possessed of sound understanding of the Word in many other respects. Despite this fact THE YIELDED LIFE IS NOT "RESERVATIONISM."

The Word of God abounds in examples which prove the scripturalness of an unreserved yielding of the life to God to enter into exclusive Christian work. The twelve disciples, when they heard the call of Jesus, "Follow Me, and I will make you fishers of men" (Matt. 4:19), did not interpret it to mean, "continue in your business and serve Me with your spare time and I will bless you." Rather they left their nets or whatever the business in which they were engaged and followed Him. Paul, when he heard the call, did not interpret it to mean that he was to engage in secular work, preaching the Gospel whenever he could find time. It is true that on a few occasions he did work at the trade of tent-making in order to make expenses, but this seems from its very connection to have been excepional, and his teaching surely indicates that as a rule God wants His people to serve Him unhampered by the cares of secular business. How clear is His exhortation given to that young minister Timothy, "Give attendance to reading, to exhortation, to doctrine......Meditate upon these things; GIVE THY-

Have Thine own way, Lord!

Have Thine own way!

Hold o'er my being,

Absolute sway!

Fill with Thy Spirit,

Till all shall see,

Christ only, always,

Living in me!

SELF WHOLLY TO THEM; that thy profiting may appear to all" (I Timothy 4:13-15).

Of course, it is conceivable that God might lead a man whose life was yielded to Him to engage in some secular work as a means of paying expenses for the primary purpose of his life,—that of preaching the unsearchable riches of Christ. But when the life is yielded, it should be without reservation. No yielded Christian can engage in any line of secular work without clear indication that such is God's will When we yield our lives to Him, we for his life. yield to Him that He may work out His will in all our life, not to serve Him in our spare time. We have no right to engage in business or other secular occupations after yielding the life unless God specifically and definitely leads to such action. It seems very likely in a day when the need for Christian work is so great that God will not so lead many of His yielded children; rather that He will lead them as He did Timothy to give themselves wholly to the work of the ministry. It is also a matter of fact that those who profess to yield the life to Christ for service, at the same time intending to continue in business, usually find that the business of this world crowds out of their lives the business of the Lord. No, the yielded life is not "reservationism."

MANY earnest Christian young people are sidetracked in still a different misconception as to the nature of the yielded life. They express their burden for the work of Christ to their pastor, and he at once urges them to go to some demoninational college or seminary. There, alas, in many instances their faith is shattered, and their vision of Christ is obscured, and they are turned out into the world pitiful spiritual derelicts. Or, perhaps, with shattered faith and blinded vision they apply to the boards of their denomination either to be sent out to the mission field or to be placed in a pastorate in the home land. Upon being located, they spread the pestilential skepticism which has blighted their own lives among others. If, however, they are fortunate enough to enter a school which conserves and establishes their faith, or if they are sufficiently strong to withstand the assaults made upon it by the disguised infidelity which they encounter, they become It is to be blind servants of the denomination. feared that many such really earnest Christians are doing the will of ecclesiastical "bosses" rather than the will of God. They forget that the will of God is not sectarianism. Let no one misunderstand our We do not say that God does not and meaning. will not lead men and women to serve Him in connection with an evangelical denomination. But it is to doubt He both can and does do this. be feared that too often the denomination is placed before God in the lives of those who are engaged in work under such auspices.

God's Word makes it very clear that believers are called to yield the life not to a denomination, but to God. Hear the exhortation of Rom. 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin, but YIELD YOURSELVES UNTO GOD as those who are alive from the dead and your members as instruments of righteousness unto God." It is a sad mistake for Christian young people to permit their sectarian connection to blind

them to the fact that their first responsibility is to God. A remarkable example of the right relationship between yielded Christians and the humans they serve is found in II Cor. 8:5. Here Paul says of the Macedonian believers that "they first gave their own selves UNTO THE LORD, and unto us by the will of God." That is as it should be. No matter what the field of Christian service which may be under consideration, the life should be first yielded to God, and then submitted to the direction of men only by His will. If they would live the yielded life, men should seek not the will of a denomination, but the will of God in deciding the disposition of their gifts, the place of their training for Christian service, the field in which they shall serve, the character of that service, and the connections in which they shall serve, FOR THE YIELDED LIFE IS NOT SEC-TARIANISM.

T is very important also that we recognize that THE YIELDED LIFE IS NOT FANATICISM. Of course, to an unbelieving world, it is bound to seem fanatical for young men and women to yield their lives to God for His service, and to sacrifice personal comfort and ambition on the altar of His will. But is there anything in the teaching of God's Word calling for faith which does not seem fanatical to the natural mind? When we believe that God actually created the heavens and the earth as the Scriptures declare the world cries, "Fanatical!" When we declare our implicit faith in the verbal inspiration of the Word, that too is dominated "fanatical." When for salvation we rely in simple faith upon the sacrificial death of Christ for our sins, again the world cries, "Fanatical!" So, when we yield our lives to God and seek not our own wills but His, we must not be surprised if that, too, is dubbed "fanaticism." The reason for this is not hard to find, for the things of the Spirit of God have always seemed foolish to those who perish. For this we have God's Word: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them for they are spiritually discerned"

On the contrary, God calls the yielded life our "reasonable service" (Rom. 12:1), and the Scripture testifies that "God has given us.....the spirit of power and of love and of a sound mind" (II Tim. 1:7). So, when we yield our lives to Him, it is surely not a fanatical thing for us to do. It is true that some who profess to have yielded their lives to God may manifest most disgusting fanaticism. But when such unfortunate things occur, it is not the result of yielding the life; indeed, such a spirit of fanaticism makes it difficult, if not impossible, for a soul really to enter into the yielded life. No, the yielding of the life is the most sane and sensible thing which we can do. It is the only appropriate response for souls which have been saved at the cost of the shedding of Jesus' blood to make to the love and grace which has saved them. It is the only proper manner of life for those who are declared by the Spirit of God to be resurrected and seated with Christ in heavenly places in their standing before God. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above not on things on the earth; for ye are dead, and your life is hid with Christ in God" (Col. 3:1-3).

Consecration

by C. I. SCOFIELD

"And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without; and there they are unto this day. There was nothing in the ark save two tablets of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord." I Kings 8:6-10.

WISH to begin (I say begin, because the subject is too extensive to consider it fully in the compass of one discourse), the study of the subject of Consecration. I believe it to be, in the common apprehension of believers, greatly encumbered with misconceptions. Is consecration God's act or man's act? Is it partly man's act and partly God's act? If so, what is man's part in it?

Beyond doubt, the subject is vague'y felt to be important. The religious literature of the time insists upon this importance, and very rarely do Christians come together in conventions, or in any large way of gathering, without appointing hours for "Consecration meetings." And, in fact, there is a great deal of so-called consecrating done. The Christ-

ian Endeavor Societies appoint monthly consecration meetings, and so, in a certain sense, there is a perpetual consecration work going on. There is a great deal of prayer about consecration, and a great deal of talk about it, and a great many directions how to do it, and a great deal of doubt, I believe at the end, whether it has been done after all. My doubt, of course, grows out of the fact that so many people are continually reconsecrating themselves.

Is consecration something that requires to be done over and over again? If it is, we ought to know it. We ought to know what frequency there should be in the act of consecration, so that we may be very sure that we keep consecrated all of the time.

I am the more surprised at this confusion, because God has, so to speak, prepared the subject for our study. He has put into one Bible two great typical illustrations of consecration, one in the consecration of the temple and the other in the consecration of the priesthood. And you know that both of these types converge upon us, the believers of this dispensation, for we are called both "temples" and "priests."

"For ye are the temple of the living God"(II Cor. 6:16). "What? know ye not that your body is the temple of the Holy Ghost"(I Cor. 6:19)? "Ye are a chosen generation, a royal priesthood" (I Pct. 2:9). "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God" (Rev. 1:5-6).

The temple was for the possession, the abiding place of God; the priesthood for the service of God, and for each there was an act—consecration. The

Shekinah did not take possession of the temple until the act of consecration was complete; nor could a priest, though born to the priesthood, enter upon his service until duly consecrated.

My purpose, then, is to study consecration in the light of these types; and, as possession must precede service, we will consider the Temple-type of consecration.

I. First of all, consider what a wonderful structural analogy there is between that old, typical temple and these living temples which we are.

The temple, as you remember, was in three parts; the court or outer enclosure, which was public and obvious, and into which any might enter; the Holy Place coming next to the court, which was the ordinary

place of worship, as the court was of sacrifice; and then, opening out of the Holy Place, the Holy of Holies, into which the high priest only—type of Christ, our High Priest—might enter, and which was filled with the glory of the presence of God.

Just so, the living temple is in three parts: The body, outward, obvious and answering to the outer court, in which sacrifice was offered (for remember, Christ, "bore our sins in His own body"); the soul, or "heart," the seat of the affections, desires, and of the will (and, therefore, the sphere of worship, for worship is loving adoration and praise); and, lastly, connected with the soul intimately in some way which we do not precisely understand, but yet distinct from it, the spirit, the highest part of man, the seat of reason, the understanding, the imagination—in a word, the mind. And just as the body answers to the temple court, and the soul to the holy place, so the spirit is, in these living temples, the holy of holies.

The great and beloved Scofield first presented this inspiring message as a sermon to his church in Dallas, Texas many years ago. It later appeared in the Jan. 1923 issue of the Central American Mission Bulletin and is here published by permission.

II. Return now to the passage which is our text, and which describes the act by which the temple was consecrated, and we shall see how the type helps us to understand what our connection is to be if it is to have any real meaning.

I think I am struck, most of all, by the exceeding simplicity of the act. The priests simply put the ark of the covenant into the Holy of Holies and then

withdrew. God did the rest.

And the significance of the act is as simple as The ark was, perhaps, the most the act itself. important, the most all-inclusive of all the types of Christ. When God was showing to Moses the pattern in the mount, the first of them all was the ark. In a very real sense the tabernacle was built around That ark, with its shadowing cherubim and radiant Shekinah glory was the center of Israel's worship and service, and, sprinkled with atoning blood, was Israel's mercy-seat. And, just as the temple was, as to the human side, consecrated when the ark was installed in its innermost apartment, so when we, by a deliberate, definite act, have surrendered to Him for His exclusive habitation and possession, our whole being-body, soul and spirit—we are consecrated.

It is when we come to consider the temple-type in its several parts that we may with certainty know not only how to proceed, but that the act is, indeed, complete. Remember, with the divine part of consecration we have no concern. God may safely be

trusted to do His part.

Firstly, then, the priest carried the ark in. God did not send an angel to do that, nor in any way to assist by supernatural means. It was an action entirely upon the human side. It was the

voluntary, deliberate act of the priests.

Secondly, they carried it into the Holy of Holies. They did not stop in the court, nor in the Holy Place. They kept no part of the temple for themselves. Into its innermost recesses, into that most secret room, made beautiful and costly with gold and precious marbles and cunning work of the engraver—the very place where pride might most easily entrench itself—they carried the ark.

Thirdly, they drew out the staves. That was an act of exceeding symbolical beauty. You know what the staves were; they were the wooden rods by which the ark was carried from place to place and there was an express command that during the wilderness wanderings the staves should not be taken You see the significance of the action? was a finality! They did not intend to do that again. They had surrendered the Holy of Holies to Jehovah for an everlasting possesion. Israel had many recurring ceremonials, but "reconsecration" was not one of them. They meant it. It was once for all.

Fourthly, they went out. They did not remain to share the Holy of Holies with Jehovah. And you observe it was "when the priests were come out of the Holy Place, the cloud filled the house of the Lord." I am well persuaded, friends, that the cloud would never have filled the house if the priests had remained within. They went out.

Observe, that the surrender of the Holy of Holies was in itself the surrender of the temple. To reach it the ark passed through the court; passed through the Holy Place. There was no pause, no

piecemeal surrender, no separate ceremony for these outer parts of the edifice. To surrender the Holy of Holies was to surrender the court and the Holy Place. It is as if some conqueror, taking possession of a surrendered fortress, should pass through the outer defenses, through the inner defenses, and then into the inner citadel, and there plant his imperial banner in sign of undisputed occupancy of the whole.

Precisely in this way is consecration presented in the New Testament. "Present your bodies a living sacrifice"—the court. "Let the peace of God rule in your hearts"—the Holy Place. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ"—the mind, the Holy of Holies.

Now let us make all of this personal. haps we shall be ready to agree, first of all that our conception of consecration has been poor and inade-We have been thinking of service, simply, and that in connection with the body: "Take my hands, take my lips, take my feet," and so on, in a kind of sentimental, anatomical way. We have not thought of this temple-type and what it signifies of being God-filled, God-possessed, quite apart from considerations of service. I grow very weary of the perpetual spurring of God's dear people to service, service, as if any father ever did care so much to have his children toiling for him, as loving And the more so as the Godand trusting him. possessed Christian invariably does serve. there is a higher thought—the enthronement of Jesus as Lord of all.

How is it with us, beloved? Have we, by a definite act of the will, heartily, joyfully, brought Jesus into His own, saying as we passed through the court, "This body, O Lord is Thine; rule it as Thou wilt; choose Thou its service;" as we passed through the holy place saying, "Rule Thou in my heart, Thou Peace of God;" and as we came into the spirit, saying, "Here abide, adorable Jesus; subject my reason to the authority of Thy Word; set my imagination at holy work, shine into my spirit the radiant glory of Thine own, and from this innermost place rule all the temple."

Then have we drawn out the staves? You know what that means—it is not to be done over again. I know what you are thinking: "Perhaps I did not do it well." I dare say you did not. The priests may have moved very awkwardly, their feelings may not have been what they ought to have been, their conception of the meaning of what they were doing may have been imperfect; but this they did—they took the ark in and drew out the staves.

And again, when you brought Christ in, did you retire? Or did you stay in with Him? Has not that been the trouble?

I remember hearing a rather excitable young lady testify in a meeting in New England about three years ago, and she said, over and over again, "It is Jesus and I." A dear brother who sat on the platform with me whispered, "I have known that girl eight or nine years, in fact I was her pastor, and that is just the trouble with her. It is Jesus and the girl. If she can ever get where she will say, 'It is Jesus only' she will have a more even experience."

IV. Lastly, one word as to the divine side of con-The priests went out and left God in It was then that the divine part of the consecration was performed, and not till then. The Shekinah of God filled the house with a glorycloud which always abode between the wings of the cherubim over the mercy seat, and which spread and increased until all the Holy Place and even the very courts were filled with the radiance. That was God's act. God accepted the consecration when the priests had put Him where He belonged, and when there was no door shut to Him anywhere. was no shining when He was in the court; there was no shining when He was in the Holy Place; nor even when He was put in the most Holy Place; nor even when the staves were drawn out. It was not until the priests went out, setting themselves aside, disowning all lordship over the place, and left that building to God, that the place was filled with And until that was done nothing was done.

You know, friends, that what the Shekinah was to the temple of old, the Holy Spirit is to these temples which we are.

"In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:22). "What? know ye not that your body is the temple of the Holy Ghost which is in you" (I Cor. 6:19)?

This, then, is the tremendous typical significance of this type of the divine side of consecration—it is the filling of the Holy Spirit. Think of it! answer of God to the heartfelt, sincere surrender of the whole being to the possession of Jesus Christ is the filling of the whole man—spirit, soul and body —with the Holy Spirit. How insignificant in comparison is the human side, and yet how unspeakably important, since the fulness of the Spirit's presence depends upon it!

Friends, we walk by faith, not by sight. The priests of old could see the glory with which God filled the house; we must believe it is there. Just there is the fatal gap with so many. Multitudes in all sincerity surrender the threefold being to Jesus, and then because they do not feel the Spirit in fuller manifestation, doubt, and so repeat the process again and again. Remember, it is not consecration to service, nor power to serve which is before us in the temple-type; that will be considered when the priest-type is before us.

After all, can anything be simpler than real Biblical consecration? It is only putting God in His place, giving Him access everywhere, and then going out and leaving Him to the control of that which has been given to Him. Then God will do His part.

He will take possession.

Now just a few questions. Have we as believers ever definitely brought Jesus into the temple at all? Have we not regarded Him as an external Master to whom we gave something which He might use, just as I might take a pencil and write with it? brought Him within? Has that been the thought of our consecration? Have we given Him the outer court-our bodies-by a definite act? If we have done that, have we brought Him into the holy place our hearts—and said to Him, "Now reign here, reign over me, over my desires and over my affections?" If we have done that, have we brought Him by a definite act, once for all into our spirit, and said, "Reign over my reason, and take my imagination and set it to picturing the glories of heaven, and the beautiful things of God, and redeem it from the things it is too much occupied with?" we said, "Take this intellectual pride of mine, Lord Jesus; I am a poor fool. Just come in and do my thinking for me?"

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MOMENT-BY-MOMENT LIFE

BY LEWIS SPERRY CHAFER

HE Christian life is the greatest reality in this world. It transcends the material earthly things to the extent of the eternal issues which it embraces; yet it is centered here, for the time being, and is lived under the conflict which is created by the ever present earthly limitations. The Christian's responsibilities are absolute. Though this life be sub-divided into a moment-by moment consideration, like a flower under a strong glass, each moment, when thoughtfully considered, expands into limitless details. It presents superhuman requirements which transcend all human resources.

Certainly no one is expected to live under such an arduous analysis of the moments of life; and yet nothing short of a moment by moment triumph and effectiveness can be satisfying to God. Knowing our limitations, He has provided His sufficiency in the enabling power of the Spirit Who indwells every child of God (Rom. 8:9). Under this divine provision, the minutest detail of each moment is accounted for. We read: "For it is God which worketh

(Phil. 2:13). The moulding of the will and the impartation of strength for the achievement of every divine deal is thus assured. These provisions are as perfect as any of the infinite divine undertakings. The only problem related to the Christian's successful life for God is that of human adaptation.

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It is probable that the constant experience of the most spiritual of God's children is that new discoveries are always being made as to the infinite resources which are theirs in the ministry of the Spirit and the outworking of these provisions in the minutest details of a moment-by-moment walk with God. Should these discoveries of God's gracious provisions cease, there could be but one reason. Certainly no one has reached the end of an INFINITE SUPPLY; rather, he has reached the end of his normal blessing through some sin or failure in his own life. cure is obvious—heart-searching confession followed by an act of faith which takes God at His word and reckons the restoration to be complete when His specified terms have been met. "If we confess our sins, He is faithful and just to forgive us our sins and in you both to will and to do of His good pleasure" to cleanse us from all unrighteousness" appeared in The Bulletin of the Central American Mission January, 1923 Republished by permission of the Author. to cleanse us from all unrighteousness" (I Jno. 1:9).*

The Effects of the Yielded Life in The Daily Walk

by JESSE ROY JONES

EW Christians realize that yielding the life to God is just as definite an act as that of receiving Jesus as their Savior. Just as many, if not more, fail to see that the yielded life affects the believer's state or daily walk just as receiving Jesus as Savior affects his standing before God. When Abraham believed God it was counted to him for righteousness; but not long afterward he became unyielded in his attitude toward God and went down into Egypt where he acted like anything but a believer. Like Abraham of old, we accept the grace of God for salvation and become children or God; then, because of unyieldedness, drift from Him and proceed to act like the children of the Abraham's experience devil. becomes ours to a greater or less extent.

In considering the effects of the yielded life in the daily walk let us investigate the life of faithful old Abraham and see what the Holy Spirit has recorded in his experience that will be of help to us in our own Christian lives.

"HE first outstanding thing in the career of Abraham is the fact that he was called into a life of separation. God said unto him, "Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). Two things are worthy of notice from the passage: first, that Abraham was called into separation from something; and, second, that he was called into separation to something. God never takes away from the Christian anything without giving him a hundred-fold more in return for his willingness to obey. And so we find that first of all the yielded life is a separated life,—separation being the first indication that the life is wholly and unreservedly yielded to God. This is quite logical when we stop to consider that separation from the world is essential in order to come to a knowledge of God's will for the life. "Be not conformed to this world," says the apostle Paul in Rom. 12:2; "but be ye transformed by the renewing of your mind, that ye may prove (or "discern") what is that good and acceptable and perfect will of God." In the light of this passage it is easy to see why so few Christians really find God's will for their lives. Unyieldedness on the matter of separation lies at the bottom of the difficulty. Worldliness crowds

THE outstanding need among believers of today is consistency. The testimony of the life should agree with the testimony of the lip. Jones puts this truth over with telling and convincing fervor. Read him with a willing soul.

out the Lord Jesus to such an extent that even prayer becomes out of the question.

A young woman who was a Christian, but unfortunately like many other Christians today, went to a big ball which was one of the brilliant social events of the season. A costly gown enabled her to present a beautiful exterior, but she was not happy. She had a hunger to live a consistent Christian life and to do the Lord's will, yet the appeal of the world was strong and she had yielded to it and gone to the dance,—a very poor place for the believer to find the will of God. A few days later, on being approached by a friend who inquired if she had enjoyed the evening, she replied, "I spent the evening dancing and got home about half past two. knelt down to pray before retiring, but somehow the words

stuck in my throat. The writer has been in similar circumstances before giving his life to the Lord Jesus for service, and can testify to the accuracy of the condition of the soul described by this girl when it becomes tangled up in the amusement traps which the adversary sets for it. The spiritual life shrivels, the testimony is lost, and all interest in Bible study and prayer is gone.

But let the child of God get his eye of faith fixed on the Lord Jesus and all that He has done for him and the attractions of this old world fade into insignificance,—they lose their attractiveness. An interesting story is told of Jenny Lind which illustrates this fact in most beautiful fashion. The famous singer at the age of thirty-two, with a career filled with splendid triumphs, retired. One evening toward sunset a friend found Jenny Lind on a south coast beach in England just after her retirement, with a book on her lap and her face turned toward the setting sun. The great singer spoke of the reason for her retirement: "I found that this-the setting sun-was becoming less to me, and that this (the book on her lap was the Bible) was becoming nothing to me, and I knew then that I must check myself and change my life. Life is all too short to spend all for self, of time, talent and money, and offer nothing to God." Would to God we had more Jenny Linds among our great artists of today!

SOME time after Abraham had been called into a life of separation, God brought a severe testing into his experience. The story of this testing is very

beautiful and well worth reading. It is found in Gen. 22:1-14. The typical study in this passage furnishes rich gems of truth for the student of the Word. But we will consider at this time just two things in connection with the incident which may help us to see more clearly the effect which the yielded life has on our daily walk.

"To obey is better than sacrifice" (I Sam. 15:22). Three times in the narrative concerning the offering of Isaac we find Abraham saying in response to God's instructions, "Here am I," thus revealing his obedience to God in the matter. Obedience to authority has almost become a thing of the past. We see evidence of this condition on every hand today. spirit of Bolshevism is spreading like wildfire in home, school, state, and even in the church. Children are becoming more and more disobedient to parent and teacher; men and women are coming to have little or no regard for the laws of the land; and, worst of all, religious leaders and ministers of the Gospel refuse absolutely to be obedient to the authority of God. Yes, we are forced to admit that the spirit of lawlessness is becoming more and more apparent. Sad as it may seem, the Christian walk is not exempt from this awful condition.

Disobedience in Christians is a sure mark of unyieldedness. It becomes very pronounced when the child of God gets his eyes off the Savior. We have already made mention of the fact of Abraham's disobedience and his going down into Egypt where he fell into shameful and serious trouble. David also disobeyed God and lost the joy of his salvation. We might cite instance after instance where the children of God, through disobedience resulting from unyieldedness, have failed to keep their walk pleasing and acceptable in the sight of God.

Obedience, on the other hand, is simply one of the blessed fruits of the Spirit which result from yielding the life to Him moment by moment as we journey life's pathway. "Set your affection on things above, not on things on the earth" and it will be an easy matter to "mortify your members which are upon the earth" (Col. 3:2,5). Then there will be a full and free obedience to God, not like that which Jacob manifested when God directed him to go to Bethel but he went to Shechem instead. Beware of partial obedience to the will of God; it often brings no end of trouble to Christian families (read Gen. 34).

As a result of Abraham's yieldedness to God the severe testing to which God subjected him only brought to light the beautiful unselfishness which had been produced. Surely God was asking too much of Abraham, to give up Isaac his only son, some would say. Because selfishness characterizes the entire human family to a large degree, we are quick to judge God as being unjust in His dealing with mankind. Jonathan Edwards has well said that "immediately upon the fall the mind of man shrank from its primitive greatness and expandedness to an exceeding smallness and contractedness." The subtility of selfishness is usually manifested when we are called to give up our loved ones. True, flesh and blood ties are the hardest to break,

humanly speaking. Yet, if God has a purpose in it should we not, as did faithful Abraham, submit ourselves and yield all to Him?

The manifestation of unselfishness in the life depends entirely upon the extent to which the life may be yielded to God. The little things of life very often afford the best indicator to register just what the soul condition is. Embarrassment is a little thing and yet it may become under certain circumstances the cause of no little confusion and struggle. Charles M. Alexander, the premier of Gospel song leaders, was conducting the music at a great evangelistic campaign in the North. He had with him Charles Butler, a very fine soloist who was led into a life of service in the Torrey-Alexander meetings. It was the last night of the special meetings, and Mr. Alexander arose to sing the final solo of the campaign. As the pianist started to play the prelude to the song a stir was created in the audience, and one voice after another began to call for Butler to sing. It was quite apparent that they wanted to hear Butler's beautiful voice on the final solo. Mr. Alexander was placed in a terribly embarrassing situation. He had always been a master at handling difficult circumstances. What was he going to do in this case? In an instant he sensed the character of the situation that had unfortunately arisen and brought the congregation to a quiet. He then told them in his gracious way that he realized what a great blessing Butler had been to them and how they must have enjoyed his singing. Futhermore, he told them that he was going to let them have the blessing of hearing Mr. Butler sing again, and turning to Butler, asked him to come to the front and sing for the folks, thus transferring the privilege that was rightly his to Mr. Butler. No wonder God used Charles M. Alexander to sway the masses as he led them in Gospel song. No wonder that it was said of him that he could make folks sing whether they wanted to or not. Such unselfishness reveals that back of it all was a life that was dominated by the spirit of Him "Who made Himself of no reputation," but "humbled Himself" (Phil. 2:7-8).

May God give us all grace to yield ourselves more fully to Him each day so that our walk may be characterized by a life of separation from every worldly practice and by a life of happy obedience in all things pertaining to His will, and beautified by a spirit of unselfishness such as was common to our blessed Lord Jesus as He went about doing always those things that were pleasing to the Father.

"Consecration"

Continued from page 235

Then have we drawn out the staves? Have we said, "Lord, now you are brought in once for all, and I draw out the staves; I am not going to do this again next month; I do it now." And then, having said that, have we gone out ourselves?

How is it with us? Are we living as if this whole wonderful temple—body, soul and spirit—were no longer ours? It was ours, but we moved out and God moved in, and now it is His. Just when it is that way, I am sure the glory of God will fill the house.

Chastening And The Yielded Life

by J. T. GOODMAN

HE soul which has received Jesus Christ as his personal Savior can never by any possibility be condemned for his sins. God has punished him already in the person of Christ Jesus. He, the substitute, has borne the guilt and shame having paid the penalty in full through His death upon the cross. God, in His justice never suffers judgment to fall for the same sin twice. Hence that soul which has believed in Jesus can never be called to stand before the throne of God in judgment, there to answer for his guilt. Even though his sin cannot be punished, though the believer in Christ can never be condemned before God's criminal bar, yet he may be chastened because of sin in the life. This is true since the soul now stands in a new relationship be-

fore God,—that of a son to his father, and as a son is subject to chastening.

For the soul which refuses to accept Jesus as his personal Savior there awaits only the wrath of God poured out in judgment. His justice must be avenged. But for the child of God, only the loving hand of the Father in chastening can be his portion. Punishment and chastening differ vastly in character though they appear to be similar, in that chastening often takes the form of punishment. But punishment is God meting out wrath because of unbelief, while chastening is God, in His matchless love and mercy, using the rod for correction unto purifying of the life. Chastening is exercised only toward the child of God, and as often <mark>as He deems best, whil</mark>e punishment is reserved 🔭 for the unbeliever, awaiting the great judgment day.

The earthly father subjects his child to chastening because he sees the need in the young life for correction that it may develop into splendid manhood. Even so does our Heavenly Father chasten His children that they may be moulded and shaped according to the pattern of His will unto bringing forth of the fruits of the Spirit. If the earthly father, with his finite mind, can see the necessity for correcting his child, how much more shall our Heavenly Father, in His infinite love and wisdom, spare not but raise His hand in chastening? Moreover, God's Word declares that, "They (our earthly fathers) disciplined us for a few years according as they thought fit, but He (our Heavenly Father) does it for our certain good, in order that

Alas, how few of God,s children are patient 'neath His hand, how few are submissive when He chastens. This study has in it a message of comfort, cheer, and uplift in Christ Jesus, for tried and sorrowing souls wherever they may be.

we may become (in our state) sharers in His own Holy character? (Heb. 12:10, Weymouth). Oh that the souls of Christian men might be awakened to the true motive of God in disciplining His children!

Though every child of God is chastened, only those who yield to the rod are exercised thereby and grow in grace as a result of the chastening. Let the child of God get his eyes on Jesus and His never failing love and the chastening becomes a blessing. He realizes as never before the depth of that love and mercy which rescued him from hell. And in loving gratitude he gladly surrenders all to Him who rightly has full claim to the life. Until the life has thus been given over into the hand of God for His direction, until the will of the believer has been yielded and

resigned to the Lord Jesus Christ the purpose of God in sending the chastening will largely have been defeated. The yielding of the life to the Lord for His direction does not mean that the chastening hand of God will then be removed. On the contrary, the yielding of the life places the soul in that position where the chastening accomplishes its work of moulding and shaping and of transforming the life.

OUR heavenly Father is ever seeking to find fruitfulness in the lives of His children. The soul which is yielded and willing before Him is the soul which will bear fruit. However, before fruitbearing becomes a possibility, much of the dross in the life must be purged out so that the Holy Spirit may work, unhindered.

Though the soul be consecrated to the Lord Jesus, by no means may we assume that the life is free from the pollution of the world and of the old nature and hence in no need of purifying. Peter had followed Jesus daily throughout the years of His ministry and loved and served Him devotedly. But as he stood warming himself without the judgment hall, how easy it was to deny his Lord to escape the ridicule, and stand with the crowd! But the record is that as the cock crew, Peter came to himself and realizing his sin went out and wept bitterly. He was no hypocrite. He was earnest and sincere in his desire to serve his Master but was, withal, subject to the weakness of the flesh. However Peter was a stronger Christian for this experience, given over more fully to the Lord. Only a few days later,

on the day of Pentecost, we see him standing and testifying to the risen Christ as few have ever testified.

From Peter's humiliating experience we glean a rich truth concerning chastening. Chastening reveals sin in the life and thus makes possible greater yieldedness to the Lord. Peter was very emphatic in his declaration of his love for and fidelity to Jesus. It is quite likely that when he was told that he would deny his Lord, all within him rose in protest against the possibility of such an outrage. However it took but the proper environment to reveal to him that self and pride occupied a far greater portion of his life than he had ever imagined. How subtle and how deadly are the fruits of the socalled lesser evils! But through the loving, tender hand of God in chastening, Peter was brought face to face with the sinfulness of his act. From then on, a marked evidence of growth in grace and greater yieldedness is clearly visible. God wanted Peter to become more willing and obedient. But there had to come first a chastening to awaken him to the possibility of a higher plane of service than that in which he was serving. And Peter was not rebellious against his heaven-given correction. He received it as the child of God should and was exercised unto greater yieldedness to the Lord.

ONE of God's yielded children escape His hand in chastening. From the greatest to the least there is further need of refinement to bring out the best that God would have. The apostle Paul, perhaps the greatest of the apostles, should be our example on this point, as he is in many other points of Christian life and conduct. He tells us in II Cor. 12

that lest he should become exalted above measure due to the revelations received from God, there was given him a thorn in the Just the nature of this chastening is not known, but evidently it was a physical disability. Three times Paul besought the Lord to deliver him from it for he could not understand why he should have to suffer. But when he became willing before the Lord he heard His voice speaking ten-derly to him, "My grace is suf-ficient for thee: for My strength is made perfect in weakness." Paul then rose above the momentary discomfort and realized that that which seemed a snare of the adversary was in reality a constant reminder of the faithfulness of his Lord in caring for His own. Such a victory gained in the life of Paul in his early ministry, was not without its due recompense. In the progression of his epistles to the early church, Paul's remarkable growth in grace and complete yieldedness are unmistakable. This was made possible only by means of the ever increasing testings and chastenings which he experienced throughout his life. These experiences and their attendant effects upon that life give us another aspect of the thought of God in sending the chastening.

Chastening produces a continual growth of the soul in things spiritual. When a soul yields to God for His direction, that soul, if sincere, believes that he is fully and completely given over to the Lord. And, moreover, he is absolutely faithful in believing as he does. To the extent of his understanding of the Word of God and of His will for His children, he has yielded. But God would have our understanding of His Word and will to increase and consequently our willingness before Him. So it is that God sends chastening into the life to awaken the soul to His call to arise and come up higher. the life is recognized through the chastenings and put off by His grace, the soul becomes more willing and submissive before his Lord. But the more the soul responds to the Spirit's call the more it sees how far short it falls of full yieldedness and manifestation of the fruits of the Spirit. Our attaining to Christ-likeness does not come as the result of one chastening, but is the result of daily growth and walking in the Spirit. It is a step by step process. One victory opens the door to another. Just so did the life of Paul open up and unfold into beautiful Christ-likeness. Of this growth or progression we read in Rom. 5:3-4: "Knowing that tribulation worketh patience and patience, experience; and experience, hope." Surely this is the outline of Paul's life and the desire of God is that it might be that of yours and mine also.

PERHAPS the reader knows among his acquaintances some dear saint of God who is tireless in the

effort to serve his Lord and Mas-One who is conscientious and faithful, yet who is besieged on every hand with difficulties innumerable. And yet, withal, there was never a happier or more contented soul. Perhaps these questions have often crowded in upon the mind, "Why should that soul be ever in such trying circumstances? Is not God mindful and does He not care for His own? How can he be so If such questions have happy? come to mind, it were well to stop and consider, surely there is a reason. His speech is ever of His Word and his testimony rings clear to the grace and mercy of his Father. Never the suggestion of a thought but that his Savior knoweth best. His soul is radiant in the hope of His coming as he waits expectantly for the return. Ah yes, there is a reason. The mind of God in sending chastening is understood and accepted. The blessings of the results in the life have been experienced. The fruits of the Spirit have been manifested. The soul has caught a fresh glimpse of the

Savior and has realized in a new

<u>ಚೊಚುಸುಸುಸುಸುಸುಸುಸು</u>

O the bitter pain and sorrow,
That the time could ever be
When I proudly said to Jesus,
"All of self and none of Thee."

But He sought me, I beheld Him

Dying on the accursed tree,

And my feeble heart said faintly,

"Some of self and some of Thee."

Higher than the highest mountain

Deeper than the deepest sea,

Lord, Thy love at last has conquered,

None of self and all of Thee!

Selected

way the infinite wisdom of His chastening. Then it is that the soul is made to cry out, in abandonment to Him, "As much as I need it, chasten me, Lord, that my life may be purged and become more like Thine own."

Child of God, fretful and worn with struggling against God's chastening, look up and understand

His mercy! He would have you purged and cleansed from sin; more yielded and willing to do His bidding and to grow in grace and in the knowledge of His will, daily. He knows; He cares; He understands. Then may we say as did the Psalmist of old, "Blessed is the man whom thou chastenest, O Lord" (Psa. 94:12).

Yieldedness To God

"I BESEECH YOU THEREFORE, BRETHREN, BY THE MERCIES OF GOD. THAT YE PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE UNTO GOD, WHICH IS YOUR REASONABLE SERVICE." ROMANS 12:1

by THE EDITOR

RACTICALLY every Christian recognizes the need of winning the lost to Jesus, but many fail to see the need of leading the saved to the yielded life. The same Bible which says, "Believe on the Lord Jesus Christ and thou shalt be saved," also says, "Yield yourselves unto God." The first command is addressed to the lost, the second to the saved. In spite of these plain Scriptures, there are those who oppose presenting the Gospel to the lost, and also some who contend earnestly against the vielded life. No matter how clearly God may present a truth, Satan can find some one to fight it.

We first study

THE BASIS OF YIELDEDNESS.

THERE is only one true ground or basis for yieldedness,—and that is "The mercies of God."

Observe our text,—

"I beseech you therefore brethren, BY THE MERCIES OF GOD that ye present (Gr. yield) your bodies."

The appeal to yield, and the act of yielding are placed one on either side of God's mercies, as though the Spirit of God would say to us,—"this beseeching cry that you yield is on the ground of the fact that God has been merciful, and when you heed the cry and yield to Him, the act itself must be on the same blessed ground in order to please Him." The Spirit's appeal and my act are given a common ground.

This is most illuminating, for the mercies of God have found their fullest, richest, and highest expression in the death and resurrection of Jesus Christ Himself. The mercies of God held celestial conclave at Calvary. It was there that God, in mercy, placed my sin and sins on the lamb that was "caught in the thicket." It was there that God, in mercy, planned to rescue my soul from hell by means of an acceptable substitute. It was there that God ushered my soul into glory through the

When it comes to a question of sacrificing a life on the basis of faith in the true meaning of a Scripture passage, correct exposition is imperative. Rom. 12:1 bears a message that you cannot honestly ignore if you love our Lord and Savior.

vicarious sufferings of Jesus. When the Apostle says "I beseech you by the mercies of God" he is placing his appeal on the foundation of all foundations,—he is pointing straight back to the Lord Jesus on Calvary and saying, "I beseech you by Him! I beseech you by His agonies and His sufferings, I beseech you by the blood that He shed, I beseech you by the eternal blessings He purchased for your soul as He hung there, I beseech you by the mercies of God!" What an appeal. What a beseeching. Where is the child of God who can look thus upon Jesus bodying forth, at Calvary, God's mercies and turn a deaf ear to this appeal? we have already noted, not only is the APPEAL placed upon this foundation of divine mercy,

but when the Christian yields his life, the act (as well as the appeal) must rest upon the same ground. When the Bible teaches that the very act of yielding the life rests upon the mercies of God, it is revealing the utter vanity of human boasting and self-sufficiency. If man were given something specific to do, in his own strength in his relationship to God, it would doubtless give him opportunity to take credit to himself and become puffed up. But here is a definite act which the believer is commanded to perform, that is "yield the body unto God," and lo, the possibility of self exaltation is stripped from him, because the basis of his yielding is to be the deeds of another,—the finished work of Christ,—the mercies of God.

"But," says an objector, "by calling men and women into the yielded life you encourage a 'holier than thou' attitude on the part of those who obey the call." But the Holy Spirit anticipates this cavil in the very words we are meditating upon. The yieldedness to which God calls is on the basis of what Jesus did. When yieldedness is entered into on such a basis it augments humility instead of feeding pride. It silences boasting instead of puffing up. Yielding to God is so contrary to human nature

that it were an utter impossibility for a soul to obey this command except it be given him through the strength of Jesus the Crucified. Such strength is by the mercies of God. Hence the criticism that the yielded life truth produces spiritual pride and bigotry is false, unless the individual involved backslides, which is, alas, always a possibility. On the contrary, yielding the life implies the complete submitting of the will to the Lord, the full subjugation of the soul to the life plan of God, and the unreserved recognition of the powerlessness of the soul to perform what God commands save only by the outpoured strength of Jesus, which is ours by the "mercies of God." The yielded Christian walks with his Lord in lowliness, humility, self-abnegation, and self-renunciation. His yielded life means just this to him because he was brought to taste of the blessings of thus walking with the Lord on the ground of strength which belongs to another, on the ground of the mighty works of Jesus, on the ground of the mercies of God.

The basis of yieldedness, both as to its appeal, and as to its actual experience is the glorious redemptive work of our Lord and Savior Jesus Christ. In Him and Him alone we find shining forth all the marvels of divine grace which are comprehended in the thrilling words,—the mercies of God. soul of man could not ask for more blessed, satisfying nor reliable foundation for the yielded life than this,—the yielded life rests on Jesus.

Second, we face

THE COMMAND OF YIELDEDNESS.

OD'S words are explicit,—"present your bodies." Much discussion has centered around the word translated "present," some teachers declareing that the thought of the original is a progressive attitude, rather than a single act. God's Book surely does teach that our yieldedness to Him should grow, and enlarge, and develop, as we learn more and more of the ways of the Lord, but the yielded life BEGINS with an act, a clear cut, definite conscious act of the will in which the Christian takes a new and blessed step in which earth ambitions are relinquished and the will of God given the place of unqualified and unquestioned supremacy. The particular passage we are studying has to do with the act. God calls us to "present our bodies." The thought in this word is, A SINGLE ACT OF YIELDING,* not a series of actions. The Spirit of God has here employed a verb-form in the original which means a single, simple, definite act of the will, --- "present your bodies."

How this clarifies the whole subject of the divine call to the service of God. How fully the spectacular and uncanny elements, which fanatics have introduced into the call to service, are removed by this passage. Those who enter God's service are the willing ones whom God has strengthened God has said, "yield." unto simple obedience.

*The word translated "present" is an aorist infinitive. Aorist inves set forth a single action. Reference to authorities will de-

*The word translated "present" is an aorist infinitive. Aorist infinitives set forth a single action. Reference to authorities will demonstrate this.

"The Aorist infinitive denotes a single act." (Benner and Smith Greek Book).

"The Aorist infinitive marks a single act." (Handbook to the grammar of the Greek New Testument, Green).

"The Aorist infinitive is employed * * * when an action is rapidly passing, completed at once, or instantly to begin (Winers New Testament Grammar).

They have willingly heard and said, "yea Lord." The call to service is the call of the Word of God. Oh that Christian young men and women might hear and heed this call today. When one is called to service because of a feeling or a vision, the hour will come when cold and clammy doubts will chill the soul and the Lord's work will be abandoned. When one goes into Christian service on the ground of emotion alone, the call has a very shaky and uncertain foundation. Even the need, as terrible as it is, is not sufficient call to His work. When the call to His service is based on talent or ability, the situation could hardly be more depressing, for the day will come when abilities in many directions will be evidenced, and then the soul will be plunged into an unsolvable enigma. But when the call is based on God's Word, the foundations are sure. Some years ago, God spoke to my soul through Rom. 12:1. That was my call. I looked up to Him with a horrible sense of weakness, and a glorious sense of privilege and gave Him my poor unworthy life. Now when the dark hours come, I do not have to go back to a feeling, nor a vision, nor a voice, nor to my own supposititious ability, nor to the awful need, nor to my emotional experience, but I go back to the unchanging and authoritative Word. I turn to Rom. 12:1 and it still says to me as it said in days of yore, "Yield your body, your life, your all, unto God."

Third we proceed to

THE CONDITION OF YIELDEDNESS

OD has but one condition of yieldedness, it is the unqualified committal of the LIFE to Him. Once more observe our text:

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies A LIVING SACRIFICE.

God, in this passage, is asking for the life. Not some of the life, not our Sundays only, not just our evenings after the other work is done, not our money, but our lives, -our lives.

For He says, "a living sacrifice" The picture in the apostles mind is the familiar one of the Old Testament sacrifices which were continually being offered at the gate of the tabernacle. We know this to be the case because he uses the word "sacrifice." But into this familiar picture the Holy Spirit has introduced a unique and unexpected thing. God flashes into an old scene, a new element. The moment the sacrifices are mentioned, one who knows the laws pertaining to the Jewish temple can see in his mind's eye the dead and bleeding sacrifices of ancient Israel. Every sacrifice offered on Jewish altars was dead. The Old Testament sacrifices were all dead, because they typically pointed to Him Who should die. But here God calls for a thing unknown to Israel,—He calls for a sacrifice that isn't dead. He calls for a living sacrifice. Our Lord Jesus provided for a death which meets every demand of God. God no longer wants death. God wants life, my life, your life, our lives,living sacrifices. He wants us to be as completely dedicated to Him as were those other sacrifices, but instead of wanting our blood to flow out producing death for Him, He wants our blood to flow on through our veins giving forth a life for Him.

He says, "yield your bodies." It is in the body that life is manifested. In the ancient sacrifices the body died. In the sacrifice to which He bids me, I am not to die, except to self, but rather I am to live, but my life is to be no longer mine, for I am to be a devoted thing, a dedicated thing. I now belong to Him for Him to use. I am that which in former ages was utterly unheard of. "LIVING sacrifice." Just as those dead bodies were fully and completely given to the Lord, so my living body is to be given to Him. The only meaning that can grow out of such an expression is that my strength, and voice, and looks, and thoughts, and moments shall be presented to God as were the bleeding bullocks and lambs of long ago. As we have seen, the character of the presentations is dif-

ferent, they were dead sacrifices, I am a living sacrifice. But as to degree and purpose, the sacrifice is the same. They were fully and unreservedly given unto Him, so am I to be. They were presented for His Holy service, and He bids me present my body to Him for the same blessed purpose.

Over a quarter of a century ago J. T. Butler, now a missionary to Central America, faced the tremendous question of the yielded life. He tells his own experience,-"I had became sufficiently interested in missions to pray, "Lord, send out Thy light and Thy truth," but never did I pray, 'Lord, send me with it.' One day more than twenty-five years ago, I heard a missionary address by a brother who has gone on to glory. speaker described in a living, vivid way, the condition of the world. He made the nations and tribes of the world to pass by in so'emn

I could hear little Chinese girls with their bound feet crying through the night. I heard the sobs and wails of the little widows of India. I saw multitudes of men, women and children in Africa, looking for God in their fetishes. I saw in Romish lands, countless processions of men and women and children, adoring Mary and the saints, rather than Jesus. I saw and heard the need of the world as I had not seen and heard before. As the speaker was closing his message he said, "Young brethren, what are you going to do about it?" I went to my room and began to write a letter to one of my sisters. I was telling her about the address. As I wrote I wept, and tears blinded my eyes until I could not write. Then God spoke to me. I suppose you would not have heard the voice, even if you had been in the room; but I heard it, and it was this: "What good do your tears do the heathen? They have plenty of their own; they need the Gospel." Right there my soul yielded and I said, "Here am I, Lord; send me."

The condition of yieldedness is clearly set before us by God in Rom. 12:1. The one condition God makes is the life. Not a fragment, not a section, but the life,—a living sacrifice.

Oh who will say,—"Here am I, Lord, I can withhold my life no longer, here am I, yes, here am I, use me until Jesus comes"?

Fourth, we study

GOD'S ATTITUDE TOWARD YIELDEDNESS

OD'S attitude toward the yielded life is so glorious as to challenge the faith of the most earnest Christian. His attitude is that the yielded life, (that is the life that is

(that is the life that is yielded on the ground of God's mercies) is holy and acceptable unto Him.

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, HOLY, ACCEPTABLE UN-TO GOD."

When man yields to God, God accepts man. This alone would be most wonderful, but God goes further and declares that the yielded life is "holy" acceptable. The words carry a note of promise and love which is blessed beyond measure. When first we trusted in Jesus and became members of the Body of Christ we were made recipients of His righteousness (Rom. 3:22). In that sense every believer is HOLY in his standing, and remains changelessly holy by God's grace forever and ever. But God is here set forth as inviting the believer to take a step, in his state, which is definitely declared to be "holy, accepta-

ble unto God." Astounding fact! Sinful men are given the chance to please God,—a highway to the heart of the Eternal. How we struggle and strive to please a human friend. But how much more should we desire to bring pleasure to the best of friends. Here is the way to please Him, please Him so that our deeds shall be "holy, acceptable" unto Him. The pathway is clearly marked out,—BY THE MERCIES OF GOD, YIELD! Let your soul be suffused with the love which prompted the matchless sacrifice of Jesus on Calvary and as you view Him giving Himself for you, let your soul break before Him, and give yourself for Him.

God's attitude toward the yielded life is a blessing and an encouragement to contemplate. He regards it as holy, acceptable. Oh that more men were willing to yield their lives to Him.

"It is so true that 'God will be no man's debtor.' When He asks for and all. He receives our gives in return which is above price— His own presence. The price is not great when compared with what He gives in return; it is our blindness and our unwillingness to yield that makes it great."

Mrs. Rosalind Goforth

Earth's joys may pass away, Earth's light grow dim; I would but live each day Pleasing to Him;

Fifth and last we investigate

THE CHARACTER OF YIELDEDNESS.

A LTHOUGH there be those who vigorously contradict it, the character of yieldedness is both Scriptural and rational. Again let us observe our text:

"I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God WHICH IS YOUR REASONABLE SERVICE."

Yes the yielded life is Scriptural because it is set before us in this very passage. It is Scriptural because the Word of God says, "Yield yourselves unto God" (Rom. 6:13), and "Give thyself wholly to these things" (I Tim. 4:15). What effrontery it must take to cast aspersions upon God's self evident command.

Furthermore the yielded life is reasonable, rational. To the world, the yielded life is absurd. But when the Spirit of God illumines the soul and we catch a glimpse of Jesus and His love, there is only one reasonable and rational thing to do, and that is, give Him the life. There is a kind of teaching in which the yielded life truth is sometimes warped into an extreme "sanctificationism" which is anything but rational or Scriptural. But the fact that the adversary has twisted this blessed truth into abominable error is by no means a proof that the truth itself should be repudiated. What truth of Scripture has Satan not perverted at one time or another? A striking example of the perversion of yielded life truth is found in the following quotation from a widely distributed brochure, published by a wellknown sanctification movement:

Sanctification is necessary to secure and seal your salvation. Until you are wholly yielded to God and sealed and filled with His Holy Spirit, you are never sure of your future.*

Such teaching as this is not only wicked and dangerous, but utterly destitute of rationality or Scripturalness. Such teaching has turned many from yielded life truth, and justly so. They did not realize that such a presentation of the yielded life is a horrid travesty of God's Word on the subject. yielded life is not necessary to secure and seal your salvation. Salvation is God's gift and is the eternal and immutable possession of the believer from the moment of acceptance of the gift throughout eternity. The yielding of the life is the presentation of all of our powers and faculties to Him Who loved us and gave Himself for us in order that He might get from our lives whatever service He sees fit and produce in us whatever transformation is in harmony with His Word and will. remember Calvary anything less than this is criminal. To refuse the yielded life appeal is sin, while to obey brings the joy of the consciousness of perfect harmony with God's Word and the refreshing knowledge that in spite of my critics I have escaped

*Quoted from "Saved and "Sanctified," page 5, published by the Christian Alliance Publishing Co.

fanaticism and am walking in the path of common sense and rationality. The Spirit says it plainly, "which is your reasonable, or rational, service."

There came a day when God pressed His claims for yieldedness very definitely upon Isaiah. The response of the prophet was loving and spontaneous, "Here am I, send me."

Young Samuel heard the call of God, but did not at first understand. Many have been in the same position. But as soon as he did understand, his earnest and eager soul cried out, "Speak Lord, Thy servant heareth."

Many years later the same wondrous Lord was dealing with a young Englishman, named J. Hudson Taylor. He tells his own story,—"Well do I remember that occasion, he wrote long after, how in the gladness of my heart I poured out my soul before God, and again and again confessing my grateful love to Him Who had done everything for me-Who had saved me when I had given up all hope and even desire for salvation—I besought him to give me some work for Him, as an outlet for love and gratitude; some self-denying service, no matter what it might be, however trying or however trivial; something with which He would be pleased, and that I might do for Him Who had done so much for me. Well do I remember, as in unreserved consecration I put myself, my life, my friends, my all upon the altar, the deep solemnity that came over my soul with the assurance that my offering was accepted. The presence of God became unutterably real and blessed, and I well remember * * stretching myself on the ground, and lying there before Him with unspeakable awe and unspeakable joy. For what service I was accepted I knew not But a deep consciousness that I was not my own took possession of me, which has never since been effaced." Oh young man, give Him thy life! He has bought thee. Thou art not thine own. nounce earthly ambition. Listen to the pleadings of the Spirit of God, and yield your body unto Him-today!

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"A Human Document"

Continued from page 228

He brings his experience to a close by the astonishing statement that the Lord has been after him for years,—we are constrained to wonder if there are not many more of the same sort.

"I am convinced that the Lord has been seeking for my life in a definite way for some ten years, but for numerous reasons, I have always drawn away from His pleading, and have stifled the voice of the Holy Spirit in my heart. And so there has been developed a strong habit that is a powerful weapon in the hands of the combined forcces of Satan and the Flesh."

God give us men! A time like this demands men of unqualified yieldedness unto God, men who are willing to abandon human ambitions, human plans, human desires, and put Christ first; men who are willing to go to the ends of the earth to carry the blood stained banner of the Redeemer; men who had rather that they and their families should sacrifice even to the loss of home and its comforts than that Jesus should lack an obedient servant; men of broken and contrite hearts; men with a mighty, throbbing burden for the lost. Oh God, give us men!

The Eighteen Principles Of Divine Revelation

Principle No. 13—THE ELECTION PRINCIPLE, (Continued)—THE EDITOR

THE ELECTION PRINCIPLE ILLUSTRATED BY ed with the Aaronic PRIESTHOOD: GOD'S TWO MESSIAHS

HE Lord Jesus Christ is God's second Messiah. Since we know God's purpose according to election is to establish all seconds, we know that the Father will establish the Savior forever. But God's first Messiah, because he is a first, is set aside. Who was God's first Messiah?

The word Messiah means, "the Anointed." New Testament equivalent is Christ. ing of the word Christ is, "the Anointed." first Christ has been deposed and set aside. God's second Christ has been exalted far above men,

demons, and archangels. Lord Jesus, the only begotten of the Father, is God's second Christ. But who was God's first Christ? The word Christ does not mean Redeemer, nor Savior, nor Substitute. deemer, Savior, and Substitute are titles which speak of glorious things accomplished, works performed by God's second Anointed One, God's second Christ. Some earnest children of God may be somewhat perturbed at the thought that we speak of God's having two To them, the word Christs. Christ is synonymous with Redeemer or Savior. This, however, is not actually the case. The word Christ simply means "Anointed." God's first Christ was indeed lifted to lofty position, and anointed (i.e. Messiahed or Christed) for glorious tasks. But he became puffed up and God set him aside. Who was God's first Christ?

"And thou shalt put them upon Aaron thy brother, and his sons with him and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto Me in the priest's office" (Ex. 28:41).

"If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

"And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

"And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation" 4:3-5).

Anointing was an ordinance which was also connected by God with His placing KINGS upon the throne:

"Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not" (II Kings 9:3).

"And Nathan said to David, Thou art the man, Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul" (II Sam. 12:7).

"And he sent, and brought him in. Now he was ruddy, and withal, of a beautiful countenance, and goodly to look to. And the Lord said, Arise, a-noint him: for this is he.

of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah" (I Sam. 16:12-13).

"Then Samuel took the horn

Thus we see that in the mind of God, the ceremony of anointing stood connected with the three great offices of Old Testament times,—The Prophetic office, the Priestly office, and the Kingly office. It is most interesting to observe that whenever these anointings are spoken of some form of the root word from which the word Messiah comes is used by the Holy Spirit. It is as though God were saying to us, wherever you see one of My Prophets, Priests or Kings, you are beholding in type, in adumbration, My Coming One, My Beloved Son, My Anointed One, My predicted Messiah, My chosen and exalted Prophet, Priest and King, for Jesus is the rightful and Anointed holder of all three of the Old Testament offices.

But as we face these more or less familiar truths in God's Word, the question keeps rising,—who

What do you know about the Devil? Read this discussion of the Election Principle and see how it puts him out of business. Thank God for the Election Principle. &

GOD'S ANOINTINGS

THE word Anointed in the Old Testament, when it appears in connection with sentient beings, is used in three ways. That is to say, Anointing is an ordinance which is employed by God to induct His creatures into three separate and distinct offices.

Anointing was an ordinance which God connected with the PROPHETIC office:

"And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou annoint to be prophet in thy room" (I Kings 19:16).
"Saying, Touch not mine anointed, and do my prophets no harm" (I Chron. 16:22).

Anointing was an ordinance which God connect-

was God's first Anointed one? Who was God's first Prophet, Priest and King? Who was God's first Messiah? Who was God's first Christ? Who is the one who, because he stands in the position of a first is to be forever set aside? For God's purpose according to election must and shall stand.

GOD'S FIRST CHRIST

THERE is a much quoted passage in Ezekiel 28 which contains the answer to these questions. We quote:

"Moreover the word of the Lord came unto me, saying,

"Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty.

"Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx and the jasper, the sapphire, and the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

"Thou art the anointed cherub that covereth and I have set thee so: thou wast upon the Holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

"Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

"By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee" (Ezek. 28:11-18).

The identification of the personage spoken of in this passage is determinable from the words of the passage itself.

The passage opens with a lamentation over the king of Tyre, but the language is such that the thoughtful reader soon becomes convinced that the Spirit of God is merely using the king of Tyre as a starting point. The king is evidently an earthly type of some creature which is more than human for the astonishing phraseology ascribes attributes and powers which cannot apply to a mere man. Since a king is used to shadow forth this being, we conclude the passage concerns a male being. In the fifteenth verse of this remarkable chapter reference is made to "the day that thou wast created." This carries the identification a little further. We now know two things concerning the character described in Ezekiel 28. It is a male and it is a created being.

Another examination of the fifteenth verse will reveal a noteworthy fact concerning the one whose identifying description we are seeking to gather from these inspired words. In the opening statement of the verse he was "perfect in his ways," but at the

close of the verse we find this horrid denouncement, "iniquity was found in thee." Evidently these words refer to a being who started perfect, but experienced a humiliating fall. Further details of this fall are suggested in the succeeding verses. The once perfect, but now fallen one is spoken of as having a heart that was lifted up and wisdom that is corrupted. As a result of this appalling fall this being is "cast out of the mountain of God" and "cast to the ground." Thus we observe, we have gleaned three facts concerning the being described in Ezekiel 28. It is a male, it is a created being, and he was created perfect, but through the sin of pride, fell from his lofty perfection.

Furthermore this being is said in verse fourteen and again in verse sixteen to be a cherub. The cherubim, as Ezekiel makes so plain in the first chapter and in the tenth chapter of his prophecy, are the living creatures, the loftiest rank of the angels, to whom is committed the special care of the throne of God. An additional point of information concerning this astounding creature is that he was in Eden the garden of God. We have learned five facts about him by which we shall seek to identify him.

- 1. He is a male.
- 2. He is a created being.
- 3. He held a position of perfection from which he was ejected because of the sin of pride and rebellion.
- 4. He is a cherub, evidently, originally one of the living creatures described in Ezekiel and spoken of in Revelation.
- 5. He was in Eden the garden of God.

In securing this identification, our fifth fact gives us a good starting point. We know from the Scripture that there were four in the garden of Eden,—Adam, Eve, God and Satan. Hence the one whom we are studying about must have been one of these four. Let us by a process of elimination find out which he was. He cannot be Eve because he is a male. He cannot be God because he is a created being. Because he was perfect and fell he might be confused with Adam, but this confusion breaks down when we face the one remaining fact. He cannot be Adam because he is a cherub. Adam was not an angelic creation. He was man. Hence the amazing creature described in Ezekiel 28 is none other than Satan himself.

We have been asking the question who was God's first Christ? Who was God's first Anointed one? The answer is here in Ezekiel 28. God's first Messiah was Satan. The statement is clearly made in this chapter in verse fourteen:

"Thou art the ANOINTED cherub that covereth."

The word translated "Anointed" is in the original a form which appears no place else in the Old Testament. The particular meaning of this word is "an expansion," or "extension" or "overspreading." Its root is the same as the root for Messiah, and the ordinary words for Anointing. Some of the writers have said that the "extension" suggested in this word must be the extension of the wings of

the cherub, but this cannot be acceptable to us, for there is nothing about wings in the passage. On the contrary, since the root word means Anointing and since this particular form carries with it the suggestion of an extension or expansion, the consistent interpretation of the word is that it means an extended Anointing, or an expanded Anointing, or an Anointing which spreads over, or takes in To this view the context all of the Anointings. gives most convincing confirmation and endorsement.

An Anointing which expands, or extends to all the Anointings would be an Anointing which would take in God's three great Anointing offices, the office of Prophet, Priest and King. If Satan was the possessor of an expanded anointing from God then he was the Prophet, Priest and King of the pristine creation.

The context contains three illuminating suggestions pointing directly to this conclusion.

First, the Spirit of God tells us that this being, whom we have seen from a study of the passage itself is Satan, is "full of wisdom." Elsewhere the Scripture declares that "the fruit of the righteous is a tree of life and he that winneth souls is wise." Winning souls is accomplished by the telling forth of God's message, which is the exercise of the prophetic ministry. Hence he that exercises the Since it is the wise prophetic ministry is wise. who exercise the prophet office and Satan was "full of wisdom," we instantly see that God's Spirit is placing before us the teaching that Satan exercised the prophetic office. Evidently this occured when he was in his unfallen condition.

Second, this passage clearly teaches that Satan also exercised another ministry. This is set before us in the thirteenth verse and the eighteenth verse.

"Every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee "Thou hast defiled thy sanctuaries by the multitude of thine iniquities."

The wondrous personage of Ezekiel 28 whom we have identified as the Devil, is definitely declared in this passage to have had a sanctuary and to have worn as his covering many precious stones. The significance of these things is self-evident, for it is the priest who wears the precious stones upon his shoulders and his breast, and it is the priest who ministers in the sanctuary. Satan, in those glorious days before his fall was prepared of God to be a priest.

Third, the Spirit of God uses a king as the one who should fittingly typify Satan, hence we are led to the conclusion that he exercised the prerogatives of a king.

Yes, Satan was God's first Anointed one. He was God's first Prophet, Priest and King, as the passage with such satisfying and astonishing clarity indicates. He possessed all three of the Old Testament Anointed offices. He was indeed and in truth He had an "extended." the Anointed cherub. "expanded," "outspreading" Anointing, reached to all of the ministries received by God's

Satan was God's first Messiah (A-Anointing. nointed), God's first Christ.

GOD'S SECOND CHRIST

BUT the Lord Jesus Christ is God's second Anointed One. He is God's second Christ, and He shall not be set aside. He shall be ESTABLISHED.

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1).

"For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" (Acts 4:27).

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil; for God was with Him" (Acts 10:38).

Satan's anointed three-fold ministry was exercised on the behalf of the pre-adamic inhabitants of earth. These were demons, not men. Adam was Satan, upon the creation of man, the first man. coveted the prize of exercising his three ministries with the human being,—He sought to bring disobedience and rebellion to man. He succeeded all too well. Upon meeting with this success, Satan proceeded to usurp the three anointed offices in his dealings with man. The Scripture shows this plain-

- 1. He is shown to have usurped the prophetic office through the doctrines and teachings of his demons (I Tim. 4:1).
- 2. He is shown to have usurped the priestly office in a fashion which is indeed satanic by turning intercession into accusation at the throne of God (Rev. 12:10).
- 3. He is declared to have grasped the Kingly office for he is said to be the prince of the world (Jno. 14:30).

Although Satan is a first anointed one, and is set aside, he now seeks to usurp his former offices. He is to be completely ousted by the Lord Jesus, Who is God's victorious One Who shall be established

When Jesus was here he presented to God His prophetic ministry. In the course of that prophetic ministry he met Satan in the temptation and overcame him. At Calvary Jesus met the adversary again and defeated him on our behalf. God signified His acceptance of that prophetic ministry by raising Jesus from the dead and lifting Him up in ascension to heaven. Jesus is now at the right hand of God interceding, hence God has accepted Him as priest. There comes an hour when the glory of heaven shall burst upon earth as the lightning flashes out of the east into the west. At that glad hour of Jesus return to earth God shall set His King upon His holy hill of Zion. Jesus has been inducted into His prophetic ministry, Jesus has been inducted into His priestly ministry. The hour soon comes when our blessed Lord shall be inducted into His Kingly ministry, and earth, heaven and hell shall reverberate with the glorious cry, "The Lamb that was slain has become King of Kings and Lord of Lords.'

God's purpose according to Election stands. He

sets aside all firsts and establishes all seconds. When Jesus comes back, Satan is bound with a chain and put in the pit. The first Christ is dispossesed of his house and all his wares, while God's second Christ,

conds. When His glorified Prophet, Priest and King ascends the na chain and throne of His father David in Jerusalem to reign ossessed of his over all nations throughout a great millennium of econd Christ, power, peace and plenty.

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Faith, What Is It?

by G. F. GRANT

HE apostle defines it as, "The substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

In Hebrews 11:1 faith is looked at from two standpoints, in its relation to things hoped for; and in respect to things not seen. Viewed in reference to things hoped for, it is the confidence or assurance that we have that we shall receive them. Looked at in connection with things not seen, it is the conviction, or firm persuasion we have that they exist. To illustrate: a man is condemned to death; his friends are taking steps to obtain a pardon; the man has faith that he will receive it. What is his faith? His confidence that he will receive the thing he hopes for.

Again, we read in the papers that a fire has taken place in some distant city; we did not see it, yet we believe that it did occur. What is our faith? The conviction we have of the reality of the fact.

So with the many illustrations Paul uses, faith is very simple, and easily understood if we divest our minds of the metaphysical ideas with which they have been filled. For example, the faith of Abraham; God told him that through Isaac he what was it? should be the father of a great nation; and that through Isaac the Savior should come. Not through another son, but through Isaac. Abraham simply God then tried his faith, believed what God said. telling him to go and offer his son as a burnt-offering. Abraham might have said, "How then can the promise be made good?" But he staggered not in unbelief, he believed what God had said, and had faith that even if he killed his son, God's word would be made good—"accounting that God was able to raise him from the dead." Nothing very difficult in the faith of Abraham. In Matthew 8:10 Christ says of the Centurion, "I have not found so great faith, no, not in Israel." What was this great faith? Simply the belief that it was only necessary that Christ should speak, and the servant would be healed.

Dear reader, if you are troubled as to faith, dismiss from your mind all thoughts as to the distinctions men attempt to make, and rest simply in the

teaching of the Word. All such are utterly unknown to the Scriptures. True, we read of believing with the heart (the apostle contrasting the inward act of believing with the external act of confession), but never once believing with the head. The truth is, all faith is of the heart.

A man is sick, he hears of a physician who can cure him. He has faith in the physician, but that will not cure him. He must put himself under the physician's care, he must trust him.

In an inquiry meeting, a few months since, a young man said to the writer after Jesus had been presented, "It seems to me I have always believed that." "True," was the reply, "but have you trusted in what He is and has done for your salvation?" After a pause he looked up and said, "No, I cannot say that I have." "Then," was the answer, "trust Him now!" The truth was at once apprehended, and the young man went on his way rejoicing.

Reader, do you believe what the Word says of the Person and work of the Lord Jesus? If so, are you satisfied with that work, and with that Savior? Is He able to save you? Is His work of sufficient value and merit to meet all the claims of God?

If you are satisfied with Jesus as a Savior, if you have faith in the sufficiency of His work, that He has met all the claims of God, then rest there. Simply trust Him, that is, put your confidence, your dependence in Jesus and His work for the salvation of your soul. The very moment you do this you have the positive promise of God that you shall be saved.

"He that believeth on the Son, hath everlasting life" (John 3:36); "By Him all that believe ARE justified" (Acts 13:39); "Whosoever believeth on Him shall receive the remission of sins" (Acts 10:43); "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

In so far as you believe these promises, and realize your personal interest in them, AS ONE TRUSTING IN CHRIST, will you have the peace and joy that comes through believing.

GULL LAKE BIBLE CONFERENCES

For five weeks, July 14th to August 17th, inclusive, the great truths of God's Word will again be sent forth from the Gull Lake summer conferences. From the announcement sent out by the Program Committee of these conferences there is every indication that many blessings are in store for those who are able to attend. The list of speakers includes such well-known men as Rev. Wm. Pettingill, Rev. J. C. O'Hair, Rev. W. S. Hottel,

Rev. C. C. Cook, Rev. E. J. Pace, Rev. W. Leon Tucker, and others.

For complete program of these conferences, address the secretary, D. J. DePree, Zeeland, Mich.

DEAN FOWLER'S CONFERENCE ENGAGEMENTS

Dean Fowler is to be in St Louis in Bible Conference work the first week of July; in Chicago after the 8th of July, and in San Diego, Cal., in August

Outlines for God's Workmen

Conducted by R. S. BEAL

Job's Question, Paul's Answer

Job. 25:4 How Then Can a Man Be Justified With God?

I. THE SOURCE OF JUSTIFICATION.

Rom. 8:33—God

THE SUBJECTS FOR JUSTIFICATION. Rom. 4:5-Ungodly

III. THE SPRING OF JUSTIFICATION. Rom. 3:24-Grace

IV. THE GROUND OF JUSTIFICATION. Rom. 5:9—Blood

THE PROOF OF JUSTIFICATION. Rom. 4:25-Resurrection

THE MEANS OF JUSTIFICATION. Rom. 5:1-Faith

VII. THE EVIDENCE OF JUSTIFICATION. Jas. 2:24 James in perfect accord with Paul.

Isaac's Question, John's Answer

Gen. 22:7 Where is the Lamb? John 1:29 Behold the Lamb!

I. THE PROOF OF DIVINE LOVE. John 3:16 Rom. 8:32

PROVIDED IN A MYSTERIOUS WAY. Matt. 1:21

PLACED FOR SUBSTITUTION. Rom. 4:25

IV. PLANNED FOR ACCEPTANCE. John 1:12

PERCEIVED AS FIT. Heb. 4:15

VI. PROCLAIMED FOR ALL. John 3:17

CONCLUSION.

God will provide Himself a Lamb-Abraham's Faith.

R. S. B.

A Trinity Of Compassion

COVERED--Ps. 32:1.

II. COMFORTED-Ps. 23:4.

CROWNED-Ps. 103:4. HI.

R. S. B.

Searching For The Lost Value

Luke 15:8.

BECAUSE SOULS ARE LOST. John 3:18, 36.

BECAUSE WE ARE COMMANDED TO. Matt. 28:19. Matt. 4:19. Ez. 33:6.

BECAUSE OF JESUS' EXAMP'E. 111 Luke 19:10.

BECAUSE OF OUR ACCOUNTABILITY STEWARDS.

Reward if faithful.

Dan. 12:3. James 5:20.

BECAUSE IT IS AN FFFECTIVE METHOD. John 1:40, 51.

BECAUSE HE IS COMING AGAIN.

Matt. 24:45, 46. BECAUSE OF WHAT JESUS HAS DONE FOR US. II Cor. 5:14. I Pet. 2:24.

R. S. B.

Life That Is Life

John 17:3.

IT IS A NEEDED LIFE.

Ez. 37:8. No breath in them. Eph. 2:1. Dead. IT IS A HEAVENLY LIFE. Ps. 36:9. With thee is fountain of life.

John 1:4. In Him was life.

IT IS A COMMUNICATED LIFE.

John 6:57. He that eateth me shall

live by me.
IT IS A BESTOWED LIFE Rom. 6:23.

John 10:28. IT IS AN AMPLE LIFE. Agft.

Life indeed. John 10:10.

IT IS A CERTAIN LIFE.

John 14:19. Because I live ye shall I ve also.

IT IS A PERPETUAL LIFE. John 17:3. Eternal life.

R. S B.

The Greater Christ

GREATER THAN THE GREATEST FOUNDER-ABRAHAM. John 8:53.

GREATER THAN THE GREATEST FATHER-JACOB.

John 4:12.

GREATER THAN THE GREATEST RULER-SOLOMON.

Luke 11:31.
GREATER THAN THE GREATEST PROPHET— JONAH. Luke 11:32

THAN THE GREATEST RITUAL-GREATER TEMPLE.

THAN THE GREATEST BEINGS-GREATER ANGELS.

Heb. 1:7-8.

R. S. B.

A Masterpiece On Salvation

Titus 3:3-8.

THE NEED

V. 3 "we also were sometimes."

II. THE ORIGIN-

V. 4 "Kindness and love of God."

III. THE MEASURE—

V. 5 "according to His mercy."

IV. THE MEANS

V. 5 "washing and renewing."

v. THE BASIS-

V. 6 "through Jesus Christ."

VI. THE RESULT-

V. 7 "justified, and made heirs."

VII. THE PURPOSE-

V. 8 "maintain good works."

R. S. B.

Book Reviews

by THE EDITORS

WHERE NOW IS JESUS?

The purpose of this little book is to demonstrate from the Word of God that the Second Coming of our Lord Jesus Christ is premillennial, and that His Kingdom is literal. With this purpose and with the general teaching of the book we heartily agree. We also most heartily approve the emphasis which is given to the Word of God in its pages. With a few minor details of interpretation we find that we cannot fully agree, and we must confess that some of the author's comments seem to us vague and obscure in meaning. However, it gives us joy whenever one of God's children takes as definite and Scriptural a stand concerning the truth of our Lord's coming and Kingdom as does this writer. We trust God may make this book a means of blessing to many in its presentation of His Word.

"Where Now is Jesus? and Nine Kindred Questions," by C. E. Putnam, 43/4 inches x 63/4 inches, 58 pages, paper cover, 25 cents net. Bible Institute Colportage Association, 826 North La Salle St., Chicago, Ill.

-H. А. W.

ERROMANGA

This book is a thrilling account of missionary work on the cannibal islands of Erromanga in the New Hebrides. It is written by a man who was for many years missionary on this island, but it embraces all the work done from the inception of missionary work here to the day when Erromanga became nearly, all Christian, in all covering nearly thirty years. It is a valuable contribution to missionary annals and will be hailed with joy by all who take delight in sound, constructive missionary work. It deserves a place in one's library with the fascitating life of Paton, and it supplements in a valuable way the information which is gleaned from that book. We are happy to recommend this book to our readers.

"Erromanga, the Martyr Isle," by Rev. H. A. Robertson of Erromanga. 467 pages 34 x 8 inches, cloth cover, Geo. H. Doran Co., New York. \$1.50 net. H. A. W.

PROTESTANTISM, ITS PRINCIPLES AND REASONS

Here is an excellent defense of Protestantism. Brevity and thoroughness have been ably combined to produce a work of unusual merit. The major portion of the book is given over to an exposure of Catholicism,—the age-long enemy of the simple old gospel. The true origin of the Pope's power is faithfully presented, and the claims of the Catholic church are carefully tested. One chapter is devoted to a discussion of "Rome and Marriage." In the concluding chapters the author argues the affirmative of his thesis.

This book should prove to be very popular. It holds special blessing for those

who have found the need of more accurate knowledge of the subject than they now possess but are not able to go into the merits of the case in detail.

"Protestantism, Its Principles and Reasons," by Rev. R. Ditterich, General President, Australian Protestant Federation. 64 pages, 5½ x 7¾ inches, strong and attractive paper cover. Bible Institute Colportage Ass'n., Chicago. 30 cents net.

—L. J. F.

EPISTLE TO THE HEBREWS

This is a booklet of some sixteen pages, containing a running outline of Hebrews, together with a few pages of general comment. The author has evidently given the Book of Hebrews careful and painstaking study.

The Epistle to the Hebrews, by Robert Clark, 16 pages, 6 x 91/4 inches, paper cover. The Print Shop, Leverett, Mass. 20 cents net.

-C. L. F.

ONE THOUSAND AND ONE BIBLE PROBLEMS

This is distinctively a home book. Any father or mother desiring to have the Christian atmosphere in the home could not do better than to have this book constantly open before the boys and girls. Not only will the kiddies find a delight in it, but there are very few adults that would not be thoroughly puzzled to give the answers to many of the questions that are furnished by the author. We unhesitatingly recommend it.

"One Thousand and One Bible Problems," by T. H. Darlow, M. A., 77 pages, 5 x 7 ½ inches, cloth cover, Geo. H. Doran Co., New York, \$1.00 net. C. L. F.

THE LIGHT THAT GROWS

This book is composed of a series of sixteen sermons preached to college students. It is excellent from the standpoint of literary value and gives evidence of a keen intellect. But there are two fatal defects in it. In the first place it contains no vital exposition of the great truths of the Word of God. In some of the sermons the preacher approaches the exposition of some of these truths, but his sermons are made valueless by the philosophical method of approach which is employed, and which renders them very indefinite. In some of them the student of God's Word is impressed that the text has been used for a pretext, for it becomes the basis for some really brilliant intellectual discussion, but the real interpretative content of the passage is ignored. The other defect is that the writer, while apparently wishing to appear conservative, really takes a modernistic position on the inspiration of the Word of God, and the second coming of Christ. On the inspiration of the Word he says, "It was not, however, uniformly verbal inspiration," and "It is

necessary for the verbal inspirationalist to point out which one of the evangelists gave the exact words of God and to admit that the other three were mistaken" (page 43). While there is not much which is so positively bad, it does not take many such statements to make a book dangerous. We are sorry it is so, but we cannot help but feel that this book is devitalized by the influence of modernistic teaching.

"The Light that Grows," by Rev. J. M. Dawson, D. D., pastor First Baptist Church, Waco, Texas. 149 pages, 5 ½ x-7 ¾ inches, cloth cover, \$1.25 net. Geo. H. Doran Co., New York. H. A. W.

CYCLOPEDIA OF SERMON OUTLINES

This book in advertised as a "first aid to preachers." It is a compilation of sermon outlines from some of the most illustrious preachers of the past and present. To many it will be "first aid" indeed, for the outlines comprise a veritable storehouse of valuable suggestion and seed-thought. The book will find its place in the preacher's library, and will put the works of great men within reach of those who otherwise could not afford them.

But having such "aid" within reach should not lead the servant of God to depend in too large measure upon his brethren. Dr. Charles L. Goodell, who has written an introduction to this volume, very aptly says, "One cannot become a helpful preacher by simply repeating the words of great men." With Dr. Goodell we agree heartily. A good preacher is not a parrot merely, echoing the words of others, but he speaks as one who has obtained his message from the Lord through Bible study and prayer. From his brethren he may secure "aid," but certainly he is not dependent upon them.

We are not unappreciative of the great amount of labor and patience required to gather these outlines from such varied sources. May God add His blessing if it be pleasing to Him.

"Cyclopedia of Sermon Outlines," by Aquilla Webb, D. D., LLD. 5 % by 7 % inches, Geo. H. Doran Co., New York. Price \$3.00 net.—W. A. M.

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Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 39

Sunday, June 29, 1924

DAVID AND GOLIATH

I Samuel chapters 16-17 Golden Text, Psalm 124:8

The story of David and Goliath presents a lesson in the wisdom of divine choice. The principles by which God works in choosing instruments to accomplish His purposes are clearly stated in Cor. 1:26-29: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the vorld to confound the wise; and God hath cho en the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." David was chosen to be king of Israel in a time when, because of Saul's faithlessness and disobedience, God's gracious purposes had been frustrated. He was chosen in a time when Israel's enemies were causing her great distress. The need of Israel and the distress which she was suffering appear very plainly in the account which God gives us of Goliath's challenge and of the consternation which fell upon the ranks of Israel as a result of it. In an hour of such need one might presume that God would call forth some great champion to deliver His people. Instead He chooses a humble youth, a shepherd of obscure birth. The wisdom of this choice, however, is seen as we proceed with our study of the lesson. Let us note, as we study, three things which characterized God's choice of David.

I. IT WAS A DISCRIMINATING CHOICE

Man would have said that David was an unpromising fellow to be chosen king of Israel, or to be chosen the champion of Israel to fight against Goliath. Indeed, he was despised by those who knew him best. When in the camp of Israel he expressed wonder that the champion of the Philistines should be suffered to defy the God of Israel and go unpunished, his brothers were angry with David and ac cused him of pride and mischief. Why, he was only a mere youth! What knew he of matters of warfare or statecraft? He was nothing but a shepherd boy! What had he to do with things which concerned the King of Israel and his armies? Indeed, David was from the standpoint of human qualification one of the weak things of the world.

But God saw what men did not. He looked not upon the outward appearance but upon the heart. He saw in the heart of David a willing and obedient spirit. He saw there a spirit of strong faith in the God of Israel. It had been manifested before when David was guarding his flock for he had relied upon God to deliver him from the

paw of a lion and from that of a bear. Here was a man whom God could use because he depended not upon the arm of the flesh, but upon the power of God. As he faced the Philistine giant and heard his insulting challenge, he was keenly aware of what others seemed to forget, that this man was defying not the armies of Israel, but the God of those armies, and he realized what no other man in the army seemed to realize, that God could be trusted to defend His own cause. Yes, man would have chosen the elder brothers; men who were of mature physical development, and men of experience, but God chose David. In this He discriminated between merely human accomplishments and qualifications, and the simple faith of a willing heart. The power and attainments of the other men might have hindered God for they might have depended upon their own strength, or knowledge. But the humble faith of David offered an unobstructed channel through which God could work. II Cor. 4:7; I Cor. 2:1-5; II Cor. 12:9-10; Gal. 6:14.

II. IT WAS AN EFFECTIVE CHOICE

The outcome of David's battle with Goliath, and subsequent events proved the wisdom of God's choice. As David went to meet the foe he went in the simple garb of a shepherd boy. Saul had offered him his armour. This would seem to be a thing of great advantage because the armour of Saul might be supposed to strike terror into the heart of his enemies for he was a mighty man of valor as the Philistines k ew to their own sorrow. And then, too, the protection which the armour afforded was surely not a thing to be despised. Nevertheless, David put the armour of Saul aside as burdensome, for his confidence lay not in human prowess or in mechanical means of defense and warfare, but in the power of the God of Israel. He went, a stripling against a giant, with no visible protection save his cotton tunic, and with no visible weapon save the staff and the sling which he carried in his hand.

As he faced the Philistine giant David disclosed the fountain of his boldness. He said, "Thou comest to me with a sword and spear, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied. This day will the Lord deliver thee into mine hand, and I will smite thee and will take thy head from thee, and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear; for the battle is the Lord's and He will give you into our hands"

(I Sam. 17:45-47). With implicit confidence in God, David was willing to meet a foe who was immeasurably stronger than he. The God of Israel was His Shield, and it was in His power that David trusted for strength to overcome. II Cor. 10:4-5; Deut. 33:12, 25-27; Josh. 23:10.

The battle was very short. David whirled his sling around his head a few times and then let go. The finger of God marked out the path of that stone and it flew straight to the one vulnerable spot in the armour of the Philistine. It sunk into his forehead and the giant, champion of the hosts of Philistia, lay lifeless in the dust. At this the armies of Israel were filled with new cou.age and strength, and flew upon the dismayed hosts of their enemies utterly defeating them. What a lesson this is for us! The measure of a man's strength lies not in the strength of body or mind, but in the measure of his faith in God. Only as He finds a willing soul can God manifest His power as He desires. Psa. 84:11; Psa. 34:15; Psa. 37:17, 23, 24.

It was doubtless David's faith in God and willingness to let Him have His way in his life which moved Him to choose David to be King of Israel. It was this spirit which later caused God to say that David was a man after His own heart. What a challenge it should be to us to humble ourselves before Him that in His own time He may exalt us! What a mighty inspiration to stand still in faith and yieldedness that we may see the salvation of the Lord! What an encouragement to trust God with our lives in yieldedness to Him! II Chron. 20:15-17; Psa. 46:1, 5, 7; Psa. 50:15; Rom. 12:1-2.

III. IT WAS A PROPHETIC CHOICE

But in God's choice of David we have more than an inspiration to faith in our lives; we have also a prophecy of Christ. God's people were under bondage to sin and death, and souls were distressed. God pitied them and sent His Son, Jesus Christ, to save them from the enemies of their souls. When Jesus came He seemed a weak and foolish thing. As a virgin-born babe how weak He seemed indeed! Even in the prime of manhood the Scripture tells us that there was no beauty in Him that we should desire Him. "He is despised and rejected of men; a Man of Sorrows, and acquainted with grief: and we hid as it were our faces from Him." This is the inspired testimony of the prophet Yes, as He hung upon the Cross passing through the valley of the shadow of death, Jesus seemed impotent. Yet, He is the One whom God has chosen to destroy Satan, the Goliath who caused our souls to tremble, and to bring salva-tion to us. He is the One Whom God hath ordained to be King of Kings and Lord of Lords, and under Whose feet He has pledged Himself to subdue all enemies. Isa. 53:2-3; Heb. 2:14; Rev. 19:11-16; I Cor. 15:25-26; Heb. 1:13.

We can learn yet another lesson of the Divine choice in connection with God's choice of David. What an insignificant little thing that pebble which lay in David's scrip seemed to be. Yet, it was ordained of God to accomplish the salvation of Israel. So, too, the preaching of the Cross of Christ seems foolishness to unbelieving men. It seems to them to be nothing but words—weak and worthless words—but to us who are saved we know it has proven to be the power of God. The simple message of the gospel of Jesus Christ has already proven to be the power

of God in the salvation of millions of souls and only eternity will reveal the full measure of the power which is wrapped up in it. Let us not despise the day of small things, but let us rather be willing to become fools for Christ's sake if thereby He can use us to glorify Himself and to spread abroad the knowledge of His gospel that perishing souls may be saved. I Cor. 1:18-25; Rom. 1:16.

Lesson 40

Saviour.

Sunday, July 6, 1924

DAVID AND JONATHAN

I Samuel, Chapters 18-21 Golden Text, Prov. 18:24.

In the love of Jonathan for David we have a remarkable type of the love of the Lord Jesus Christ for our poor, unworthy souls. Jonathan's very name means "Jehovah is given," or "Gift of Jehovah." This itself reminds us of the declaration made in John 3:16: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The grace which alone made it possible for God to love a guilty world is typified in the attitude of the king's son toward the humble shepherd boy. The spirit of selfsacrifice which he displayed is suggestive of the sacrifice made in the gift of God's Son to die on the Cross. And the steadfastness of Jonathan's love, even in the midst of severe testings, pictures in some measure the constancy of the love which guarantees to the believing soul eternal life. Truly his love made Jonathan one of the most admirable of the men whose lives are recorded in the Old Testament, and it is with pleasure that we read in him a typical message of the love of our

I. JONATHAN'S LOVE WAS GRACIOUS

One of the most striking characteristics of Jonathan's love was its graciousness.

Jonathan was the king's son. He was by hereditary right the future king of Israel. His life was lived in the midst of the splendor and luxury of an Oriental court. He was accustomed to the adulation of many of the noblest men and women in the kingdom, and many servants waited respectfully upon his least command. Not only this, but he had already won many honors in warfare. It was fresh in the memories of the people that he had with a single companion put to rout hosts of Philistines in a day when the hearts of the people had failed them for fear. He could choose whomsoever he would from among the mighty men of Israel for his companions. They would be honored at his choice.

But David was only the merest youth. His father was a humble peasant. This boy was more accustomed to the company of sheep on a lonely hillside than to that of the courtiers of Israel, and as for experience in warfare, this lad was more accustomed to the harp, or, at best, to a shepherd's staff and to a sling than to the instruments of warfare. It is true that he had gained the attention and respect of the people by a victory over the Philistine giant, but before long the fickle people would find a new hero and David's exploits would probably be forgotten or ascribed to chance. And then, besides, the very popularity of David was calcu-

lated to arouse jealousy in the heart of one who only so recently had been the helo of the people, and indeed Saul himself was not proof against this (I Sam. 18:8-9). Who was David that the king's son should think of him?

Jonathan graciously refused to consider the disparity between them, for when he saw David, the record is, "The soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul" (I Sam. 18:1). It seems clear from the narrative that it was not the exploits of David but his own person which challenged the love of that mighty man.

In like manner, the Son of God loved men with a love which refused to be balked by the difference between His own perfect holiness and their desperate sinfulness. He loved us with a love which could bridge the distance between heaven and hell. His love for us is purely a matter of grace. There is nothing good in us to commend us to Him. No matter how many things we may have done which seemed good to us still we deserve nothing at His hand but condemnation. Oh, what a marvelous thing it is that the Son of God, the King of the universe, should love poor sinners such as we, and what a wonderful thing it is that He should have shown the graciousness of His love in providing salvation for us as a gift entirely independent of our merit! Rom. 5:8; Eph. 2:4-5; Eph. 2:8-9.

II. JONATHAN'S LOVE WAS SELF-SACRIFICING

The self-sacrifice which Jonathan manifested in his love for David is amazing.

One of his first acts upon meeting this boy was to strip himself of his royal garments and to give them to David whom he had chosen as his friend. At the same time he gave him his sword and his bow and his girdle. These were most surely some of his most treasured possessions, as any soldier or hunter can testify, and in giving them Jonathan showed the depth of his love (I Sam. 18:4).

But this was not all. Even when Jonathan knew that David was to be king of Israel, instead of himself, his love did not waver. He readily consented that it should be so, and rejoiced in the prospect of his friend's honor. He willingly faced the prospect of taking an inferior place in the kingdom of his friend. How soon Jonathan realized this and consented to it we do not know. Probably it was very early. But we know that when David had fled from the face of Saul and was being hunted that he might be destroyed, in that hour Jonathan confessed his knowledge and satisfaction. Going out

to meet David in the woods, where he was hiding from the wrath of Saul, Jonathan said to him, "Fear not, for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee, and that also Saul my father knoweth" (I Sam. 23:17).

Surely this reminds us of the self-sacrifice that characterized the love of God for our souls. God's Word says, "Ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9). He was willing to leave Heaven's glory and humble Himself to the estate of a man. He was willing to go to the Cross at Calvary, and after suffering all the physical agonies that human beings suffer, to pour out His soul unto death in order that we might live. He was willing to bear our sins, in order that He might give us the robe of His own perfect righteousness. Yes, Jesus loves us with a sacrificial love, for it is by virtue of the sacrifice of Himself which He offered on our behalf that we have been blessed with all the blessings which we so richly enjoy. And praise God, some day He will share His Kingdom glory with us if only we will now yield to Him. Rom. 8:32; Rom. 3:22-25; Eph. 1:7; Eph. 1:3; Gal. 2:20; I Jno. 4:10; II Tim. 2:12; Eph. 5:25.

IV. JONATHAN'S LOVE WAS CONSTANT

The love of Jonathan for David did not fail, though it was assailed by severe testings.

"Love never faileth," says God's Word, and if this be the test of love, surely Jonathan's love for David was true. It never fluctuated, even in the midst of most severe trials. Saul, in anger and jealousy, spoke harshly against David and sought to kill him, but Jonathan interceded for him. To be true to his friend would make Jonathan seem to be untrue to his own father, but he wavered not even at this testing. Even when his own life was threatened because of his love for David, Jonathan proved true. But perhaps the most keen testing was the doubt which David seemed to entertain of Jonathan's friendship when he besought him rather to kill him himself than to betray him to Saul (I Sam. 20:8). Even this could not shake the love of Jonathan. His love was constant in spite of adversity.

This is the character of the love with which Christ loves us. His love is the love that never fails. Ours may, but His cannot. How often we do test Him by our sinfulness and stubbornness! How many times we act as though we neither

appreciated His love for us nor loved Him in return! But His love fails not. Then, again, the devil, we are told, is now in Heaven accusing us day and night before the Throne of God, but our Saviour is there to intercede for us. No accusation which can be brought against us by the adversary of our souls, and no weakness which we can manifest can change the

Lesson 41

David's persecution at the hand of Saul is a prophetic picture of Israel's persecution at the hand of Satan in the Great Tribulation. The Great Tribulation is the next age in God's dealing with mankind. It will follow the coming of Christ to receive His Church unto Himself. It will be a time of trouble on the earth such as has never before been seen, and such as will never come again. It is during this age that the Antichrist first feigns himself a friend of Israel, later manifesting his true diabolical character. Israel will then be driven out of her land, a wanderer upon the face of the earth. But God will protect her, and will restore her to her own land after the Antichrist has been judged and condemned. Let us see how this future experience is pictured in the story of David's exile.

I. SAUL'S KINDNESS

The initial kindness of Saul seemed to be a pledge that David need have no fear of injury at his hand. He took him into his own home and made him sit at his own table. He pledged his word to Jonathan when he interceded for David that he would not harm the lad. He even went so far in his professed friendship as to give his own daughter to David as his wife. Of course, we know, because God's Word tells us so, that in the heart of Saul was a burning spirit of jealousy, but David saw only the outward manifestations of friendship, and could not know the duplicity of the King of Israel.

Thus in the Great Tribulation the Antichrist, a world emperor, will feign friendship for Israel. He will make a covenant with her, whereby she enjoys his protection, and which permits her to resume the temple worship at Jerusalem. But, as in the case of Saul and David, the friendship of Antichrist will be only an outward show, and secretly he will be plotting her downfall. God mentions the covenant which Israel will make with Antichrist in many Scriptures. In one place He discloses its true character and calls it an agreement with hell. This show of friendship will decrease, and soon Antichrist will be revealed in his true character. Dan. 9:27; Isa. 28:18.

II. SAUL'S HATRED

It was not long before Saul manifested the real hatred which was in his heart toward David. Failing in his plan to destroy him by leading him to engage in battle with the Philistines, he sought to stir his son and his servants to do the deed. It was on this occasion that Jonathan interceded for his friend and secured the assurance that no harm should love of Christ for our souls. His love is constant. (I Cor. 13:8 R. V.) Jno. 13:1.

Perhaps the most clear indication of the constancy of Christ's love for our souls is His guarantee that when we believe in Himself we have eternal life and shall never perish. Should Christ's love fos us fail for one moment, that guarantee would be worth nothing. But His love is so great that it cannot fail. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom-8:38-39).

Sunday, July 13, 1924

DAVID'S EXILE

I Samuel, chapters 22-24 Golden Text, II Chron. 16:9 (Omit last clause)

come to David. Only a little later, however, Saul cast his javelin at David in the attempt to kill him, and when David fled to his own home he sent after him servants to take him. Upon learning that David had fled to Ramah, Saul sent servants to capture him, and finally went himself. But he was restrained by the Spirit of God. The depths of his malignity were disclosed in Saul's anger with Jonathan when David failed to appear at the king's table. From this time on he openly sought David to slay him, and persisted in his search in spite of two separate promises made to David that he would not harm him. It is significant, too, that in his hatred for David, Saul disregarded the sanctity of God's worship, for he put the priests of Nob to death for aiding David. I Sam. 22:17-19.

So, in the Great Tribulation, Antichrist. stirred up by Satan, will show the most malignant hatred for Israel. He will break his seven-year covenant when the time for which it was confirmed is only half expired. He will set his own image up in the holy place of the temple, and will command all men to worship him on pain of death. This Israel will refuse to do, and Antichrist will seek to destroy her. His determination utterly to cut off God's people is given us in a prophecy made by the Psalmist many years ago. He then said, "They have taken crafty counsel against Thy people and against Thy hidden ones. They have said, Come and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. 83:3-4). Dan. 9:27; II Thes. 2:3-4; Rev. 13.

III. DAVID'S FLIGHT

When Saul persecuted David so terribly, he fled into the wilderness. First he went to Gath, but fearing the Philistines, he did not tarry long at that place. Leaving there he went to the Cave Adullam. Here he was joined by about four hundred men. Then he went to Moab, but, being warned of God, he left and went to the forest of Hareth. Other places which he visited in his wanderings, and in which he sought to hide from the persecutions of Saul were the city of Keilah, the wilderness of Ziph, the wilderness of Maon, the wilderness of En-gedi, and finally Ziklag, in Philistia.

So, in the Great Tribulation, Israel shall flee from Antichrist into the wilderness. This she is warned to do by the Word of God, for the Lord Jesus, when referring to that awful time of the Great Tribulation, said, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, . . . then let them which be it Ju-

dea flee into the mountains" (Matt. 2:15-16). The urgency of this flight is indicated in the next verses: "Let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved" (Matt. 24:17-22; Rev. 12:13-17).

IV. GOD'S PROTECTION

God protected David while he was in the wilderness. Again and again his enemies were about to lay their hands upon him, but God thwarted them. He placed within the reach of David and his men provision for all their needs, and added to the strength of David's forces constantly.

So God will protect Israel in the Great Tribulation. If He did not protect her, she would be swallowed up by her enemies, but protect her He does, and that most effectually. We are told in His Word that the great Serpent, which is the devil, will send out of his mouth a flood to destroy the woman Israel. In the same connection we are told that the earth opens and swallows up the flood (Rev. 12:13-16). No doubt the "flood" is the armies of Antichrist, who are pursuing Israel to destroy her. So in this we find evi-dence of God's protection even in the wilderness, into which Israel has fled. God miraculously nourishes her during three and a half years of the Great Tribulation. This we are told in the same chapter (Rev. 12) for we read in verse 14, "She is nourished for a time (o e year) and times (two years) and half a time" (one half year) in all three and a half years. Thus, when every diabol cal power is engaged to destroy His people, and when they have been compelled to flee for their lives, God cares for them, and keeps them by His power. Dan. 12:1.

V. SAUL'S DEATH AND DAVID'S RETURN

David was finally delivered by the death of Saul, and returned to be king over Israel. This we shall study more particularly in the coming lessons, so we vill not consider the details here. But, in order to see the full force of this type, it is necessary for us to consider briefly what is involved in the experience of Israel.

Israel will be delivered by the destruction of Antichrist, and she will return to Jerusalem, where she will share in the glories of Chirst's Kingdom. The climax of the Great Tribulation occurs when the Antichrist centers his armies at Jerusalem to fight against God and to exterminate those Jews who have returned to the city. In this blasphemous revolt against the authority of the heavens, Antichrist seems about to succeed, when the veil is drawn aside and the face of the Lord Jesus Christ in His Second Coming is disclosed. As those armies of hell look upon Him they see that He is coming in flaming fire to take vengeance upon them, and they are seized with consternation. They are utterly destroyed by the brightness of His presence and by the power of His Word,

for they cannot stand before Him. He then establishes His Kingdom and gathers His people from the four corners of the earth to share it with Him. Matt. 24:29-31; Rev. 19:11-20:6; Ezek. 34:11-13; II Thes. 1:7-10.

But there are two other lessons in this story which we must note briefly before we close. David's sufferings are also identified in the twenty-second Psalm as a foreshadowing of the sufferings of Christ. They very clearly point to the sufferings of the Cross, for one cannot read that wonderful Psalm without realizing that it is a pre-written description of the sufferings which Christ endured there. But the experiences of David also prophesy the tribulational revolt of Antichrist, in that it is particularly against the person of Christ

that his assault is then directed. Of this, however, we shall study further when we study concerning David becoming King of Judah (Ps. 2:2; Rev. 19:19). Still another lesson which is of great encouragement to us all is expressed in our Golden Text. The same God Who could so marvelously protect David in the trials through which He went can also protect us in the fierce testings with which Satan assails our souls. He will protect us from temptation and give us victory over sin in this life, if we will only yield to Him and permit Him to do so, and He will most surely keep our souls eternally, for His love for us is the same as His love for David, and He has promised never to cast us out, having once given us eternal life. Jude. 24; Jno. 6:37.

Sunday, July 20, 1924

Lesson 42

nectedly.

DAVID BECOMES KING OF JUDAH

II Samuel, chapters 1-4 Golden Text, Ps. 37:5. type we have a wonderfully harmonious

prophecy. As Saul was set aside and David established, so Satan has been set

aside and Christ will one day be establish-

ed, not only as God's Anointed One, but

as the King of Kings and Lord of Lords.

In the story of David we have a prophetic picture of the Lord Jesus Christ. Many of the most clearly Messianic Psalms were written by David, and in them his own experiences furnish the basis upon which he builds most wonderful prophecies concerning the future experiences of the Son of God. In this he is identified in a close typical relationship with the Lord. In order, however, to get this picture clearly before us it is necessary to survey the life of David as a whole. The lesson which we study today is the culminating event in a series of incidents which have typical value. We have already seen flashes of the light which radiates from this type, but let us now con-

II. DAVID'S VICTORY OVER GOLIATH

(I Samuel 17)
When David killed Goliath, he pictured Christ's victory over Satan in His death on the Cross. This has been suggested already. Let us remind ourselves of the points of analogy in order that we may see how clearly David's victo.y is a type of that of the Cross of Christ.

Goliath was a rebel against the power of God. He defied the armies of Israel, and in so doing he defied the God of those armies. He was also a being of tremendous physical strength, and the hosts of Israel trembled before him. All these things suggest the typical significance of Goliath. Satan is the arch-enemy of God. He is the strongest being in the universe outside of God Himself, and he not only causes men to tremble before him, but he actually vanquished the human race in the fall of Adam. So now the Scriptures tell us that men are led captive by him at his will. This is the enemy with whom our Saviour struggled throughout His life and whom He overcame at the Cross, Isa. 14:12-16; II Tim. 2:26; Heb 2:14.

Another significant thing is that David's victory over Goliath occurred in a valley. This was very appropriate in view of the typical teaching found in this occurrence. It was when Jesus went down into the valley of the shadow of de th that He destroyed him who had the power of death, that is, the devil. Heb. 2:14; Psa. 23:4.

Still another characteristic of David's victory which possesses peculiar typical value is that Goliath was wounded in the head. The first prophecy of Christ's coming tells us of the conflict between Ch ist and Satan, reaching its climax at the Cross. In describing this conflict God said to Satan concerning the Seed of the woman, Who is Christ, "It shall bruire thy head, and thou shalt brui e His heel." This prophecy of the wounding of Satan's

head is repeated in the type presented in David's victory over Goliath, for Goliath was wounded in the head. Gen.

III. DAVID'S PERSECUTION AND EXILE

3:15.

(I Samuel 19-27)

In David's persecution and exile he foreshadows the rejection and rebellion which Satan stirred up against Christ and which has caused Him to absent Himself from the earth for these many years. When Jesus came to Israel, offering Himself as their King, they rejected Him and de-manded His death. They declared that they would not have this Man to reign over them. When He had died the cruel death of the Cross, and when God had raised Him from the dead, He ascended into Heaven, exiled by the will of His people. But He sent His servants, the apostles, with a message to them, again offering them the Kingdom if they would only believe. This message they rejected and the messengers they persecuted. God turned to the Gentiles, carrying to them the message of salvation. While God has always found some willing souls, Satan has stirred the majority to cry against Christ, "Away with Him!" The Gentiles, to whom the Word of life came, persecuted and finally martyred the disciples, and they have been rejecting their Word and their Lord ever since. the climax of the rebellion which Satan stirs up against Christ will be in the Great Tribulation. Antichrist will set himself with the kings and rulers of the earth against the Lord. They will counsel and plot together against the Lord and against His Anointed, Christ, saying, "Let us break their bands asunder and cast away their cords from us." In the 19th chapter of Revelation we find Antichrist and his armies gathered together "to make war against Him that si teth upon the white horse," Who is none other than the Lord Jesus Christ. So the malignity of the Antichrist and his hosts is directed against the person of our Lo d, as Saul's hatred was directed against David. Jno. 1:11; Acts. 7:51-59; Rev.

I. DAVID'S ANOINTING

sider it a little more definitely and con-

(I Samuel 16)

David was anointed of God. When Saul was rejected from being King over Israel God commanded Samuel to get down to Bethlehem to the house of Jesse, and to anoint one from among his sons to be king. One by one all the sons of Jesse had passed before him but it was not until he came to David that the Lord revealed His choice. David was then anointed to be King over Israel.

So Jesus is God's Anointed. The names "Christ" in the New Testament and "Messiah" in the Old Testament both mean "Anointed," and both are applied to the Lord Jesus. In the Revised Version the word "Messiah" is uniformly translated "Anointed," and though the word appears in many places in the Hebrew in direct reference to Christ it is translated "Anointed" in the King James Version with only two exceptions. Jesus is God's Anointed One. He is God's Messiah. He is God's Christ. It is significant, too, that as David was the second to be anointed King over Israel, Saul being the first, so Jesus is the Second specially to be anointed of God. Satan was God's first anointed one, for he is so called in Ezek. 28:14. But, as we have seen Saul to be rebellious against the God Who anoirted him, so Satan also proved to be rebellious (Ezek. 28:12-19) and he was rejected from the high office to which he was originally appointed and for which he was anointed. Thus in the

19:19; Psa. 2:1-3. IV. DAVID'S VICTORIES OVER HIS ENEMIES

(1 Sam. 23, 25, 27, 30, 31)
God gave David the victory over all

his enemies, and in this he typified the victories of Christ which He shall gain over all His enemies in His Second Coming. The Gentiles who opposed David God delivered into his hand, and he smote them and spoiled them of their goods. His respect for God's Anointed and his faith in God kept him from laying his hands upon Saul. But God finally gave victory by overthrowing Saul in battle with the Philistines, and when the people of Israel rejected David after Saul's death, crowning Ish-bosheth instead, God also gave such complete victory over the opposition that the people of Israel willingly accepted David as their King. II Sam. 4-5.

So Jesus, in His Second Coming, will judge and overcome His enemies. Satan will be bound with a great chain and confined in the bottomless pit (Rev. 20:1-2). Antichrist and his armies will be dest.oy-

ed, and Antichrist himself, with the false prophet, will be cast into the lake of fire (Rev. 19:20-21). Jesus will then take vengeance upon them that know not God and obey not the gospel (II Thes. 1:7-10). His victory over His enemies will be complete. Psa. 2:5-9.

V. DAVID'S KINDOM ESTABLISHED

David was finally established the King of Israel. This is the subject of our lesson today. In it we read of Saul's death and David's sincere grief in receiving the information. Here we are told of Ishbosheth's reigning over Israel while David reigned over Judah. The victories of David's men over the men of Israel are recounted, and the death of Ish-bosheth is described. Following this, the men of Israel united with the men of Iudah in

receiving David as their King.

So, after the judgment of His enemies, Jesus will establish His Kingdom in all the world. In His Second Coming He is described as having a name written upon His person, "Kings of Kings and Lord of Lords." The extent of His Kingdom, however, was the subject of many prophecies given even before His coming to die for our sins. In them we are told that His Kingdom shall be from sea to sea and from the rivers even to the ends of the earth. In that day Jesus will reign in Jerusalem over His people Israel, but His reign will extend from Jerusalem as His headquarters, even to the uttermost parts of the inhabited earth. We shall study more of this Kingdom as we study the Davidic covenant and the Kingdom of Solomon, Rev. 19:11-20:6; Isa. 9:7; Zech. 9:10.

Lesson 43

Sunday, July 27, 1924

THE SIN AND SENTENCE OF SAUL

I Samuel, Chapters 26-31 Golden Text, I Chron. 10:13-14

In the sin and sentence of Saul we have a warning against the awful consequences of spiritism. It is a warning which is much needed today, for since the great war a wave of spiritism of unparalleled strength has swept over all civilized countries, and many souls are being deceived by it. Grief because of the loss of a loved one leads many to seek to communicate with his spirit through spirit mediums or in many other ways, and curiosity is leading many others to investigate the claims of those who profess to be able to communicate with the dead. Even many Christian people are being ensnared in the meshes of this terrible net, and it is high time that a clear note of warning should be sounded, for God condemns spiritism, and to engage in it is a sin against His Word. If persisted in, it will wreck the Christian life and testimony of God's children as surely as it incurred the judgment of God upon Saul.

I. THE SIN OF SAUL

Saul's sin was two-fold, but both of its manifestations grew from a common root. His sins of action were, first, a disobedience to God's Word in failing completely to destroy the Amalekites, and, second, disobedience to God's Word in seeking to consult the dead through a woman who had a familiar spirit. In both cases it was a sin of unbelief; both were sins of disobedience to God's Word. In view of the terrible consequences of which this story tells us, surely all Christian people should be warned by it against disobedience to God's Word in any respect for when one fails to regard the Word of God in one point, it is easy for him to slip into other seemingly more gross violations of the Word, so if we find, as we shall, that God's Word condemns consulting with spirits, that in itself should be sufficient forever to deter God's children from doing so.

But in order to avoid this pitfall which Satan has laid for our feet, it is necessary for us to know somewhat of the different manifestations which spiritism takes in the present time. The spirit medium is

one of the most familiar of these. While many mediums are mere tricksters, working their tricks by mechanical means, there can be no doubt that among them there are many who really have a familiar spirit, or demon, as it is called in the New Testament. Christians should both refuse to be participants in spiritualistic seances held by such people, or to endeavor personally to get mediumistic powers. Whether spirit mediums claim to be able to make loved ones visible, or to get in touch with them in a trance and to convev back some message from them, or to make their voices audible to us, or whether they claim that the spirits communicate with them through automatic writingtable tipping or rapping, they should be avoided, and we should scrupulously avoid trying to get in communication with spirits in any of these ways. Still other forms of spirit communication which menace the lives of God's people are hypnotism and ventriloquism (when genuine) planchette and Ouija boards, visions and voices. The Ouija board is one of the most pernicious and insidious of the means of spirit communication, for it is regarded by most people as a toy. No one knows how terribly the Ouija is demoralizing the lives and minds of people in this country today. We must vigorously protest its danger, not only from a spiritual standpoint, which is our chief concern, but also from a moral and physical God's people to beware of the thing. Lev. 19:31; Lev. 20:6; Lev. 20:27; Deut. 18:10-12.

II. THE SPIRIT OF SAMUEL

God actually permitted Samuel to come back and speak with Saul when he sought communication with him, but this in no wise proves the claims of spiritism. The witch of Endor was surprised and terrified when she actually saw Samuel, mistakingly supposing him to be a god, for it was not the accustomed working of her demon, and the judgment which Samuel pronounced upon Saul should fully discourage us from seeking a similar experience, lest we, too, hear a similarly

terrifying sentence. There can be no doubt that Samuel's experience was due to a special operation of God's power n over-ruling what otherwise would have been a demon performance. There is nothing in the Word of God to warrant us in believing that living men can communicate with the dead (save in such exceptional cases as this and they are very few) and there is every indication that to seek such communication is considered grievous sin in the sight of God. There can be no doubt, either, that spirits do actually appear to many and converse with them through spirit mediums, or in other ways, but those are not the spirits of loved ones who have died, but rather the spirits of demons who deceive the souls of men.

There is, however, one thing in this incident which is of positive profit to us in our study of God's Word, i. e., the revelation which it contains of the dwelling place of the dead. It will be noticed that Samuel came up out of the earth. The Scripture teaches that during the days preceding the Cross of Christ, the souls of believers were kept in the heart of the earth. We are told that it was in the heart of the earth that Jesus spent the time between His death and resurrection (Matt. 12:40; Acts 2:25-31). And this is also where the souls of unbelievers were kept, but between the souls of unbelievers and the souls of believers was a great gulf fixed. The unbelievers were tormented in flames, while believers were comforted. The story of the rich man and Lazarus gives some most helpful information on this subject (Luke 16:19-31). When Jesus was resurrected from the dead, however, He led with Him the souls of believers; a host of captives (Eph. 4:8). Paradise was then transferred from the heart of the earth into the third heaven, the very presence of God (II Cor. 12:2-4). Thus souls of believers now are said to go into His presence at death (Phil. 1:23; II Cor. 5:8). Hades, in the heart of the earth, is now exclusively the detention place of the wicked dead who are kept there in torment awaiting the day of

judgment (Rev. 20:12-15).

III. THE SENTENCE OF SAUL

God pronounced judgment upon Saul through the lips of Samuel. In fulfilment of this sentence we read later that "Saul died for his transgression which he committed against the Lord, even against the Word of the Lord, which he kept not, and also for seeking counsel of one that had a familiar spirit to inquire of it" (I Chron. 10:13). This clearly shows us God's attitude toward communication with spirits. Such a thing is contrary to His will, and can incur only judgment. So sinful and so pernicious does He regard this thing that in the law He commanded that any man or woman who had a familiar spirit, or who sought to inquire of such spirits, should be stoned to death. (See Scriptures under point I.) There is a reason for this,—not only is it confusion, being intercourse between beings of two separate and distinct classes of creation contrary to God's Word and will, but it is disastrous because the demons are a cursed race of disembodied spirits, awaiting only the day of judgment (Matt. 8:29). They are leagued with the devil, who is their prince (Matt. 12:24-28), and they bend every energy against God and against His will in the lives of men (Eph. 6:11-12). If one will only study the New Testament teaching on demons, who are there called "devils" and "evil spirits," he will at 0: ce see the awful influence which these beings wield, and he will be warned of the sinfulness and foolishness of having anything to do with them.

There is another lesson here, however, which magnifies the grace of God. Samuel said to Saul, "Tomorrow shalt thou and thy sons be with me" (I Sam. 28:19). This reveals the security of believers. Samuel was a man of God. He was a man of whose salvation there can be no question. Saul and his sons were also believers, and had known the joy of fellowship with God. Now, however, Saul was terribly backslidden and sinful. He was disobedient to God's Word, and so far as we can learn, he died in his stubbornness and rebellion. It is interesting, in view of the teaching of many that sui-

cide is the unpardonable sin, to note that Saul died the death of a suicide. But God assured Saul through the lips of Samuel that when he died he would not be turned into the torments of hades, the detention place of the wicked dead, but he should be with Samuel, who was a righteous man and a God-fearing man till the day of his death. This shows us clearly that when a believer dies, no matter how terribly sinful he may be, and no matter how terrible the circumstances surrounding his death, he goes at once to the resting place of the righteous dead. What a revelation of the security of believers this is! How it magnifies the grace of God in saving men without respect to their works, and only on the ground of faith in the finished work of Christ! How it emphasizes the teaching of the Word that a soul which has once accepted Christ as Saviour never can be lost again! Let us accept this blessed truth with grateful hearts, and let us permit our very gratitude to lead us to obey God's warning not to have anything to do with familiar spirits, the powers of the darkness of this age. Titus 3:5-8.

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By

Rev. Charles C. Cook

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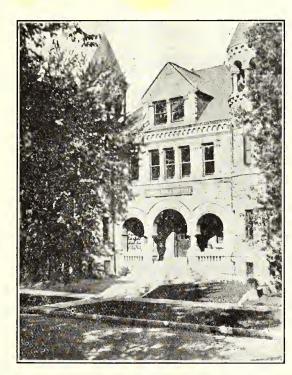
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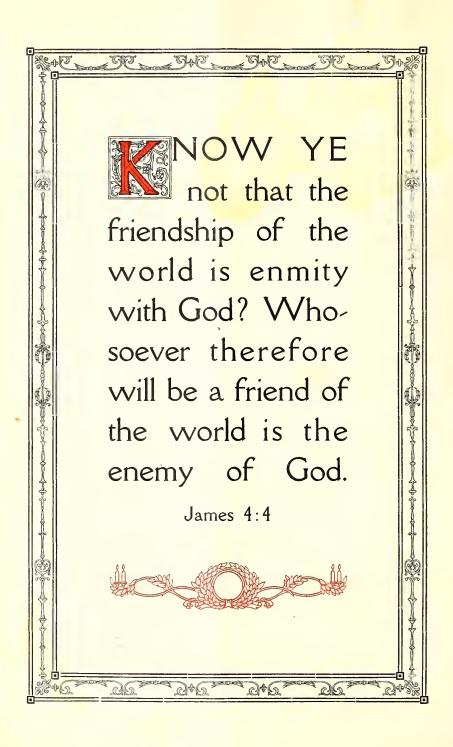


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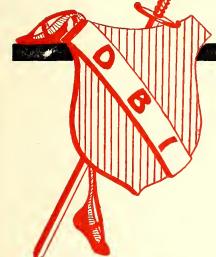
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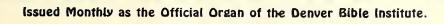
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- 3. In the personality of Satan, Job 1:6-7.
- 4. In the depravity and lost condition of all men by nature. Rom. 3:19.
- In the virgin birth and deity of Jesus Carist. Luke 1:35.
- In the slied blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
- 7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
- 8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
- 9. That the Holy Spirit is a Person W! o convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:3; I Cor. 3:16.
- 10. In the eternal security of all believers. Jno. 10:28-29.
- 11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
- 12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
- 13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
- 14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
- 15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

Prophecy

ANY a soul has been brought out of the darkness of skepticism by fulfilled prophecy. The Devil is beaten when brought face to face with some one of the many instances of God's fulfilling His prophetic Word.

None of the so-called great religions of the east, except Christianity, can rest their claims of acceptance upon fulfilled prophecy. Christianity alone, of all the world religions, can cite instance after instance of prophetic fulfillment.

Under the direction of the Spirit the prophet of God, though living many years before the birth of the Savior, speaks with heaven-given ease of the lowliness and hu-

mility of the first coming, and glides without effort into majestic descriptions of the marvels, wonders, glories, and beauties which shall characterize the second coming. Since the Bible is God's own holy Word, prophecy has no limitation save only such as God Himself may see fit to lay down.

There are two elements in Biblical prophecy. One is forth-telling, the other is fore-telling. In the general sense, the forth-telling of God's message, or preaching, is the more important. But God gives great emphasis, throughout His book, to the fore-telling, or the predictive element: It is to this second phase of prophecy that this issue of "Grace and Truth" is specially dedicated.

The Days of Noah

Matt. 24:36-41.

THE more the Holy Spirit impresses the heart of the believer with the wondrous beauty and accuracy of the Word of God the more concerned the believer becomes to bestow upon the Bible, under guidance divine, the careful, prayerful, painstaking study which a book so marvelous deserves.

The passage in the twenty-fourth chapter of Matthew which speaks of the "days of Noe" is one which has suffered violence on more than one occasion. The misunderstandings which have arisen concerning it do not grow out of difficulties within the passage,

A more perfect understanding, a deeper appreciation, and an increased study of the Prophetic Word and a firmer faith in it are the purposes of this number. May the blessing of God be poured out upon it so abundantly that these purposes shall be fully realized. for it is not difficult. But we are persuaded that many of the wrong conceptions which have surrounded these words have grown out of an unfortunate inattention to the context.

That the book of Matthew is essentially Jewish in character and message is held by all careful students of the Word, but strange to say, consistency with this important beginning fact is many times forgotten and the church is soon introduced into a distinctly Jewish book. The passage referring to the "days of Noe" and the "two in the field" and the "two women grinding at the mill" is an example of this wrong dividing of the Word of truth from a dispensational standpoint. The generally received interpretation of this passage is that it refers to the

"snatching up" of the church at the close of the Grace Age, whereas the context clearly reveals that such a thought is untenable. The Lord Himself makes it plain that He is speaking of the close of "the tribulation," not the close of the present grace period. He says, "As the days of Noe were so shall also the coming of the Son of man be." At once we fall back on the days of Noah to learn the circumstances of that great day of judgment, for the Lord is here declaring Noah's day to be the key to the day of His coming. His next words tell us the condition which prevailed. "They were eating and drinking, marrying and giving in marriage. . . . and knew not until the flood came and TOOK THEM ALL AWAY!"

But who were the ones who were "taken away"? Not the righteous, but the unrighteous! Those who were "taken away" were those who "knew not," those who paid no attention to the warning cry of Noah and married and gave in marriage "until the flood came." In Noah's day, the evil, the wicked ones were "taken away."

But how do these facts, to which our Lord calls our particular attention, become the key to the days of the "coming of the Son of man?"

In the simplest possible way. In Noah's day the evil ones were "taken away," the righteous were left within the ark; in the day of the Lord's return, "one shall be taken, and the other left."

But which will be "taken away" when Jesus comes.

Already we see the answer. As in the days of Noah the wicked were "taken away" and the righteous delivered out of judgment, so when the Lord returns the "wicked shall be destroyed ("taken away") by the brightness of His coming," and the righteous shall be left to enjoy with Him the glories of the Kingdom.

But when we turn to the prophecies concerning the rapture of the church all is contrast. Then the righteous will be "taken away" and the wicked "left." When the Lord returns to earth to reign, the wicked will be "taken away" and the righteous "left!"

When God hath made His Word so plain, why should Jew and Church be confused?

May we ever approach His Word with care and in prayer that He may lead us into His blessed truth!

Strange Bedfellows

THE dancing fraternity of America has found a new friend. This new friendship has been heralded and publicly avowed in the current number of the Dance Lover's Magazine, the publication which only a few months back frankly admitted that the attraction of the dance was a sex attraction. The Dance Lover's Magazine places the editorial announcement of this new partnership in the position of prominence in the July issue. It is gloatingly dubbed, "Great News" by the enthusiastic dancing editor.

"To millions of people throughout the United States it was great news that was telegraphed from Springfield, Mass., not long ago, announcing that the Board of Bishops of the Methodist Episcopal Church had at last gone on record favoring the removing of the legal ban on dancing from the laws of the Church, and no longer making dancing a cause for trial for improper conduct. To the younger generation especially was it good news, for, while the ancient Methodist law on dancing as a "worldly amusement" remained in full force and was supported universally by the Methodist clergy, the young people of one of the biggest denominations in America found themselves in a curious position.

"The step taken by the Methodist Episcopal Bishops was the only reasonable and logical step to take."

What a horrible alliance, what a wretched confederacy. The church has surrendered to the world. The Bishops have the hearty commendation of the dancers. The followers of the lowly Nazarene capitulate to the children of the flesh, and become their coadjutors. Hell and Heaven sleep in one bed! Purity and impurity hold sweet fellowship! The truth of God's Word and the practice of the underworld are united in wedlock.

Meanwhile the leading organ of the dance devotees of America, editorially shouts,—"Hurrah for the Good News." Instead of being good news, it is a crushing proof of the onward march of Modernism, and should be recognized by every devout Christian as a renewed call to faithfulness, prayer, and outspoken testimony against the worldliness

with which Satan is seeking to stamp out the truth about separation.

What shall be our personal attitude in this hour when church leaders on every hand are pressing on into apostacy? Shall we follow their leadership or shall we stand by God's Holy Word? What is our individual responsibility? Have God's people any fellowship with the frivolous dancing millions? Should the Christian man sacrifice conviction on the altar of sensual indulgence?

Ten thousand times,—NO!

We have a definite responsibility on this question,—that responsibility is not "following our conscience," for if the conscience has been poorly trained, it is utterly unreliable. Our responsibility is OBEDIENCE, complete, loving, willing obedience to the Word of God, which says:

"Be not conformed to this world" (Rom. 12:2).

The Cowardice of the Ministry

THE awful inrush of modernistic propaganda and the apparently indifferent attitude of the ministry, those men whom God hath called to declare and defend His truth, has given rise to an impassioned utterance from Charles Fredrick Sheldon, a Godly and fearless pastor of St. Louis. We quote him at length, thanking God for men who are faithful to truth at any cost.

"In John 12:42-43 there is recorded an incident that commands our attention both because of the strange and peculiar attitude of the men who are spoken of, and also because of the fact that we have in these days of conflict between the defenders of the Faith, and the enemies of the Faith some men whose attitude is the counterpart of the attitude of those Jewish Rulers who are said to have believed on Jesus Christ, but who did not confess Him.

did not confess Him.

"It is well nigh unthinkable that a man can believe on Jesus Christ and be unwilling to confess Him, but here we have the incident recorded and the reason for their unwillingness to confess Christ plainly stated—they were afraid that they would lose their place in the Synagogue; and then this remarkable statement: For they loved the praise

of men more than the praise of God.'

"Now, for their counterpart in these days; There are men, ministers, who in private conversation will tell you that they believe on Christ, and in the Word of God implicitly, and yet they refuse absolutely to align themselves with the defenders of the Faith in this tremendous conflict that is being waged between truth and untruth. I have just been told of a certain city in the West where there is not a single minister who will come out and openly endorse the great Fundamentals Movement. It is a tragedy; and when we begin to ask for the reason why these men refuse to line up with the Fundamentals Movement we are compelled to decide that it is the very same reason that kept those Jewish rulers from confessing Christ. They are afraid that they will lose their connection with the great Ecclesiastical machine. There is something pleasant to the flesh about being in the 'Synagogue' and they want to stay.

"But back of all that, what is the secret trouble with such men? Are we not forced to believe that it is the same as with those Jewish rulers— 'They love the praise of men more than the praise of God.' And is it not true today that every one

of us must decide whether we shall live for the PRAISE OF MEN, or whether we shall think only of THE PRAISE OF GOD.

"Oh! the shame of such an attitude; Oh, the bitterness of the revelation when such men shall come to see their folly, their craven cowardice in the white light of eternity. May God open the eyes of such professed believers to see that the praise of man is utterly worthless—that to live for this is to lose the very joy and sweetness of fellowship with God. One word of commendation from our God is worth more than all the laudation of men; worth a lifetime of sacrificial service."

Adoption

THIS word, used only five times in the New Testament, sets forth one of the most blessed truths of the book. The original word which is rendered ADOPTION comes from two Greek words, one of them meaning "A SON" and the other "TO MAKE"; hence a son making, or son placing, or placing as a son. This brings us to a treasure-trove of truth. Over and over again God's Word teaches us that believers are begotten as sons of God, but only five times does it use this stronger and more striking expression, "a son placing." Surely the Holy Spirit does not use language carelessly! What, then, is the particular message of the "adoption?"

When we examine the passages in which it occurs we will find that it has specific bearing upon the future, and in every passage its context demands a recognition of this fact. May our blessed Lord lead, by His Holy Spirit, into truth, as we meditate on these precious promises.

In Rom. 8:23 we find a statement in which the Holy Spirit gives His own definition of adoption. With such authority, we cannot go far astray. The words are:

"We ourselves groan within ourselves, waiting for the ADOPTION, to wit, the redemption of our body."

Here the "adoption," or "son placing" is thrown into the future by the unqualified statement that the adoption is the redemption of the body, which is the resurrection. How blessed are all His ways. He has begotten us into His family; He has made us partakers of the divine nature, but we are not yet PLACED AS SONS! His glory is not yet manifest in us! We are pilgrims and strangers in a land far from our Father's country. True, we are sons already, but we wait earnestly for the rapturous hour when we shall be "caught up" into His presence and receive our "son-placing," to wit, the resurrection and glorification of the body.

With what clearness this truth is given us in Eph. 1:4-5, where the same Greek word receives the rendering "adoption of children":

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the ADOPTION OF CHILDREN by Jesus Christ to Himself."

Before the foundation of the world He had determined that His own should stand "before Him" "holy and without blame" in that coming day! This is the goal toward which our longing eyes are turned.

The next words give the reason—"Having predestinated us unto the adoption of children." But what is predestination? Predestination is not God, making unavoidable the various incidents and decisions of our lives before they occur, as many have thought, but predestination is God planning and determining beforehand what the DESTINATION or GOAL of His children shall be. Shall faith falter before such love? Nay, faith is made strong as it grasps the immensity of the grace of God, Who before the founding of the world determined that the believers who make up the body of His Christ should be unbreakably sealed to a "destination" which shall be a manifestation of their Son-ship, a glorious "son-placing." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him; for we shall see Him as He is" (I John 3:2). Thank God, although life may be fraught with many hardships and trials, though difficulties and doubts may assail, yet this we may know,—our destination is made sure by His Word! We shall be like Him, our son-ship shall be made manifest! "When Christ Who is our life shall appear, then shall ye also appear with Him in glory" (Col. 3:4).

In Gal. 4:4-5 the word occurs again, this time rendered "aloption of sons":

"God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the ADOP-TION OF SONS."

This passage clearly places "adoption" in the future and makes a distinction between the unbeliever and the believer which we dare not ignore. It appears in the pronouns "them" and "we."

Redemption is for "them," for they are lost; "we" receive the "son-placing," for we are His children.

Redemption is for every man; manifestation of son-ship is for those who are members of the body of Christ. Redemption was accomplished in His first coming; He will set us forth in the Son's place at His second coming!

Such loving provision for us in the glories of the future causes us to turn to Him crying out, "Thou doest surely love us as a Father! Thou art our Father, our Father!" The apostle was speaking of just such an experience, when he said, in Rom. 8:15:

"Ye have received the spirit of ADOPTION (same word again) whereby we cry, Abba, Father."

He did not say, "Ye have received the adoption," nay, for we are not yet placed as sons; but he said, "Ye have received the SPIRIT of adoption." Yes, we have been begotten into the heavenly family, but we wait to be placed in the heavenly glory as sons of God. Meanwhile we look to Him and as the Spirit reveals the glories of His person and work, we worship and adore, saying, "Abba, Father!"

One passage remains in which the word "adoption" appears, but it is distinctly Jewish in its message. In it the apostle tells that his kinsmen are "Israelites; to whom pertaineth the ADOPTION and the glory, and the covenants, and the giving of the law, and the services of God, and the promises"

(Rom. 9:4). Every student of the Word will rejoice in the perfect harmony of this passage with all Jewish prophecy. The hour is coming when the despised Jew shall have a SON'S PLACE in the coming Kingdom. To him pertaineth the adoption.

We give Thee thanks, our God, for the promised

time when we shall be placed before Thee as Thy sons, holy and without blame; we give Thee thanks for the promise of the returning Christ when we shall receive the adoption of the body. We have received the spirit of "son-placing." We wonder at Thy matchless grace, and cry, "Father, Father!"

The Church Snatched Up

by H. A. WILSON

HE next event in the calendar of prophecy is the descent of Christ from heaven to catch up all who believe in Him. Much is said in the Bible about conditions which will prevail upon the earth in the last days of this age, and one cannot read the daily papers or associate with other humans in the ordinary pursuits of life without being convinced that those conditions characterize society today. But the Scriptures which describe these things do not speak of definite events. Rather they set forth conditions which are to grow progressively worse. Thus there is no specified event prophesied in the Word which must take place before Christ comes for His church. coming may occur at any moment.

But Christ's coming for His church must be carefully distinguished from His coming to judge His enemies and to establish His kingdom. That is an entirely different event which will not occur until some time later. For the coming of Christ to receive His church we are told to look. But we are definitely warned not to be troubled by the thought that the day of His judgment and return to earth is at hand. One passage is very clear on this point. It is II Thes. 2:1-2:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."

Notice that this appeal is made with the coming of Christ for the church in mind, for it speaks of "our gathering together unto Him." Then we are warned not to be troubled by the thought "that the day of Christ is at hand." Now "the day of Christ" in the Greek is literally "the day of the Lord." This is a term which is constantly used in the Scripture

men nor their perversions of truth can restrain "the glorious appearing of our great God." Wilson's study will make you rejoice anew in the faithfulness of of the Prophetic Word. Remember that the fulfillments of the past are God's guarantee of the fulfillments of the future.

to refer to the time of Christ's second coming to earth in judgment or to events closely related to it. The reason why we are warned not to think that this event is at hand is made clear in the succeeding verses. There we are shown that other events must transpire before that can occur. Anyone familiar with prophetic teaching concerning the events of the Great Tribulation at once recognizes them in this passage. So we are told, in effect, "The second coming of Christ to earth (in which He shall judge His enemies and establish His kingdom) cannot occur until the events of the Great Tribulation have transpired." On the other hand, the reference to the coming of the Lord (when He will come into the air and we will be gathered together unto

Him) indicates that this is the hope for which we are to be looking.

And, indeed, Christ's coming for the believers of this age is in a peculiar sense our hope. It is held out to God's people only in the writings which are addressed to the age in which we live—i. e. the writings of the apostle Paul. In none of the other books in the Word of God is this event spoken of. There we read of Christ's coming to judge His enemies and to establish His kingdom. That is the hope of Israel, and of all believers in all Jewish ages—particularly in the future time of the Great But in the writings of the apostle Tribulation. Paul (to whom alone God's revelation of the church which is Christ's body was given, and to whom the teaching for the church was committed) the coming of Christ to rapture His church is held out as a radiant hope to believers living in this age.

The Scripture which is clearest in its teaching on this subject is I Thes. 4:15-18:

"This we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

"Wherefore comfort one another with these words."

Let us study this passage to see what makes the prospect of Christ's coming for the church a "blessed hope" to the believer.

I. THE HOPE OF A DIVINE CERTAINTY

THE first thing which we note is that this hope is made known to us "by the Word of the Lord." This establishes its certainty. "What God has promised He is able also to perform." And what He has said will certainly come to pass. This forever removes from our hope the possibility of disappointment. Who cannot appreciate that? Who has not known the bitterness of disappointment after having eagerly looked for a visit from a loved one or having planned to visit them? But, thank God, here is a hope in which we will not be disappointed, because it rests upon the promise of our God.

"But", some will say, "Was not the apostle Paul ppointed? Did he not hope that the Lord disappointed? would return during his lifetime? And, sharing his hope, did not the other apostles share his disappointment?" To this question we must answer, "The believers of that early day were not disappointed in their hope, nor have any been who have cherished the same hope since then." Until the very last moment of life the coming of the Lord was a possibility, and they still had hope. When the soul stepped from the body into the presence of the Lord, any thought of disappointment was, without question, banished by the joy of His presence. the coming of the Lord did not occur when they hoped it might, still that for which they hoped will certainly come to pass. The Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trump of God, and He will summon from the graves those bodies which they put off, for a time, in hope. Happily for us, God has not revealed the time when Christ will come for His church. That has been left a secret in order that the hope of His coming may sustain and comfort His people throughout the age. And, after all, the time of His coming is a minor matter when compared with the glorious fact. Our hope may not be realized at the time we hope, but it will certainly be realized, for it is based on a Divine Revelation.

Surely the fact that the hope of Christ's return is declared "by the Word of the Lord" should stir men to study it. Much of the unbelief and confusion concerning this truth, and much of the opposition to it would be dissipated if men would only study it as a Divine Revelation. Many give this subject only the most cursory attention, and because they cannot immediately harmonize all that they see, (failing to recognize the distinction between Christ's coming for His church and His coming to establish His kingdom, or because what they read does not

agree with their preconceived ideas, they discard it as of no importance or regard it as a mistaken hope of the early church. Surely a subject which is given such a tremendously large place in God's Word as this is, and one which is definitely declared to be made known "by the Word of the Lord" deserves more careful and prayerful consideration. Let us therefore press a little deeper into the subject and seek to discover the nature of this hope.

II. THE HOPE OF A GLORIOUS RESURRECTION

HE next fact which we discover here is that when the Lord comes, "the dead in Christ shall rise first." Thus the second element in our hope is seen to be that of a glorious resurrection of believers in Christ. Many of God's children have lain down in death, and, if the Lord tarry, many more will put off the flesh for a season. But when He comes again those bodies will be raised from the dead and the souls shall again be clothed with them. Surely If Christ has this is an important part of our hope. power to save our souls is it possible that He has not power to save our bodies? Both became subject to death as a result of sin, and surely if He has redeemed us from sin and its consequences He must have redeemed both soul and body. This He has In His death and resurrection Jesus not only provided salvation for the soul whereby the soul receives new life-the eternal life of God Himselfbut He also provided unending life and health and strength for the body. Both will be manifested when He comes again, and when the dead in Christ shall rise.

What a glorious resurrection that will be! Our bodies (wonderful organisms though they are) now are subject to weakness and weariness and sickness and pain. They are mortal bodies in which the seeds of death already work to produce corruption. Their life, at best, is but a few brief years and then they mold and crumble into dust. When Christ comes for His church these same bodies will be raised from the grave, but they will be gloriously transformed. They will not be subject to fatigue. Suffering and distress will forever be past. Never again can the cold, grim clutch of death fasten upon them. They will be immortal, incorruptible. And, best of all, they will bear the imperishable likeness of the Lord.

"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ:

"Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20-21)

It should be borne in mind, however, that this hope is distinctly limited to believers in Christ. "The dead in Christ shall rise." The unbeliever has nothing to hope for in the coming of Christ. Both the resurrection of the dead and the translation of the living (of which we shall study presently) There is a resurrection for affect only believers. the unbeliever, but it is a resurrection of condemna-It will not take place until the end of the tion. When Christ comes for His church the kingdom. bodies of those who died in unbelief will remain in the graves, awaiting the judgment of the Great White Throne when their sins will be punished.

And those living in unbelief will remain behind when living believers are raptured into the presence of their Lord.

III. THE HOPE OF A DEATHLESS TRANSLATION

THE third fact revealed in the verses which we are studying we have already anticipated. When Christ comes for His church all living believers will be caught up into the presence of the Lord without dying. This is seen in the words, "we which are alive and remain shall be caught up * * * to meet the Lord in the air." The same promise is held out to us in I Cor. 15:51-52:

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the

dead shall be raised incorruptible, and we shall be changed."

Those believers who are alive when Christ comes will never taste of death. When they hear the shout of the Lord they will be changed instantly into His glorious likeness and will immediately enter into the joys of the resurrection life. They will be caught up to meet the Lord and to be forever with Him.

No one wants to die. Of course we know that, believing in Christ, for us "to be absent from the body is to be present with the Lord" But we in-(II Cor. 5:8). stinctively shrink from the thought of death. It is an enemy, the fear of which held our souls in bondage when we were unbelievers. And though we know that Christ has drawn the sting of

death, still there is something about it that makes us fight to the very last to avoid its clutches. do desire to be "present with the Lord," but we dread death. Thank God! it is possible that we may never have to suffer this dread experience. Should the Lord come during our lifetime we would instantly be raptured into His presence and would not have to pass through "the valley of the shadow." And then think of the grief which comes to one's loved ones when death overtakes him. Who does not wish it were possible to spare his loved ones the anguish of parting? The hope which is set before us is that Christ may come while yet we are alive. And if our loved ones have trusted Him as their Savior, we will be caught together into His presence, and never again will we suffer the pain and sorrow of parting. What a wonderful hope this is!

Yes, there will be a generation of believers living

upon the earth, when Christ comes, who will never see death. Perhaps it may be that we are living in that generation. At least the Scripture justifies us in entertaining that hope. But whether it is the present generation or one to come, some will be translated without seeing death. And this we knowthat if our Lord should tarry until death overtakes us, when He does come we will share in the glorious resurrection of His children. In the meantime for our loved ones who have fallen asleep in Christ we cherish the hope of a glorious resurrection, but for ourselves the hope of a deathless translation.

IV. THE HOPE OF A HAPPY REUNION

"HE minds of those who have suffered the loss of loved ones will already have raced ahead to the fourth fact which makes Christ's coming for His people a blessed hope to our souls. When He comes

I declare the end

from the begin-

ning, and from

ancient times the

things that are

not yet done,

saying, My coun-

sel shall stand,

and I will do all

My pleasure.

Isa. 46:10.

there will be a happy reunion. they

What a joyful prospect Many of those who have been dearer than life itself to us have been snatched from us by the rude hand of death. We have mourned for them and we have missed them. O! how we have missed them! often we have wished that we could talk with them of the joys which come to us. How many times we have desired that we might go to them for comfort or counsel. we have wished that we might explain misunderstandings which arose while

they were with us and which were never cleared up. How we have desired, perhaps, to ask their forgiveness for some unkindness which we showed toward them and which made the thought of their death almost unbearable to us. Perhaps, too, we have wished to tell them that God has answered their prayers for us. Yes how many things flood the mind which we should like to talk over with them. Thank God! there is coming an hour when we shall be united with those whom we love, but from whom we have been severed by death. That hour is the hour of Christ's coming for His church.

And what a comforting thought that when we do see our loved ones again we will enjoy perfect mutual understanding with no shadow of impending Many of our purest and noblest affecseparation. tions for them have been unexpressed because we could not find words to express them. And many

Living believers will then be reunited with loved ones whose death This we read in mourned. the words "with them." "The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the

Lord in the air."

times our fellowship was marred by imperfect understanding. Some of our most happy visits with them were saddened by the thought that perhaps this might be the last. And how hard it was to say "Goodbye," even with the assurance that we might soon enjoy another visit. But all these things which marred our fellowship and enjoyment will be over when we are reunited in the presence of the Lord. Surely in our hope we are looking forward to a most happy day.

V. THE HOPE OF AN ETERNAL FELLOWSHIP

BUT best of all is the hope that when Jesus comes again we will enter into an eternal fellowship with Him. "We shall be caught up * * * to meet the Lord in the air, and so shall we ever be with the Lord." This is the prospect which outshines all others. Someone has said, "When I get to heaven I want to spend the first thousand years just looking at the Lord and rejoicing in communion with Him, and then, perhaps, I will be ready to look up my folks." Indeed it is doubtful whether the thrilling invigoration of resurrection life and the presence of loved ones—desirable as those things seem to us now—will even be noticed, so great will be our joy in the presence of our Lord.

How wonderful it will be to see Him! Now our knowledge of the Lord is limited. Our perception of His love and mercy is many times dulled by our own sinfulness. Our understanding of His truth is confused by many false teachings which surround us. Indeed it is true that:

"Now we see through a glass, darkly."

But it is also true that:

"Then (we shall see) face to face. Now I know in part; but then shall I know even as also I am known" (I Cor. 13:12).

And, though we have not seen Him, yet, hearing of His love for us, we do love Him.

"Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8).

Dear friends, if what we have heard of our Lord has brought us so great joy, and if fellowship with Him through faith as He is revealed in the pages of God's Word has so greatly sustained us; and if to talk with Him in faith in the hour of prayer, when we could neither hear His voice nor see His form, has brought such peace and comfort and joy to our souls; what will it be when we see Him? Oh! what a day of glory that will be!

This, then is the hope that is set before us in the teaching of God's Word concerning Christ's coming to snatch up His church to be with Himself. is the next event in the calendar of prophecy toward which we are moving, and for which we are looking. Truly it is a hope to comfort the sorrowing and to It is a hope to stir the servant sustain the weary. of God to greater diligence in the service of his And it is a hope to stir the worldly and carnal Christian with a realization of his need of a closer walk with the Lord Whom he may see so God hath declared that Jesus is coming shortly. again. He is coming to raise the believing dead. He is coming to transform and translate living be-He is coming to gather all together into His own glorious presence to be with Him forever.

"Wherefore, comfort one another with these words!"

Waiting

I am waiting for the coming of my dear Redeemer Lord, I am resting in His promise, in His precious, priceless Word; And, although He seems to tarry, yet I know He'll surely come, And take His own, His ransomed, to His bright and blissful home.

When I waken in the morning, ere the dawning of the day, I lift my soul to His dear side, and watch and praise and pray; For it may be in the morning, I shall hear His blessed voice, Triumphant o'er the waves of time, bid all His own rejoice.

Then in the noon-tide splendor of the sun's meridian light, When the busy world's surroundings need our armor should be bright, 'Tis sweet to turn aside our thoughts from the carking cares of life, And think perhaps 'tis now He'll come 'mid the battle and the strife.

Then when the shadowy wing of night, spreads darkness on the land, Ere soft slumbers close my senses, I yield all into His hand; My body, soul and spirit—self—all I ask Him safe to keep, And thinking on His precious blood, I fain would fall asleep;

For it may be while I'm sleeping the Archangel's trump will sound, Then, oh, what a glorious waking, to be **all** in Jesus found! Yes! but whether in the morning or the noon-tide or the night, It recks little to the Christian soul whose light is in His light.

For no matter when He comes—oh, what praise for truth like this! When He comes, we shall be like Him, "we shall see Him as He is."

—Caroline L. Elliot.





The Eternal Court For World Peace

by A. E WENDT

AM for peace. I am for world peace. The present controversy however on World peace reminds one of a scene reported in one of last year's popular plays. The scene is staged in the home of a young woman with her father and two suitors present. The hour is late and marked with painful indecision. Upon the fathers face are written lines of deep concern. An observer inquires, "Why doesn't she choose between the two and let dad go to bed?"

Uncle Sam is like the sweet young woman, persued but undecided. Old Father World is like the parent. He has a marked concern. The League of Nations and World Court are like the fresh young men bidding for the hand of the young girl. But the whole

procedure is out of place. All together are playing with soap bubbles. Righteousness first, then sound decision—then peace—universal peace.

I. RIGHTEOUSNESS FIRST

"How can a world be at peace that is at variance with God?" "There is no peace to the wicked," says Isaiah (48:22)"My people say peace, peace, when there is no peace." (Jer. 6:14) Peace is more than legislation. It is a disposition. Righteousness first, then peace. Bok, with his twenty-two thousand proposals is but beating the air. "A King shall reign and prosper and shall execute judgment and justice in the earth." (Jer. 3:17) Judgment here means "to put things right." Justice means, "to establish order." Of this time Isaiah declared that "of the increase of His government and

peace there shall be no end." It is then that nation shall not lift up sword against nation, neither learn war any more. The Christian Herald inquired recently, "Why doctor the world for indigestion when it has a cancer? Why give it patent medicine when it needs an operation?" Dr. Jowett said that, "The world needs a terrific conversion before we can have peace." Dr. Crane concludes that there is "no need of disarming physically until we disarm mentally." Righteousness first then peace—that is the order.

II. THE RIGHT WAY.

There is but one channel to this ideal state. That channel is through the Chosen Nation Israel. This is the ETERNAL COURT DECISION for WORLD PEACE. Israel is the end of the rainbow for the

whole world. She is, "The Goddess of Liberty"—
"The Missionary" of permanent peace. She is the
Community center of the earth. Why should the
world take a sawdust doll for peace, when it will
have a whole nation of living Sampsons, Samuels,
and Sauls? We might as well try to stop the Niagara
Falls with a baby's hand as to try to bring world
peace without this nation of "PECULIAR PEOPLE."

Today, Israel is like Jonah, on a Gentile ship; as in Jonah's day, so in this day. A storm is raging on the sea of nations. Time and space forbids lengthy discussion but the subject is clearly supported in the decisions handed down from the Eternal Court of Justice and Judgment, recorded in the Bible. It may be of interest however, to note three ap-

proaches to this channel of universal peace.

FIRST:-

Israel must be in her land (Palestine). This is in accord with prophecy. Isa. 27:6 declares, "He shall cause them that are from Jacob to take root: (in the land) —Israel shall blossom and bud and fill the face of the world with fruit. Furthermore in Ps. 67 it is said that "God shall BLESS US and all the ENDS of the EARTH shall fear Him." Besides to Abraham God said (Gen. 13:14-16), "All the land which thou seest, to thee will I give it and to thy seed for ever and ever"-"And I will make thy seed as the dust of the earth." Again, "In thee shall all families of the earth be blessed" (Gen. 12:1-3). This shall come to pass when Israel shall be "the head and not the

tail of nations" (Deut. 28:13).

All this is not a far off dream. Marvelous developments are taking place in Palestine. Sir Herbert Samuels, identified with the Modern Movement in Palestine, said "that great electrical developments are already under way. Great dams and reservoirs are to be constructed (on the river Jordan) to supply all Palestine with cheap and abundant power." This is but a single phase of the developments. Then too as the "Morning Star" of London observes,—

"Today the Jewish hope is still earthly: they sought and still seek an earthly Messiah; their hearts long for settlement in their land; they are jubilant at the deliverance of their beloved city from the Turks; today the closing words of the passover are; " May we eat this next year in Jerusalem."

SECOND:-

Jerusalem is the center of world peace. The

GOD has made worldpeace center in His
dealing with the Jew.
Wendt presents a clear
case with the whole prophetic portion back of him.
When the "peace of Jerusalem" comes, the peace
of the nations is at hand.
Come quickly, O, Prince
of Peace.

prophet points out, "In this place will I give peace." (Hab. 2:9 and Jer. 14:13). "I will give assured peace in this place." The peace that the world needs and of which the Bible speaks is a PEACE that is "prepared"—(Heb., "formed") (Isa. 4:4-5; 45:7). Jerusalem has always been a place of peace. There or thereabouts the first altars were set up. Altars were for peace. Here our Lord made peace with God in behalf of man, when He went on His altar-the Cross. Then note the interpretation of the author of the book of Hebrews. (Heb. 7:2) "First being by interpretation King of righteousness, and after that also King of Salem (Jerusalem) which is King of peace." The prophets spoke explicitly concerning Jerusalem the center of peace (See Isa. 2-3; Micah 4:1-5; Joel 3:9-16, 17, 20).

THIRD,—

The third observation we should make is that when the Prince of Peace comes, He comes to Jerusalem. The above Scriptures are sufficient to support this, but we may add another found in Rom. 11:26. "So all Israel shall be saved, as it is written 'There shall come out of Zion the Deliverer, and shall turn ungodliness from Jacob." This will be the "time of refreshing from the PRESENCE of the Lord" (Acts 3:19). And as Dr. Bonar said, "It is peace proceeding from Himself as the Lord of Hosts." We see then that world peace is not so much a process as it is an event. It is an event that requires the presence of an Eventful Person.

In the face of these supreme decisions, should we

join the League of Nations or World Court? "Yes," it is whispered from notable places, "take the League of Nations and the World Court until we have something better."

We have something better before us and we have something better with us. The divine project is before us, and the divine program is with us. What is this program? It does not consist in Execution, but in Evangelization. There is a propaganda abroad that aims to devitalize and destroy the Jew. Some go so far as to say that "the Jew must be killed, otherwise there is no hope for Christendom." (From Jewish Missionary Magazine, N. Y. Sept. 23, page 213). Such procedure is not only criminal but suicidal. Every nation that has persecuted the Jew has come to judgment. Not persecution but conversion will save the world.

Queen Mary said, "That which saves a nation saves an individual, and that which saves an individual saves a nation." Recall the words of Dr. Jowett, "The world needs a terrific conversion before we will have peace." Lord Robert Cecil speaking at a woman's University Club luncheon said, "I have never been very much of a churchman, but the longer I have watched the developments in Europe the more have I been led to the conclusion that the one and only solution of our international chaos is in the teaching of the Bible (Federal Council Bulletin, Apr. and May 1923). Bible Evangelism is God's present program to bring peace to the individual and to the world. Let us follow the divine program and not fall in a trap of unproductive peace.

Are The Gospels Church Writings?

by ALFRED SCHELL

IN II Tim. 2:15 we are told to "study to shew ourselves approved unto God rightly dividing the Word of truth." Perhaps all Christians DO divide the Scriptures in a measure, i. e., they make a division between the Old and New Testaments, only using DIRECTLY such passages from the Old Testament as do not conflict with the New Testament. As an illustration, the first chapters of Leviticus are not directly followed by Christians today. We do

not take a bullock, lamb, or dove to the priest to make atonement for our sin because the New Testament tells us that Christ, the Lamb of God, has become a sacrifice for us. But, while we do not dithese rectly use chapters, they are nevertheless of immense importance to

us as types of the Lamb of God, in Whom all types and shadows are fulfilled. On the other hand, the 53rd chapter of Isaiah, laying aside types, speaks as plainly as the New Testament of the substitutionary work of Christ, and so we use it DIRECTLY.

Thus we make the New Testament the rule as to how to use the Old Testament. But is this division between the Old and New Testaments the ONLY or RIGHT one?

IF we fail to distinguish between the things that differ we invite confusion. This is tremendously true in the ordinary events of life. It is equally as true in the study of God's Word. In fact the problems of prophecy are an inexplicable puzzle if we ignore the Right Division Principle. Schell has given us food for both prayer and meditation in this clear-cut article.

The fact is that the Old Testament sacrifice and ritual did not cease with the Old Testament but continued even to the end of the four Gospels when Jesus kept the Jewish Passover feast just before His death. John 1:2 tells us that "He came unto His own," i. e. His Jewish house; and

not until the end of His gracious life among His Jewish people did He pronounce their house desolate, because, in spite of all His entreaties, "they received Him not." Then, as Luke 19:12 tells us, "He went into a far country... to receive for Himself a king-dom, and to return." Shut out from His own Jewish house by the refusal of His own Jewish people to receive Him, He has, according to Acts 15:14, gone on a visit to the Gentiles to take out of them a people for His name, after which He will return, and will rebuild the tabernacle of David which is fallen down. This visit to the Gentiles then commenced when He went into the "far country", when He ascended to heaven sending back the Holy Spirit to take out of Jews and Gentiles to unite twain in one body, the This new body, the Church of Church of this age. this age, had its birthday at Pentecost; but like a new born babe knew not who or what it was till the secret was told by the APOSTLE PAUL in his Epistles. ONLY in the PAULINE EPISTLES then is the DIRECT Scripture to the Church. Any other Scripture must be used as it agrees or disagrees with the Pauline Epistles, which are God's description of and direction to the Church.

Now the foregoing might be called the HISTOR-ICAL reason for thinking the Gospels are Jewish; i.e. the Gospels are Jewish because the events and teachings recorded in the four Gospels occurred BEFORE the Church began, Before the Lord had yet left His Jewish people to whom He came.

But if this be so we should expect to find a corresponding difference between the DOCTRINE of the Gospels and the doctrine of the Pauline Epistles.

Few Christians, if any, follow DIRECTLY the entire doctrine and practice of the Gospels; for, from the time when the Lord Jesus was circumcised, and presented to God with an offering of birds (Luke 2:21-24) on through the days of His ministry when He sent the healed leper to the priest to offer sacrifice according to Moses (Matt. 8:4), on to the end of the Gospels when He kept the Jewish Passover with His disciples, we find the Old Testament sacrifice and ritual not only continued but commanded. But we do not do these things in this Church dispensation because they are expressly set aside and forbidden in the Pauline Epistles (Gal. 5:1-3; Col. 2:16; Gal. 4:10).

Again, the Lord said He was "not sent but unto the lost sheep of the house of Israel"; and He forbade His disciples going to the Gentiles (Matt. 10:5). Even the last commission of the Gospels in Matt. 28:19-20, was a Jewish one, to turn the nations to the true God for the kingdom; and certainly does not agree with Paul's commission for he said he was sent NOT to BAPTIZE, and those who did baptize did so in the name of the Lord Jesus, and not as in Matt. 28:19 (I Cor. 17; Acts 2:38; 8:16; 10:48; 19:5).

Again, contrast the teaching of the Sermon on the Mount with the teaching of Paul's Epistles in the following few out of many instances,-

SERMON ON THE MOUNT "Give to him that ASKETH" Matt. 5:42

"Pray in CLOSET"	Matt. 6:6
"Forgive TO BE forgiven."	Matt. 6:14
"Judge NOT."	Matt. 7:1
"Esteem others AS self"	Matt. 7:12
DAILINE EDICALEC	

PAULINE EPISTLES.	
"Give to him that NEEDETH."	Eph. 4:28
"Pray EVERYWHERE."	I Tim. 2:8
"Forgive BECAUSE forgiven."	Eph. 4:32
"JUDGE things in this life."	I Cor. 6:3
"Esteem others BETTER."	Phil. 2:3

Again, the prophetic teaching of the Gospels is Jewish,—beginning at the point where the Lord was standing at the close of Daniel's 69th "week" and passing on to the future 70th "week" of tribulation, but wholly omitting any reference to this present Church age, which was an unrevealed secret till Paul's day (Eph. 3:5) when this hidden mystery was revealed to him.

The Lord did address "the Church" of that Jewish time in Matt 18:17; for Moses had promised "the church in the wilderness" (Acts 7:38) "a prophet" and this "church" must last till the "Prophet" Jesus Christ should come. "But," said Stephen. "this 'church' had rejected both Moses and the Lord Jesus.' Their house thus became "fallen down" though not forever; for as our Lord said "Upon this rock I will build my church, and I will give unto thee (Peter) the keys of the kingdom of heaven," (the kingdom that the "God of heaven" should set up (Dan. 2:44); and when that kingdom comes the "tabernacle of David which is fallen down He WILL BUILD again," and "will set it up," that the "residue of men might seek after the Lord, and all the Gentiles" (not just the selection of the present age) (Acts 15:16-17; Matt. 13:11).

The Lord revealed the "mysteries" of this kingdom in the seven parables of Matt. 13. The proph ets had told much about this glorious kingdom of the God of heaven; but they had "desired" in vain to "see" and "hear" these "mysteries of the kingdom," which "new things" the Lord added to the "old." Surely these "mysteries of the kingdom" are NOT the mystery of the Church of this age; for our Lord revealed the "mysteries of the kingdom" to his disciples; but He did NOT reveal the mystery of the Church, until, by revelation He made it known to the apostle Paul (Eph. 3:3-11; Matt. 13:11).

There may be many points of agreement between the Gospels and the Pauline Epistles, as there are between the Old Testament and the New; and in such a case we have no difficulty. For instance, the way of salvation, from Genesis to Revelation, is always by faith in the blood of the cross, and, as one has said "That scarlet line runs through the whole Bible; but where there are DIFFERENCES, and there are such, the PAULINE Epistles are our last and only "COURT OF APPEAL." They, and they alone are God's description of and God's direction to the Church of this age.

It is often said that we should listen to the Gospels above all other parts of the Scripture because they contain the words of the Lord Jesus. But does not the Old Testament equally claim again and again to be

33. Isa. 53:9.

les, Paul plainly says, "If any man thinketh himself the "Word of the Lord?" and as to the Pauline Epistto be a prophet, or spiritual, let him acknowledge that the things that I (Paul) write unto you are the commandments of the Lord." (I Cor. 14:37) Thus Paul's Epistles are the "Word of the Lord."

If the Lord sometimes makes CHANGES in His DIRECTIONS to the people of succeeding dispensations, it seems evident that the Word of the Lord

to the people of one age might not be at all His mind for the next age; and to fail to distinguish between these differing directions, or to attempt to obey them all indiscriminately, would result not only in confusion, but even in positive disobedience, and in a workmanship of which one needs to "be ashamed," for it is not "approved of God." (II Tim. 2:15). Divide indeed we must; let us STUDY to RIGHTLY divide the Word of Truth.

Matt. 27:57-60.

The Wonders Of Prophecy

Thirty-Three Distinct Prophecies Fulfilled in a Day Twenty-four Hours in the Realm of Prophecy.

by ROBERT A. HADDON D. D.

THE PREDICTION THE PROPOSITION THE PERFORMATION 1. Ps. 41:9: 55:12-14. John 13:18-21. To be Betrayed. 2. Zech. 13:6. Matt. 26:49-50. Betrayed by a Friend. 3. Zech. 11:11-13. The Price—30 Pieces of Silver. Matt. 26:14-15. 4. Zech. 11:13. The Money Cost-Potters' Field. Matt. 27:3-8. Matt. 27:3-5; Acts 1:16-20. 5. Ps. 55:12. Death of the Betrayer. 6. Ps. 69:25. Acts 1:20. Bishoprick Declared Vacant. 7. Ps. 35:11; 27:12; 109:2. Christ Accused. False Witnesses. Matt. 26:59 61;27:40; Jno. 2:19 Matt. 26:62-63; 27:12-14. 8. Isa. 53:7; Ps. 38:13-14. Silent Before Accusers. Matt. 9:9-10. 9. Ps. 118:22; 69:8. Rejected by His Own People-Jno. 1:11; Matt. 27:17-25. Ps. 31:11; 22:6. Israel. Matt. 21:42. Isa. 53:3. 10. Isa. 50:6. Smitten, Scourged, Spat Upon. Matt. 26:27;27:30; Jno. 19:1-3. 11. Ps. 109:22-24. Falling Under the Cross. Luke 23:26. 12. Ps. 22:16-17. Luke 23:33; Jno. 19:34-37. Hands and Feet to be Pierced. Zech. 12:10. Jno. 20:25-27. Luke 22:37; 23:33; Mark 15: 13. Isa. 53:12. Numbered with the Trangressors. 27-29. 14. Ps. 22:7-8. Mocked at the Cross. Matt. 27:41-43. 15. Ps. 22:17. People Stare, Astonished. Luke 23:35. Zech.12:10. 16. Ps. 109:25. People Look and Shake Heads. Matt. 27:39. 17. Ps. 22:18. Garments Parted, Lots Cast. Luke 23:34. 18. Ps. 69:21. His Thirst. Matt. 27:35. Ps. 22:15. Matt. 27:34-48. 19. Ps. 69:21. Gall and Vinegar Offered. Jno. 19:28-29. 20. Zech. 13:7. Abandoned by His Disciples. Matt. 26:31, 56. Cf. Mark 14:27. Ps. 38:11. Friends Stand Afar Off. Luke 23:6,49; Matt. 23:34. Ps. 31:11. Hated Without Cause. 22. Ps. 69:4. Jno. 15:25. Matt. 27:46. His Forsaken Cry. 23. Ps. 22:1. 24. Isa. 53:12. His Prayer for Enemies. Luke 23:34. His Commitment to the Father. 25. Ps. 31:5. Luke 23:46; Cf. I Pet. 2:23. 26. Zech. 12:10. His Side to be Pierced. Jno. 19:34-37. Jno. 19:34. 27. Ps. 22:14. His Heart to be Broken. 28. Ps. 34:20; 22:17. His Bones to Remain Unbroken. Jno. 19:33-36. Cf. Ex. 12:46. Darkness to Cover the Land. Matt. 27:45. 29. Ames 8:9. Jno. 10:11; Heb. 10:5-9. To Die Voluntary Death. 30. Ps. 40:7-8. Gal. 2:20. 31. Isa. 53:4-6, 12. To Die Substitutionary Death. Jno. 10:11; I Pet. 2:24. Dan. 9:26. 32. Isa. 53:9. To be Buried. Matt. 27:57-60.

Grave with the Rich.

The Mixture of the Iron and the Clay

by FRANK S. WESTON, D. D.

And the fourth kingdam shall be strang as iran: farasmuch as iran breaketh in pieces and subdueth all things; and as iran that breaketh all these, shall it break in pieces and bruise... And whereas than sawest the feet and toes, part af patters clay, and part af iron, the kingdam shall be divided; but there shall be in it af the strength of the iran, farasmuch at thou sawest the iron mixed with miry clay... And as the taes of the feet were part of iran, and part af clay, so the kingdam shall be partly strang, and partly broken. And whereas than sawest iran mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave ane to another, even as iran is not mixed with clay. And in the days af these kings shall the Gad af heaven set up a kingdam, which shall never be destroyed: and the kingdam shall not be left to ather peaple, but it shall break in pieces and consume all these kingdams, and it shall stand forever. Dan, 2:40-44

HEN Israel proved unfaithful to Jehovah, He gave the government of the world to the Gentiles: and the government continues to the present time in their hands, and will so continue till Christ sets up the Kingdom that will never be destroyed. Mark this, up to the time of Nebuchadnezzar there had been no world Empire. There had been kings and emperors, but no one of them had obtained universal sovereignty. To Nebuchadnezzar this sovereignty was given (Dan. 2:37-38). He was the first world ruler, and Babylon was the first world em-The second great empire Medo-Persia: the third, Greece. The fourth This power was was Rome. to break in pieces all other Pow-How terribly and ruthers.

lessly she did this is well known. This divine program of world power has been for 2500 years gradually fulfilling. And now nearly all changes foretold have become history. This fact proclaims with thrilling emphasis that the end of the age is near. One prediction is now in process of fulfillment—the mixing of the clay with the iron. Iron represents the kingly rule. What is the clay? It first appears in the feet and more markedly in the toes. What does it denote? A new element in the government and one that will weaken the iron sway. What is it? The human wars. The common man is to rise and claim part in the government. A convincing evidence of this identification of the clay with the wars of common humanity is seen in the time when the clay makes its appearance. It is not seen till we come to the feet. This is in accord with history.

The first appearance of the clay is co-incident with the French Revolution at the close of the Eighteenth century. This was the first time the people arose to claim the sovereignty. There were revolu-

Frank S. Weston bears a trenchant pen. His meditation on the present drift of the age is of immeasurable value to the student of world affairs. In fact the Bible student is the only man who can rightly interpret the international confusion and chaos of the present hour.

tions before, but they were movements to dethrone a wicked or tyrannical ruler, with a view to placing a better in his place. They did not contemplate taking the rule themselves. The monarch claimed to rule by divine right—as appointed by God to represent Him on earth. This was the accepted view for long centuries. The French Revolution was the first great denial of this claim. In that revolution the people dethroned monarchy as monarchy and seized the sovereignty for themselves. Louis XVI claimed a divine right to rule. claim the French Revolution understood and denied. They went so far as to dethrone God. Refusing to worship Him, they set up the goddess of reason in His place.

Ever since that time the clay element has mixed with the

monarchial rule in Europe.

Daniel tells us that this new element will greatly weaken the government's power. The people will constantly affect the rule. "The kingdom shall be partly strong and partly broken" (Dan. 2:42). Again the two elements will not work together. "Iron doth not mix with clay" (Dan. 2:42). Two classes will exist—Royalists and Socialists. Such was the forecast made 2000 years ago. What are the facts today? We have before our eyes the situation foretold.

The presence and prominence of the clay element in government is a notable feature in all lands. It is a growing feature in all countries. In Russia, Germany, France, Austria and England the clay predominates. The common people are demanding the say. Some years ago Frederick Harrison wrote,—'There is upon us a social ferment that goes deeper than mere constitutional struggle. It is the vague, profound and mysterious upheaval that is called Socialism—the universal yearning of the millions for POWER." In the recent English election, seats in Parliament

The position held by "Grace and Truth" on Nebuchadnezzar's Dream Image is that from the climax of Roman power and oppression which came in the fall of Jerusalem 70 Λ . D. to the catching up of the church there is a great parenthesis or "Gap" which is not mentioned in the Jewish writings, hence to say that an event which has occurred in this dispensation is a "fulfillment" of a Jewish prophecy would be to us an inaccurate expression. Fulfillments of Jewish prophecies do

not occur in this age, farshadawings do. The fulfillments will occur in their own good time, in the coming Jewish age. Our Bro. Weston in this incisive and valuable study speaks of "farshadowings" as though they were "fulfillments". These marvelous and wonderful "farshadowings" which are so ably presented in this article deserve the prayerful consideration of every student of prophecy.—Editor.

usually held by Lords, Dukes and Earls were taken by laboring men. Over 100 working men are now in Parliament. The New York Tribune says, "Men who have been carpenters, sailors, miners and even newsboys are now in Parliament." Even the king's own household servants are appointed by working men of no social or financial power. What is the outlook? The problems created by this new situa-

tion are many and hard of solution.

Henceforth there will be no settled government. All will be unrest. Our only hope of peace is the Lord's return and the establishment of His kingdom. But the promise is that in such times as these He will come. "Then the God of heaven shall set up a kingdom which will never be destroyed, it shall stand forever" (Dan. 2:44).

Personal Glimpses into McPhersonism and Pentecostalism

This remarkably frank and fearless expose is by the man who had charge of the Men Workers in Mrs. McPherson's last campaign in Denver.

by J. M. VALENTINE

T was in May 1922 that the writer was asked to take charge of the men workers at the coming McPherson revival.

Though not a Pentecostal and not having any leaning that way, he was far from clear on their doctrines and did not hesitate to work at their meeting. At that time he saw no danger in their prac-

tices. During the revival meetings and since then his observation is responsible for his firm belief that McPhersonism and the allied Pentecostalism is a cause of mental, physical and spiritual danger.

One week before the meetings opened, the head workers held a service at one of the interested churches, where any who wished could apply as workers. Because of the magnitude of the undertaking and the lack of time it was impossible to test the applicants as thoroughly as they wished to do.

Each one signed a statement affirming his or her belief in the Savior-ship of Jesus Christ and giving the name of the denomination. About two thirds of the workers were members of the Pentecostal denomination. Mrs. McPherson's teachings up to the date of this writing are strictly Pentecostal, as in all her work she emphasizes the post-salvation baptism of the Holy Spirit.

Mrs. McPherson emphasized the claim that all that keeps modern believers from having all the power of the apostles is lack of faith. She stated that speaking in tongues is the only evidence of baptism by the Holy Spirit. This one belief is the cornerstone of Pentecostalism. The Pentecostalists dis-

PENTECOSTALISM is Demonism. It is quite impossible to read this impartial and dispassionate statement describing a Pentecostal meeting and ever again attribute the so-called "manifestations" to God. The people of tht Lord need to be earnestly warned for the enemy in Pentecostal garb has gone into the sheep-stealing business. This is a fulfillment of prophecy.

agree on practically everything else, but all agree on the "baptism." A Pentecostalist tells and retells the story of that "baptism" to all comers and at every meeting. But, these were the people and the doctrines of the McPherson revival campaign.

There were a few among the workers who believed none of these queer doctrines

but rested all their hopes on the Cross. They were there to see men saved. They did not know what they were getting into. I was one of this class. Had I known Pentecostalism as I now know it, I would never have consented to assume the chairman-ship of the men workers. All set to it however, to make the campaign a success from the various points of view.

The officers of the city and the workmen in charge of the building extended a cordial welcome and their personal hearty assurances that everything would be done to help the meeting into great success. Never could a meeting have had a more propitious field.

THEN came the first night; large crowds were fighting for admission to the great auditorium. At last the great meetings had begun. Then the nodding of heads, the whispers of, "There she is" and a great clapping of hands announced the arrival on the platform of a large, well built and graceful woman about thirty-three years of age. Her dark hair contrasted beautifully with her raiment of snowy white. Her voice, pleasant and powerful, when she speaks is almost irresistable. Her personality is simply magnetic.

Some students of God's Word had said that her doctrines were not scriptural and had delivered solemn warnings to beware.

It was as an innocent, helpless woman that talked. The tones of her voice and her motions gave weight and life to her words. She brought the audience to pity, then to side with her. She was wonderful in her ability to control a crowd.

In that audience were Catholics, Christian Scientists, all sects of Protestants, and non-church members from all over Colorado and adjoining states. The curiosity which indwells all mankind brought them to see the woman whom rumor said was a healer. Others were there because of sickness and misery. They would try anything in order to be made well. They constantly besieged the workers with the cry, "Where can I get a healing card?"

It was a requirement that all candidates for healing should attend three services and come with all faith. If they didn't get healed it was said to be due to their own lack of faith. Mrs. McPherson said that healing and salvation go hand in hand, that each is for every one: a thing which caused some who didn't get healed to lose faith in God.

Before each meeting the workers assembled in a large basement room of the building to have prayer. For the first few times nearly all the workers were there, but after that only the Pentecostal workers attended. Despite all efforts to have order, bedlam broke lose at that prayer meeting. Anyone with any self-respect that didn't have to stay there, got out in a hurry. The Pentecostal people all prayed at once, as is their custom, and they pray very loudly. They get excited and shriek. The din was terrific and anything but glorifying to God. Some of them were under a power temporarily, as an insane person, and down on the floor in convulsions.

At the revival services, much that was said was certainly true, though not all. Much was inspirational. Certainly God could use some of the lessons to save men. It is the undercurrent of the meetings which is dangerous.

A good person who knows the Bible no better than the average Christian, and who attended only the main metings would feel inspired to declare with fervency his conviction that she was the finest Christian woman he had ever seen. He might notice that her portrait, lighted by a desk lamp, was above her chair on the rostrum. He might wonder at this. He might hear that she occupied the presidential suite at the Brown Palace hotel. He might wonder at this, too. If this man came to a healing meeting, he might be asked, on returning home, if he had seen any healings. If a calm, sensible person, he would reply, "I heard people say that they were healed, but I could not say that there was any healing done, though some invalids climbed off of stretchers and walked away.'

To the writer's personal knowledge there were some temporary healings of diseases which can be controlled by the nerves. There was nothing more. Several persons thought that they were healed and quit their doctors, but died very soon.

The writer was struck by the difference between the Bible healings and the McPherson healings. Bible healers raised dead people, without asking the corpse to attend three services or to have faith. Bible healers really did heal, instantly, and to the satisfaction of the worst critic that a healing had been accomplished. There was nothing like that done in any McPherson meeting.

Another phase of the work was the tarrying meeting, where people were to get the baptism; the power, the enduement for Christian service. This was said to be accomplished by the baptism by the Holy Spirit, with the evidence of tongues. These tarrying meetings were held after the regular meetings, in the building, and also in the Pentecostal mission. These meetings were Pentecostal meetings in every detail. One or two instances are deserving of notice. At one of these meetings a woman started to get something and began to shake and quiver. Mrs. McPherson looked about, then whispered to her, "Don't do that here." The writer questioned another woman who tarried at the auditorium meeting. This woman was instructed to kneel and hold her hands in the air, to be motionless and in a receptive frame of mind. "In an instant," said she, "Something took hold of my finger tips and strange noises began to come out of my mouth." She then got up and left.

Many bright people do not believe in demon possession. That is their privilege. The writer did not either, once.

A little peculiarity of Mrs. McPherson and her mother, is worthy of notice. The first altar call was a little disorderly due to the fact that the workers were new and inexperienced. As chairman of the men workers I arranged things so that the next altar call was orderly. Workers stationed near the altar, placed the seekers in rows, kneeling before the altar. The other workers remained seated at a distance until the head workers signalled them. Each seeker then had a worker to help him. The very next meeting Mrs. McPherson herself changed all of my arrang-She had the workers seated directly in front of the altar, so that many of them had to move their chairs when the seekers came forward, as the space was too small to accomodate the crowd. The result was that at the altar call there was a confused crowd of seekers and workers, trying to go in various directions. This successfully increased the stir and excitement which characterizes all McPherson meet-

Because Mrs. McPherson's mother was near I immediately rushed to her, asking for help in an effort to restore quiet, order, and a spirit of reverence (for I had not as yet "tumbled" to the fact that Mrs. McPherson and her mother, Mrs. Kennedy, wanted a hubbub). She did not allow me to finish my appeal, but excitedly pointed at a hurrying group of people saying, "Isn't that fine?" The appeal was repeated three times with the same result. I at last awakened to the fact that excitement is a part of their program. Not spirituality, not even enthusiasm, but disorder and noise.

MANY workers said that those who came forward at the altar call were asking for healing cards and would not talk about salvation. This was a peculiarity of the second Denver campaign. Many pastors have asked, "Where are all the people who sign

ed cards at the McPherson meeting?"

The personal magnetism of Mrs. McPherson caused many of the people to idolize her. Many of these people get the baptism, some at the meetings, some at home; a few got it after the end of the meetings. They would fall to the floor and talk in gibberish, being completely out of their heads, temporarily. They would twitch and shout; sometimes they would lie still and mutter. The writer has witnessed these demonstrations. These people were susceptible to very strange ideas after getting a baptism. Some said that the power that made them twitch would catch them up at the rapture. Others no longer believed in hell. Some believed in the Trinity and some didn't.

Practically all these that were baptized started to attend Pentecostal missions. They were so emotional and uncontrollable that an orderly church could not and would not have them. These baptized ones began to quarrel among themselves and have now broken up into several groups. If their claim is true that this baptism is from the Holy Spirit, and increases power for Christian service, then we might expect to see great results from their ministry, and loving kindness the rule of their lives, and at least some evidences of unity. The opposite is the result. Though claiming to believe the Bible they teach that some of its literal statements are untrue. They get quarrelsome and unruly. Some sink into immorality.

N one of their missions, the writer saw the preacher hypnotise a girl. The preacher was a saintly looking man in dress; collar turned hind side before and a long black coat, hiding many wiles of the devil. The speaker had just given the altar call and this preacher left the platform to do personal work in the audience. He passed several persons and paused in front of a girl, apparently one in her early twenties, and caught her glance with a steady stare in his eye which riveted her attention and made her motionless. let out a little scream but was already under his power. He made a couple of passes with his hands, close to her head, and she sank to the floor. This was all done so quickly that a person looking another way for half a minute would have missed it all. The dupes standing about her nodded approvingly and whispered, "baptism." The writer was with two other men, one a Pentecostal preacher. He called the attention of his companion to the hypnotism. The man seemed surprised, but he too had been baptized before this and was in no condition to reason about anything, let alone, baptism.

In this same companion's mission, one evening, three Mexicans responded to an altar call. A young worker, a dark skinned man, well dressed, knelt by them and talked to them in Spanish. The preacher came up to the writer who was near by and said. "Listen to that." He thought that his worker had the apostolic gift of tongues. The worker heard the conversation and looking up, said, "I am Spanish."

This same preacher asked the writer to lead a meeting in his mission on a certain evening. The writer on this particular evening witnessed the most horrible display of demon control of human bodies that a sane person could ever wish to pass through. Standing there looking into their faces, one would see a person's lips draw back from over their teeth and a look of agony distort the features. Sometimes the

eyes would glare and a look of rage would come temporarily. Sometimes horrible skowls would come and go. It was a testimony meeting. The testimonies for the most part were incoherent, loud and excitedly given. The one theme of all testimonies was the baptism of fire. Often a person would pause suddenly in the midst of a testimony, the lips would draw back, the eyes close and with the jaws just slightly apart, a horrible hiss would be emitted. If there is demon possession, and there most assuredly is, these people had it. The writer never has been near them again.

Just after the close of the McPherson meetings many of Mrs. McPherson's intimates started cottage prayer meetings. The writer was invited to several. At these meetings they always tried to have newcomers seek the baptism. The baptized ones with the exception of those who aided the seekers, went into a trance, on the floor, soon after the meeting started. A friend of the writer was persuaded to be a seeker at one of these meetings. This man had been close to Mrs. McPherson and been deluded thereby. He kneeled in prayer. The helper approached him and pushed him flat on the floor and started to manipulate the back of his neck, then glanced about and saw a couple of strangers watching her. She got up and left her victim. The confusion of these cottage prayer meetings sometimes grew so great that the neighbors would call the police to quell the disturbance.

From these incidents it should seem that any normal minded person would know that the whole movement is Satanic. Mrs. McPherson surely does know what she's doing. She is a shrewd handler of the excitable religionists. The Pentecostals are a deluded crowd of people who love religious excitement, and pour out their lives and their money to satisfy their craze.

Taken as a whole, McPhersonism or Pentecostalism is a ruse of Satan to give the bare gospel, on the surface, but to entrap all who come, by demon control, and thus wreck their lives and their testimony.

May God deliver true believers from this awful trap.

AN OUTSTANDING ISSUE OF THE YEAR will be the

ARCHAEOLOGY NUMBER
August, 1924

Here are some of the great things which will reach you in a short time—

Flood? The Editor
Scholarship Frank S. Weston
The Value of the Pick and Spade Maurice G. Dametz
Stones Crying Out Jesse Roy Jones
Evolution or Revelation, Which? L. J. Fowler

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What Will Jesus Do?

by MAURICE G. DAMETZ

MMEDIATELY after the tribulation days, something new and startling strikes in upon the scenes of unbridled lust and cruelty: it is the appearing of the Son of God—the Ancient of Days coming with power and great glory. What a glorious day it will be! He will come in like manner as He went away (Acts 1:9-11). He will come with a spectacular revelation (Matt. 24:27; Rev. 1:7). He will come in the clouds in full view of the multitudes of the earth.

We come now to our question for discussion: What will Jesus do when He returns to earth?

I. HE WILL TAKE AWAY SATAN.

When Jesus comes in the clouds He will actually fight in order to possess the world, which has so long

been under the dominion of Satan, the usurper. Satan's utmost defiance of God and His Christ will be through the instrumentality of anti-Christ, who will be very man and very devil. In the battle of Armageddon, Jesus Christ, the great High Sheriff of heaven, will arrest the anti-Christ, the lawless one; and the false prophet, who will be anti-Holy-Spirit; and Satan, the dragon, who is anti-God. The anti-Christ and false prophet will immediately be cast into the lake of fire (Rev. 19:20), and Satan, the criminal outlaw of the universe, will be bound and cast into the bottomless pit (Rev. 20:3).

Jesus will incarcerate Satan. He will vanquish and eliminate him, who has been the "block-

ade" to all of God's plans. He met him once in the wilderness and Satan met his defeat there. Ever since, Satan has been exceedingly busy, knowing that his time is short. The first thing that Jesus will do when He returns will be to imprison His old enemy; and that enemy will not trouble the world for a thousand years (Rev. 20:1-3).

II. HE WILL JUDGE THE NATIONS.

The Scripture teaches that all judgment is committed unto the Son (Acts 17:31; Jno. 5:22). If we turn to Matt. 25:31-46, we notice that it is the LORD JESUS who is doing the judging. In this judgment He decides which Nations will participate in the Kingdom, and which are excluded. The decision will be based on the manner in which the nations have dealt with Israel and her testimony (Matt. 25:40, 45). Those who flee before His face when He comes will all be brought before His throne for righteous judgment.

III. HE WILL RAISE THE DEAD.

The next great event at the inception of the kingdom will be the resurrection of the saints of all Jewish ages. A bright prospect was always before the believing Jews. It was their resurrection and participation in the millennial kingdom. The Scriptures are clear, and in absolute harmony in teaching this (Isa. 26:19; 24:22; Eze. 37:11-14; Dan. 12:3; Rev. 20:4-5). Instantly, at the Savior's command, glory shall flash forth from the dark chambers of the earth; it shall flood the tombs, and shall light up the mountain tops. The believing of Jewish ages will be raised to regal glory and honor with the King in His kingdom.

IV. HE WILL ESTABLISH HIS KINGDOM.

The next event in the divine enterprise will be the proclamation of Jesus as King of kings (political sovereign) and Lord of lords (spiritual sovereign) (Rev. 19:16; 17:4; 1:5). This will be shouted from highest heaven, and His holy messengers will take up the refrain and carry it to the uttermost parts of the earth. All the earth will proclaim Jesus King on His great coronation day. The man in the glory,—the man at God's right hand will become God's right hand man in the affairs of this earth.

There will be no rival powers working in intrigue then. All of earth's Kings, Czars, Kaisers, and Presidents will necessarily relinquish their authority and give Him the right to reign.

What a contrast between His first coming as the "faithful witness," and His second coming as the "Prince of the Kings of the earth!" His first coming was marked by lowliness and poverty. There was no room for Him who came out of the ivory palaces of glory above. He was ostracized by society. He was forsaken by His very own. He was the lonely sufferer. A crown of thorns was placed upon His brow signifying that He became accursed for all men. But when He returns He will be supreme ruler. His coming will be with pomp and power, glory and splendour. He will rule everywhere. Instead of a crown of thorns upon His brow, there will be the crown of absolute monarchy. All of the dazzling pageantry of earth's kings will be lusterless in comparison with the display of the royalty of the King of kings. On His coronation day, as He sways His mighty sceptre, every crowned head on this planet will give authority to Him, while the hosts angelic and the hosts redeemed shall rend the skies with their shouts of praise as they say, "He is King

HILE not the immediate event toward which we of this age are looking, the coming of Christ to establish His kingdom is an event which we rightfully anticipate with rejoicing hearts. As you read this study, thank God for the dependability of the predictions of Scripture.

of kings, and Lord of lords, and He shall reign for ever and ever."

V. HE WILL REWARD HIS SERVANTS.

The next move in the divine program will be the rewarding of God's servants, both of the Body of Christ, and of the Jews. The Lord definitely holds out for believers of this present dispensation, a future reward. The first installment of our reward will be a crown. Crowns will be given to individuals for service. Those crowns spoken of in church passages are the "incorruptible crown" (I. Cor. 11:25, 27); the "crown of rejoicing" (I. Thes. 2:9); and the "crown of righteousness" (II Tim. 4:8). When these crowns for believers in this age will be bestowed is not positively stated in the Word, but I believe the bestowal will be when believers are to be judged for works in the interim between the rapture and the

revelation. Other crowns are mentioned in Jewish Scriptures (Rev. 2:10; I Pet. 5:4); and it is evident from these passages that crowns will be bestowed on Jewish believers when Jesus comes in glory.

The second installment of rewards will be the bestowal of the privilege of co-operating with Jesus in ruling the world. This reward will be for both the believers of this present age and of the Jewish ages. Of the believers of this age we read, "And if children, then heirs, heirs of God, and JOINT HEIRS with CHRIST" (Rom. 8:17). Again, Paul said, "If we suffer with Him, we shall also REIGN WITH HIM" (II Tim. 2:12). These words are plain. They mean that we shall literally reign with Jesus in a very, very real kingdom. Of the Jewish believers we read, "And I saw thrones, and they that sat upon them,

and judgment was given unto them: * * * * * and they lived and REIGNED WITH CHRIST a thousand years" (Rev. 20:4).

God will establish a joint-rulership upon the earth. We shall be given authority to rule with Christ. We concede it a great honor bestowed upon those whom the President selects for his cabinet to rule this great nation of ours, but we shall have a greater honor than that. Our reward will be the privilege of co-operating with the Chief Executive of the universe—the Lord Jesus Christ—in bringing back this old sin cursed planet to what it was in the beginning—a paradise. Joint-rulership means authority delegated by the Lord Himself. Crowns are not ornaments, they signify authority, kingship. The Lord Jesus will place His servants in every nook and corner of the earth to judge men and to testify for Him. Truly, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Cor. 2:9).

HE WILL REMOVE THE CURSE.

Paradise regained is an advance on Paradise lost. These are the two ends of man separated by millenniums of sin. Heaven lay about him in his infancy, but as he journied westward its morning blush faded into the light of common day—and only at the eventide, when Jesus comes shall the sky again glow with color and glory. The western heavens shall outshine the eastern with a glory that shall never die. A fall, a rise—a rise which transends the glory from which man fell,—a rise in Christ Jesus, through His redemptive work. This is the world's history as set forth in God's Word.

All between the first dispensation and the last is sin and curse. The history of all is the history of

The fulfilled

predictions of

the Bible give

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Bible is the

revelation of

God. - Gaebelein

degradation, decadance and ginning.

given the name, "the regeneration" (Matt. 19:28). It will be a time of universal regeneration (Jer. 31:34). This does not mean that all men will be saved in the kingdom, for some will yield feigned allegiance, but the whole creation will be affected. Our great institutions will be regenerated. There will be a new education. The present order will be reversed. Men shall want to know the Lord (Isa. 2:2-4; Zech. 8:20-23). Homes will be regenerated,

every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts (Zech. 14:21). Creation will be regenerated. The whole creation is full of groans and travail, but there shall be emancipation from the bondage of corruption. The desert will blossom as the rose. Corn shall grow on the mountain tops. Animals shall lose their vicious instincts. The Lord shall rebuild the waste places of the earth (Isa. 35; Psa. 72:16; Isa. 11:6-7). All things torn and rent from Christ by sin shall be restored. He will be the head. God has decreed it so, and He will have the last word.

HE WILL BRING'IN EVERLASTING RIGHTEOUSNESS

The government shall be upon His shoulders and of the increase of His government and peace there shall be no end (Isa. 9:6-7). Again, in Dan. 9:24,

depravity. But a glorious day is coming, "When the times of refreshing shall come from the presence of the Lord" and when all things shall be restored (Acts 3:19-21). This down-trodden, war-stricken, Satandriven world shall be restored to what it was in the be-The kingdom is definitely

we read that "everlasting righteousness" shall be brought in at the close of the seventy weeks. He will, with His own, reign in righteousness. He will place His saints in every part of the earth to execute justice and righteousness. There will not be one single slip of justice or unrighteous dealing anywhere. Nations, provinces, cities, towns, villages, all will be cared for; evil systems, inequalities, injustice and oppression will forever cease.

What a glory awaits this old world when He whose right it is to reign shall take His throne. Then shall Satan be classified, creation and mankind shall be gratified, and Jesus shall see the travail of His soul and be satisfied. In view of this revelation of the future we cannot help but lift up our hearts to God in the cry, "Hasten the advent! Fill up Thy program! Let the Son of God appear! The earth needs Him! Even so, come, Lord Jesus!"

A Proof of Inspiration

by JOHN G. URQUHART

E can imagine no graver position than that of the man who takes his seat in the Jury -box at a criminal trial. He is bound by his oath and by his. duty to his country, not only "to well and truly try," but also to declare his judgment. It is his to decide whether he shall brand a man with lasting infamy and crush the hearts of parents, wife, children, friends, beneath a load which nothing can re-He is asked to say whether a man, whose good name, liberty, and life, are as sacred as his own, shall be consigned to years of a stern and terrible prison discipline, or, it may be, to death at the hands of the executioner.

And yet it sometimes happens that one piece of evidence impresses the mind of the Jury with such overwhelming conviction that they cannot hesitate, though the gravest of all issues depends upon their decision. A large employer of labor, for example, has been found dead on the way to his own home. The cause of death was a gun-shot wound, and it was evident that he had been One of his workmen, whom he had discharged after a personal altercation, is suspected, and placed upon his trial. The quarrel, and the consequent discharge are proved. Witnesses also testify that the prisoner threatened to be revenged; that he was seen in the neighborhood at the time of the murder; and that a gun, which had been recently fired, was found in his house. So far there is ground for strong suspicion. But, when it is proved that the wadding used in loading the gun was found in an adjacent hedge, was unrolled, and and discovered to be part of a letter addressed to the prisoner, and that the letter itself, from which the piece had been torn, was found in his possession, suspicion becomes certainty. Both parts are laid before the Jury, and in that moment every hope

This forceful discussion is an extract from Dr. Urquhart's valuable book, "The Wonders of Prophecy." This book may be obtained from the Institute Book Nook.

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of the murderer's escape vanishes. Have we anything in the whole range of the Christian evidences which will prove the claims of Scripture as convincingly as the fragments of the letter prove the man's guilt? I believe we have. I believe the evidence placed in our hands by the fulfilled predictions of Scripture does more.

A S this is a point of such vast importance let us weigh the argument for a moment. None have better information in regard to our own families than we ourselves possess. We know the present condition and the past history of each member of them. We are aware of the circumstances which will largely influence their future, and we see even now how these

circumstances are likely to affect them. Say, then, that we are asked to go forward in thought only ten years, and to state distinctly what the condition of each member of the family will be at the end of that time; to say who will be alive, if any; who, if any, dead; in what place each will then be residing; who will be in prosperous circumstances, who in circumstances the reverse. How should we meet the demand? Should we entertain the question seriously even for a moment? Much as we do know, none but a madman or a fool could suppose us capable of resolving such points as these.

Again: we all have some acquaintance with the city, town, or place, in which we dwell. We can say whether there is promise of increased population and prosperity, or whether a decrease of both is threatened. But, thoroughly as we know the place and its prospects, will any one of us venture to leave the region of opinion and surmise, and speak minutely and positively of what its condition will be a hundred years hence? Or, to take another illustration: there are men now guiding the destines of Europe who have studied politics for half a cen-

Many of them have had long and accurate knowledge of the tendencies and resources of the various countries, and of the dangers which threaten from without and within. Ask the man, who has the keenest vision of them all, what will be the condition at the close of the next half century of India, or Germany, or France, or Great Britain. Ask whether Switzerland, for example, will then retain her independence, or have been seized by one of her bigger neighbors, and in the latter event, by which. Suppose these questions gravely put, and gravely entertained, will not the answer be, that the things which we wish to know lie far beyond the range of the keenest sight possessed by man—that the wisest, though he may shrewdly conjecture, cannot write a single page, nor pen a single line, of the story of the future?

It is, perhaps, scarcely necessary to emphasize this by further illustrations. But literature abounds with proofs of how completely, notwithstanding all we say about insight and foresight, the future is hid from us. Malte Brun in his description of Prussia, says that "from its proximity to Russia it must be in many respects a secondary power," little anticipating the political developments of present times. curious," Henry Greville writes under date March 20, 1848, "that Lord Hardinge, who arrived here on Thursday, passed two hours at Vienna, and saw Metternich, who spoke of passing events without the slightest apprehension, and said that it was possible there might be some disturbances in different parts of the Empire, but that they would be put down without any difficulty, and that he had no intention of making any concessions at this time. Four days afterwards he was obliged to fly from Vienna, and his house was sacked and burnt.

Instances of similar blindness might easily be multiplied, but I mention three only which have a common bearing on one of the greatest events of modern times—the regeneration of Italy. concludes his essay on Machiavelli with the words: "In the church of Santa Croce a monument was erected to his memory which will be approached with still deeper homage when the object to which his public life was devoted shall be attained, when the foreign yoke shall be broken, when a second Procida shall avenge the wrongs of Naples, when a happier Rienzi shall restore the good estate of Rome, when the streets of Florence and Bologna shall again resound with their ancient war-cry, 'Popolo; popolo; muoiano i tiranni'." This was written in 1827. Who knew that in the days of men then living all these aspirations would be fulfilled—that every tyrant should have fled, and that the land be no more darkened with the shadow of an oppressor?

In 1851, Mr. Gladstone published his letter regarding the condition of Naples. Between twenty and thirty thousand political prisoners lay crowded together in the fortresses and jails. No man raised his voice on behalf of liberty, or even fell under suspicion of holding liberal opinions, but was sent into exile or cast into a dungeon. Mr. Gladstone published his indignant appeal to the public opinion of Europe, thinking, perhaps, that the Neapolitan Government might be shamed into humanity, but seeing no other hope for a cruelly oppressed people. Who could

have foreseen that before another ten years had passed that land should be free—free as it had not been for ages; and that a fugitive from his beloved Italy, then wandering on the far-distant shores of America, was the man through whom the deliverance should come? Who was then able, with his hand upon these facts, to warn the tyrant, or to console the down-trodden?

The last and not least startling instance, which I cite, of man's ignorance of the future, is found in a letter written on the eve of Italy's complete deliverance. As late as the Spring of 1866 George A. Sala wrote as follows regarding Venice: "When is the day of her deliverance to come, and when are the tears which, with but twelve months' intermission, have flowed for half a century, to be dried? She waits and waits, and the Italians wait too, clenching their hands, and grinding their teeth. . . . It is impossible to cross the frontier, or to be half-an-hour in the Austro-Venetian territory, without becoming aware that the Austrian 'Autograph'—as Mr. Thackeray called the double-headed eagle—has got a very tight grip of the country.... As he is a very powerful eagle, strong on the wing and adamantine in the talons, the contingency of his giving up his Venetian quarry is, to say the least, remote. It is not impossible." To these words he has appended the following note: "This was written in the Spring. In the Summer came Sadowa, and the Austrians gave up Venice."

"It is," as a veteran statesman once said, "the unexpected that happens." The anticipations of the most far-seeing, and the precautions of the wisest are mocked again and again by the bitter irony of We might as soon think to pluck the stars from heaven as to wrest its secrets from the future. The king, when he bade the advancing waves retire, was not more powerless than we, when we command the approaching days to appear and tell what things they bring. We cannot forsee even dimly the events of to-morrow, or of the next hour. We stand before a wall of impenetrable darkness. We have hopes and fears, but no certainties. Thoughts rise up within our bosom, but from the future there comes neither voice nor sign. If, then, this feat, which we rightly declare is impossible for man to perform, has been achieved—if the future has been read, and, not only years, but centuries have yielded up their secrets—if we produce a book in which predictions, so numerous, and varied, and minute as to preclude all possibility of chance, were recorded centuries before the events occured in which they were startlingly fulfilled—will it be any longer possible to doubt that God is, and that this is His Word to us?

S CRIPTURE not only contains, but abounds with, genuine prophecies. The predictions were not written after the events, [for a great number of] prophecies have been fulfilled at, or since, the beginning of the Christian era. Then their accomplishment cannot be explained by chance. The predictions are not fortunate guesses, arrows shot at a venture which have happened to hit. The fulfillments are too many, the prophetic descriptions too clear

The Personal Blessing in Fulfilled Prophecy

by JESSE ROY JONES

HERE is a three-fold blessing in fulfilled prophecy for every Christian whose mind is open and willing before God. In the first place, it inspires confidence in God and His Word; second, it gives us a reason for our hope; and third, it is an incentive to Christian service.

HEN God makes a prophecy, we can be assured that it will happen in detail just as He says it will. Not so with man. Robert Patterson, in his book entitled "Fables of Infidelity and Facts of Faith" says that "Man learns to believe whatever he fondly desires, to expect what he believes, and to predict what he expects. His predictions are the mirrors which photograph his own moods of mind, rather than

views through a telescope directed to the distant cloud capped mountains of futurity." God has given us a record of events, prophesied and subsequently fulfilled to the very letter. Man has never been able to approach this, to say nothing of not being able to duplicate it. Should we not, therefore, place absolute confidence in Him and His holy Word?

We find that the experience of Peter furnishes us with a wonderful illustration of this blessing of fulfilled prophecy. Peter had walked in close contact with Jesus during all His earthly ministry. He heard the Master repeatedly say that He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day (Matt. 16:21). Lord's prophecy seemed to have little or no weight with Peter. In fact he rebuked the Lord for saying that such a thing should happen to him (Matt. 16:22). Later on, we see the first part of this prophecy being fulfilled, and Peter actually denying his Lord and Master Whom, just a short while before he had confessed to be the Christ of God, even going so far as to say that he would go with Him "into prison and to death" (Luke 22:33). Poor Peter! He didn't realize how human he was!

But look at Peter on the day of Pentecost. He is no longer the weak, vacillating, unstable soul of the night of our Lord's betrayal. "Why?" you ask. The Lord has risen! Prophecy has been fulfilled and Peter is standing in the midst of a stiff-necked people preaching the resurrection of Jesus with an assurance

That soul for whom the glorious facts of prophecy have no personal meaning has missed the primary blessing which God intended these truths should impart. Read this helpful study by Jones and yield yourself to the personal meaning of prophetic truth.

absolute confidence he refers to God's power in raising Jesus from the dead. Notice how he goes back to the Old Testament Scripture and quotes David's prophecy concerning the resurrection of the Holy One. He speaks with authority now; there is no uncertain tone in his voice (Acts 2:22-36). filled prophecy has gripped Peter's life and the desired result has been produced. same result will be produced in the life of every believer when once he gets a real glimpse of the wonders of fulfilled prophecy. The soul will be made to rejoice in the Lord and such confidence will be established in Him and His precious Word, as will enable him to withstand. all the attacks of infidels and

and zeal that he never before

possessed. Notice with what

modernists.

N I Pet. 3:15 we read these words: "Sanctify the Lord God in your hearts: and be ready always to give to every man that asketh you a reason of the hope that is in you with meekness and fear." Our hope is a glorious certainty based upon the Bible,— God's holy Word. It speaks of a perfect three-fold salvation,—past, present and future—in Christ ("Who delivered us from so great a death, and doth deliver: in Whom we trust that He will yet deliver us." II Cor. 1:10). This is the hope that we have and for which we should be ready at all times to give a reason. There are two avenues through which the Christian may lead the unbeliever iuto faith in God's Word. One is by the way of external evidences, the other by way of internal evidences. But, "Internal evidence," says A. T. Pierson, "largely concerns one's own experience, and cannot be appreciated, or in fact apprehended, without experiment. But, in order that one may be disposed to 'taste and see,' he must approach the subject from without." Among the external evidences, fulfilled prophecy undoubted-'ly makes the strongest appeal to the minds of men. Dr. Urquhart says, "In the dedication to his book on the prophecies, Bishop Newton refers to some conversations he had with Marshall Wade. The latter laughed at the alleged proof of Christianity from the fulfillment of prophecy, and all argument was set aside with the observation that the predictions were written after the events. The Bishop urged in reply that there were several prophecies which were not ful-

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The Time Is Short

by JAMES H. BROOKES

HE word translated "short" is found in only one other place, and there it is rendered "wound up": "The young men arose, wound him up" (Acts 5:6). It is usually applied to furling in sail, and we may understand by it, the time for furling in sail has come, for we are approaching the end of the voyage. Life at its longest is so brief and uncertain, the shores of eternity may be regarded as lying just beyond the mist that rises before our eyes every morning of our voyage.

It is so frail that it may be crushed before the moth, and is likened to the rushing wind, the hurrying post, the swift ship, the eagle hastening to its prey, a flower, the grass, sleep, thought, a tale that is told, a shadow, a handbreadth, a shepherd's tent, foam upon the waters, a thread cut by the weaver, water spilt upon the ground, and other things that are scarcely seen or felt ere they disappear. "Go to, now, ye that say, to-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away" (Jas. 4:13-14).

The time, then, is short to the unsaved for winning Christ. One who had boasted of his morality, and even of his religiousness, could say, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do cast them to the dogs, that I may win Christ" (Phil. 3:7-8). The man who wins Christ wins all that is desirable for this world, and that which is to come, for He of God "is made unto us wisdom, and righteousness, and sanctification, and redemption' (I Cor. 1:30). The question, therefore, that should be settled by every reader is, whether he has won Christ, for "he that hath the Son, hath life, and he that hath not the Son of God hath not life" (I Jno. 5:12).

The time is short for winning souls. "He that winneth souls is wise" (Prov. 11:30), and the converse of the statement is also true, for he that winneth not souls is unwise. It is to men the Lord Jesus has committed this great work, in comparison with which all the interests of this life are positively trifling. These interests will in a little while vanish forever, but the soul must continue to exist for weal or for woe, while eternity endures. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:20).

The time is short for walking. "See, then, that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15-16). The only way by which we can redeem time is to make a good use of the present, and to do

this we must heed the words of the inspired apostle: "Furthermore, then, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" (I Thes. 4:1). Do we want some example and rule of walking that will most surely please God? Keep the eye on Christ, for "he that saith he abideth in Him, ought himself also so as to walk, even as He walked" (I Jno. 2:6).

The time is short for working. It was the Master Who said, "I must work the works of Him that sent Me while it is day: the night cometh when no man can work" (Jno. 9:4). Would to God that all of us could lay more to heart the solemn words, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" (Eccl. 9:10). We are too ready to forget the command our Lord gives to His disciples: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16). We forget also another word, which refers to a time yet future, and yet it may be applied to our own day: "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13). The works do not go before the believer to open heaven for him, nor even at his side to speak of any merit of his own, but they follow, to determine his position in the millennial kingdom of Christ, to Whom be all the praise forever.

The time for warring is short. "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier" (II Tim. 2:4). We are called to an incessant warfare with the world, the flesh, and the devil; and a good soldier will say with Paul, "I keep under my body, and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway" (I Cor. 9:27). Or,to translate a little more literally, I bruise my body, or smite it under the eye, and lead it about as a slave, lest that by any means when I have been a herald to others, I myself should be disapproved.

The time for watching is short. "Take ye heed; watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping" (Mark 13:33-35).

The time for waiting is short. The Thessalonian believers "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, Whom He raised from the dead, Jesus, which delivered us from the wrath to come" (I Thes. 1:9-10). Blessed be His name, we have not long to wait, "for yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:37). Then follows the glorious and everlasting rest.

Suppose that every one who reads these lines certainly knew that he had entered upon the last year of his life; would he not very closely examine himself concerning his relations to God and to his fellow men? Would he not see to it that the question of his salvation is definitely settled? If there has come estrangement between him and a Christian brother, would he not have the cause of the alienation promptly removed? If he has neglected to speak to an unsaved acquaintance or friend, would he not go to him with tender concern for his soul? If his business has fallen into a jangle, would he not put it immediately into order? Well, the time has now arrived for furling sail, and let us get things into readiness to be hailed from the golden shore with the approval of our Lord, saying to us amid the acclamations of angels, "Well done, good and faithful servant; enter thou into the joy of thy Lord" (Matt. 25:21).

"The Personal Blessing In Fulfilled Prophecy" Continued from page 276

filled till recent times, and several more which were beyond doubt written centuries before the events happened. The Marshal was startled, and said he must acknowledge that, if this point could be proved to satisfaction, there would be no argument against such plain matter of fact; it would certainly convince him, and, he believed, would be the readiest way to convince every reasonable man of the truth of revelation" (Urquhart).

That fulfilled prophecy is a sufficient reason for the Christian hope is stated by the Savior Himself in John 14:29, "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." Jesus here shows us the real objective of fulfilled prophecy. It is to bring men to faith in Him. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed" says the apostle Peter. Let us take advantage of this unanswerable argument which God has given us to "contend earnestly for the faith once for all delivered unto the saints."

We do well to quote again from A. T. Pierson on this point. He says, "To establish one prophecy is to carry the whole fortress of the enemy by storm, for it settles the inspiration of the Word of God. establish one prophecy of Christ is to settle not only His authority as a teacher, but His divinity, for it puts God's seal and sanction on Christ's witness concerning Himself. The argument from prophecy must be a formidable one, since the foes of our faith have directed their biggest guns against it. Porphyry found such very startling correspondences between Daniel's predictions and historic events, that he saw no escape from conviction but in denying the authenticity of the prophecy, arguing that it was never written till events supplied the material. Paine did not venture to deny the authenticity of the prophecy, but simply denied that in any proper sense it was fulfilled. Between these two scoffers, however, we

have both the authenticity and the fulfillment of prophecy admitted. The death of the Lord Jesus Christ was so distinctly foretold in the fifty-third chapter of Isaiah, that Bolingbroke, in order to break the force of the argument from this prophecy, was forced to assert that Jesus brought on His own crucifixion by a series of preconcerted measures, merely to give the disciples who came after Him the triumph of an appeal to the old prophecies! You see how grand must be the power of an argument, which compels infidels to invent such impossible theories to evade the force of its mighty appeal!" Surely the declarations of the Book, which fulfilled prophecy so forcibly proves to be a divine revelation, furnishes the best 'reason for the hope that is in us."

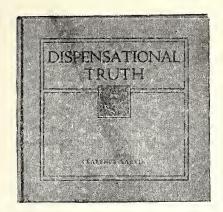
THERE are two great mountain peaks of prophecy in the Word of God. One is Mt. Calvary; the other is Mt. Zion. The prophecies centering in Calvary have already been fulfilled; those centering in Zion are yet to be fulfilled. Since our discussion has to do with fulfilled prophecy we will confine ourselves to Calvary.

According to Dr. Haddon's chart in this issue of "Grace and Truth" there were thirty-three prophecies of Old Testament Scriptures fulfilled on the very day that our Lord was crucified. The Cross, is indeed and in truth, the paramount incentive to all phases of Christian service. And inasmuch as the Cross is the fulfillment of prophecy, fulfilled prophecy thus becomes an incentive to soul-winning.

Let the child of God catch a fresh glimpse of "that old rugged cross" and the constraining love of the Saviour will grip the life so that soul-winning becomes the inevitable result; "Because we thus judge, that if one died for all THEN WERE ALL DEAD" (II Cor. 5:14). Let the mind meditate on what was accomplished for the soul on Calvary and we will say with the apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Again, let the gaze be fixed on the cross and the Christian worker will be made to exclaim in the words of I Cor. 2:2, "For I determined not to know anything among you save Jesus Christ, and Him crucified."

Oh, that every believer in Christ would come into a full realization of God's burden for lost souls as expressed in the prophecies and in their fulfillment in the cross of Calvary. A passion for souls would be developed that would make the Church of Christ the power in this old world which God intended it to be. There would be no time then for the dance, the movie and the host of other activities which only serve to damn unbelievers the more, instead of winning them to Christ. The church would fulfill the one mission which God gave her to perform, namely, to "preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

Yes, fulfilled prophecy inspires confidence in God and His Word; it gives us a reason for our hope; and it furnishes us with the highest incentive possible to Christian service. May God help us through prayerful study to appropriate the three-fold blessing which He has for us in fulfilled prophecy.



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"A Proof of Inspiration"

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and too full, many of the details too striking and too minute, to admit of their being explained by any such theory. It is plainly impossible to account in that way for the prophetic pictures of Egypt, of Judea and the Jews, of the world's history, of Christ and His work. But, if these predictions are not due to after-knowledge or to chance, there is only one explanation left. They are the result of foreknowledge. They tell of thought which holds all generations, past and future, in its grasp, and of purpose, which, perhaps, like the mightier harvests of earth, advances slowly to its fulfillment, but which is nevertheless surely and fully accomplished. In a word, they reveal God. They prove His existence: they manifest Himself; and one cry of the human heart finds its answer there. The existence of God is not a dream. This life of ours is compassed about with a larger and grander. There is One for us to adore, to love, to lean upon.

Then as we read these predictions another form is revealed. It is a striking fact that the ages have not been suffered to forget the name of Jesus. Neither persecution, nor superstition, nor perversions of the truth, have been able to make the world forget the gospel story, or to silence those who have proclaimed the Redeemer's name. We still look back to Bethlehem, to Nazareth, to Galilee, to Calvary, to Olivet. And just as we look back to-day, so patriarchs and prophets looked forward. We look back through the

light of history: they looked forward through a light which anticipated that of history—the light of prophecy. The Old Testament from first to last glows with this anticipation, and fulfillment [exactly matches forecast]. The very fact that it was the unceasing testimony of Scripture that a Son of Abraham, a Jew, should become a light to the Gentiles, and that this light did rise and is shedding its beams upon us now, is enough to overwhelm doubt; and the picture of His character, of His sufferings, of the nature of His work for us, forms a foundation for our trust, which, till these things be explained away, nothing can shake. And here another cry of the heart is answered. There is a Mediator between God and man: One who is ours, and His: One who is for Him, and who is also for ourselves.

But when these points are settled, they reveal one need more. We desire nearness to our Father and our Redeemer: we thirst for likeness to them. In other words, we cry for light which will reveal them, and make plain our pathway. And need we search further for the answer? Is it not in that book, which is without a peer, and which is stamped as Divine by the impress of knowledge such as man has never boasted? He who has cared for every other want, and who has made need but a pathway into His fulness, has cared for this, the deepest and most clamant want of all. Let us not spurn the gift. Let us not neglect it. It is heaven's light "whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts."

Outlines For God's Workmen

Conducted by R. S. BEAL

The Gospel According to Isaiah

Isa. 52:7

- I. A UNIVERSAL SALVATION. Isa. 45.22
- II. A FREE SALVATION. Isa. 55:1
- III. A PERSONAL SALVATION. Isa. 12:2
- IV. A POWERFUL SALVATION.
- V. AN EVERLASTING SALVATION. Isa. 45:17 Isa. 51:6

R. S. B.

Great God

Psa. 77:13; Dan. 9:4

- I. GREAT IN HIS POWER-Our Existence. Gen. 1:1 Isa. 44:1-8
- II. GREAT IN HIS LOVE-Our Salvation. John 3:16
- III. GREAT IN HIS FAITHFULNESS—Our Assurance. Lam. 3:22-23
- IV. GREAT IN HIS REVELATION—Our Knowledge. Heb. 1:3

R. S. B.

Harvest Time

John 4:35-36

- I. A CALL FROM HIM.
 "Behold I say unto you"
- A CALL TO AWAKEN. "Lift up your eyes"
- III. A CALL TO BEHOLD. "Look on the fields'
- IV. A CALL TO SERVICE.
 "White already"
- V. A CALL TO BLESSEDNESS. "Receiveth wages"

R. S. B.

He And We

I John 4:17

- I. AS HE IS IN RIGHTEOUSNESS SO ARE WE. I Jno. 3:3,7 II Cor. 5:21
- II. AS HE IS IN RESURRECTION SO ARE WE. Rom. 6:4 Rom. 6:9
- III. AS HE IS IN ACCEPTANCE SO ARE WE. Jno. 20:17 Psa. 16:11 Eph. 1:6
- IV. AS HE IS IN SECURITY SO ARE WE Eph. 1:20-21 Jno. 10:28
- V. AS HE IS IN THE FATHER'S LOVE SO ARE WE. Jno. 17:24 Jno. 17:23
- VI. AS HE IS IN ESTIMATION OF THE WORLD SO ARE WE.

Jno. 15:25 I Jno. 3:1 Jno. 13:16

R. S. B.

Tasting Heaven

Heb. 12:18 "ye are not come" Heb. 12:22 "ye are come"

Heb. 6:5 "tasted powers of world to come"

- I. TO MT. ZION-Kingdom.
- II. TO THE CITY OF THE LIVING GOD-Heaven.
- III. TO AN INNUMERABLE COMPANY OF AN-GELS—Protection.
- IV. TO THE GENERAL ASSEMBLY—Fellowship.
- V. TO GOD-Communion.
- TO SPIRITS OF JUST MEN—Glorification.
- VII. TO JESUS THE MEDIATOR—Security.
- VIII. TO THE BLOOD-Pardon.

R. S. B.

O. How He Prayed

I. EARNESTLY.

Luke 22:44 "being in an agony He prayed more earnestly" Heb. 5:7 "strong crying"

II. IMPORTUNATELY.

Luke 6:12 "into a mountain to pray, and continued all night.

Mark 1:35 "great while before day"

III. MEDIATORIALLY. Luke 22:32 "I have prayed for thee" Jno. 17:9 "I pray for them"

IV. INSPIRINGLY. Luke 11:1 "As He was praying—one of His disciples said unto Him, Lord teach us to pray"

V. TRUSTFULLY.
Matt. 26:53 "Thinkest thou that I cannot now pray to my Father, and He shall presently give me"

VI. REVERENTLY.
Jno. 17:1 "and said, Father"

VII. PUBLICLY.

Jno. 6:11 Before 5,000

VIII. SECRETLY. Mark 1:35 "into a solitary place and there prayed" R. S. B.

Through Following The Believer The Judgments

I. THE CROSS JUDGMENT. Sin and sins laid on Him. John 1:29 I Pet. 2:24

II. THE CONTINUAL JUDGMENT. Self Condemned.

I Cor. 11:31-32 I Cor. 9:26-27

III. THE CROWN JUDGMENT. Service rewarded. IICor. 5:10 I Cor. 3:15

IV. THE COMMON JUDGMENT Sharing the throne with Him. I Cor. 6:1-3

R. S. B.

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 44.

Sunday, August 3, 1924.

WAR WITH THE PHILISTINES

II Samuel, Chapters 5 and 6 Golden Text, II Samuel 5:10.

The seemingly unrelated incidents recorded in the fifth and sixth chapters of 2 Samuel have a very vital relation which appears with careful study. The prosperity of David, described in the first part of the fifth chapter, attracted the attention of the Philistines, and they immediately prepared to make war upon In this conflict David sought the guidance of God and was victorious. But a little later, when David attempted to restore to Jerusalem the ark of the covenant, which had been carried away by the Philistines, in the days of Eli, he failed miserably. He approached this solemn task without the prayerful seeking of God's will which characterized his struggle with the Philistines. relation between this incident and the other thus lies in the contrast between success through prayerful obedience and failure because of prayerless disobedience. David learned the needed lesson through his failure, and on second attempt he succeeded in bringing the ark back to Jerusalem.

This lesson may be summarized in two Scripture passages. The assault of the Philistines and their defeat is a striking example of the need of the exhortation and the faithfulness of the promise contained in I Cor. 10:12, 13: "Let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, Who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape that ye may be able to bear it." The death of Uzzah is proof of the need of obeying the exhortation found in Prov. 3:5: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." And the truth of the sixth verse of this passage is emphasized in the successful return of the ark to Jerusalem, for it expresses the secret of David's success: "In all thy ways acknowledge Him, and He shall direct thy paths."

I. THE DEFEAT OF THE PHILIS-TINES

The story of this lesson opens with an account of David's prosperity. The last hindrance to David's recognition as King of Israel has been removed. Israel has united with Judah in crowning him as their King. Shortly afterwards the Jebusites, who defied David, are overthrown and Jerusalem is taken. Hiram, King of Tyre, has built David

a palace, and his family has greatly increased. In everything David seems to be prospering and everything seems to be going well. the Scripture warns us that when we think we stand we should guard against a fall. So long as he was an obscure shepherd, David did not attract much attention; but when he became King, and when he became prosperous, the nations round about regarded 'him with a jealous eye. So, too, it is the Christian who has been especially blessed and used of God who draws the most fierce attacks of Satan. Eph. 6:11-18; Job 1:9-12; Zech. 3:1; I Pet. 5:8-9.

The Philistines, upon hearing that David was King, immediately planned to attack him. Perhaps they reasoned that he was only a new king and had not had time to organize his people for war. Thus they may have hoped that by quickly instituting an attack David would not have time to prepare, and they would take him by surprise. They doubtless wished to crush him before he became so well entrenched as to be a formidable foe. In like manner, when a Christian yields his life to God for His will to be wrought out in that life, that very act becomes the signal for Satan to assail with special While the Christian's malignity. life is weak and powerless, the enemies of our souls may let us pretty much alone. But once a life is surrendered to God and becomes full of usefulness and blessing, at once the armies of Satan tremble, and hasten to assail that soul. They seek, if possible, to drag the soul away from its fellowship with God and its usefulness for Him, before it becomes too dangerous an enemy of the powers of the darkness of this age. Be not discouraged, Christian, if Satan assails your life with special vigor. Rather fear if he does not, for the yielded Christian and the spiritual Christian is the one who suffers the most severe testing. Matt. 4:1-11; II Cor. 2:11; Lu. 22:31-32.

When the Philistines came David was prepared for them. He "In quired of the Lord." This is the best preparation any believer can make for the fray. It is significant to see, in the sixth chapter of Ephesians, after God has described our struggle with the powers of darkness, and after He has named the parts of the armour and the weapons with which we are to meet their onslaughts, that He concludes with the words, "Praying always with all pray-

er and supplication in the Spirit, watching thereunto with all perseverance." It is in prayer that the Christian receives strength to meet the foe. It is in prayer that he is able to gird his armour about him. It is in prayer that God's will is made plain to him and he is enabled so to yield to God that His power is enlisted in the conflict. Let us remember that the battle is the Lord's and that Jesus is the Captain of our salvation, and let us in prayer confer with Him before daring to engage in battle. Eph. 6:18; Phil. 4:6-7.

The Philistines were twice over whelmingly defeated. David met them in the power of God, and was But he had no more asvictorious. surance that God was on his side than have we. God's promise to us is, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it" (I Cor. 10:13). We need, in the midst of spiritual prosperity to take heed lest we be taken in Satan's net, but we may face our foe with full assurance of faith knowing that God is on our side, if we but commit our way unto Him and follow where He leads. Let us remember, however, that victory in one assault will not give immunity from others. One of the times of special danger to the Christian life is that immediately following some marked spiritual victory over the forces of Satan. Like the Philistines, after we have vanquished him he returns to the fray, and unless we are watchful and prayerful the second attack may not end as happily as the first. Let us therefore at all times watch in prayer, and trust in God to give us victory over the enemies of our soul. Col. 4:2.

II. THE DEATH OF UZZAH

The story of Uzzah's death and attendant circumstances is a sad contrast to the story of David's victory over the Philistines. David failed in this first attempt to restore the ark to Jerusalem for two reasons. In the first place, he apparently forgot to inquire of the Lord as he had done in the conflict with the Philistines. We are told that he consulted the captains and the congregation of Israel, but no mention is made of his having consulted the Lord (I Chron. 13:1-2). He did not

seek prayerfully to know His will as to the method by which the ark should be returned. Had he done this, he would doubtless have avoided the second reason for his failure, which was the unscriptural method by which he sought to accomplish his praiseworthy purpose. Had David waited upon God in prayer before attempting to bring up the ark, he would doubtless have been reminded that the ark should be carried on the shoulders of the Levites, for God's Word had plainly indicated that this was His will (Num. 4:15); and, had the ark been carried in the scriptural manner, there would have been no need for any one to steady it. Failing to prayerfully consider this matter, David resorted to the Philistian expedient of taking the ark upon a new cart (I Sam. 6:7-8). As a result, Uzzah put forth his hand to steady the ark in violation of the Word of God which says that no one should touch the "holy thing (Num. 4:15), and he died for his presumption. In this God also rebuked David. Let us beware lest in careless haste to do what really may be according to the will of God we endeavor to do it in some way which is contrary to His will, and thus lay ourselves open to a like rebuke. Contrast II Kings 19:8-36 and II Kings 20:1-6 with II Kings 20: 12-18.

But David had a needless fear in connection with this incident. When God judged Uzzah for violating His Word, David became afraid of the Lord. He actually regarded His presence in the ark as dangerous to his own welfare. This was unnecessary. The danger was not in the presence of the Lord or of the ark, but in the wrong way in which David was seeking to bring the ark home. So when we are rebuked because of wrong methods in seeking to do the work of God, let us not fear to perform that work, but let us rather very carefully and prayerfully test our methods. wanted the ark to be brought home again, and He wants His work to prosper. But it must be done in His appointed way. We need, as David did, to learn the lesson of trusting in the Lord with all our hearts, and a leaning not unto our own understanding (Prov. 3:5). In this way we will be kept from such unfortunate mistakes and sad results.

III. THE RETURN OF THE ARK.

God taught David his needed lesson. After rebuking his wrong method, in the death of Uzzah, God proved that His presence brought only blessing to the one who honored Him. He so honored the household of Obed-edom, with whom the ark had been left, that the word was carried to David. He then realized his mistake in fearing the Lord, and realized that the judgment which had followed had been on account of his own mistaken method. In the meantime he had had time to meditate upon the matter, and remembered that the Levites were the

only ones who rightly should carry the ark (I Chron. 15:2, 13). He then determined again to attempt to bring the ark home. This time he did it according to the Word of God, and in the spirit of meekness and humility: God rewarded his obedience with success, for he "helped the Levites that bare the ark" (I Chron. 13:15, 26).

So, when Christians will learn the lesson of humility, acknowledging God in all their ways, they will find that He will direct their paths (Prov. 3:6). Failure in the work of God many times may be turned into success, if only we will test our methods and eliminate from them those things which are contrary to the Word and will of God. I John 5:14-15; Jas. 1:5-6; Jas. 4:2-3.

A word of explanation, perhaps, will be timely concerning the scene between David and Michal. Michal despised David because of the humble place he had assumed before the ark of God. He had laid aside his royal apparel and, wearing only a simple linen robe and ephod, danced before the ark (IChron. 15:27). Michal despised him for the humility which he had thus shown, and crititicized him for it. God, however, honored David's humility, and rebuked Michal's pride by withholding children from her. True humility is always pleasing to the Lord, and many times is rewarded by being openly honored. Let us therefore learn to humble ourselves, as did David, before our God. I Peter 5:3-6.

Lesson 45

Sunday, August 10, 1924

THE DAVIDIC COVENANT

II Samuel, Chapters 7-10 Golden Text, II Sam. 7:16

In the Old Testament God uses two methods in setting forth truth concerning the Lord Jesus Christ. They are direct prophecy and typology. Both of these methods are clearly used in the section of II Samuel which appears before us in this lesson. In the covenant made with David God gives us one of the most easily recognized of the prophecies concerning Christ, to the teaching of which reference is made very frequently in the New Testa-ment. In the stories of David's dealings with Mephibosheth and with the Ammonites we are given a beautiful little typical picture of the Lord Jesus, with special emphasis laid upon His work in salvation. Let us consider both the prophecy and the type a little more closely.

I. GOD'S COVENANT WITH DA-VID A PROPHECY OF CHRIST

In the covenant which God made with David He prophesied both the first and the second comings of Christ. Here is the covenant: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the

rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever" (II Sam. 7: 12-16). There can be no doubt that there is a very definite local application of this prophecy to Solomon. Particularly is this true in the possibility that the promised seed "might commit iniquity." But just as undoubtedly, there is also reference to Christ in these verses for the promise is that the house and the kingdom of David shall be established forever. It is only in Christ that this promise can be fulfilled.

The first coming of Christ is prophesied in the fact that the heir of the eternal kingdom shall be of the seed of David. Many times in the New Testament reference is made to this fact. It was recognized even by the Jews who rejected Jesus. As we study the story of Jesus' birth we find that His mother, Mary, was of the seed of David, for in Luke 3:23 we read that Joseph was the son (really the son-in-law) of Heli. Thus Mary's actual father, Heli, was a direct descendent of David through Nathan. This gave Jesus the blood right to the throne

of David. He was actually born of the seed of David for his mother, Mary, was of that family. But in Matt. 1:16 we are told that Joseph was actually born of Jacob. He was not the father of Jesus for He was begotten of the Holy Spirit, but Joseph was Jesus' legal father, which gave Him the legal right to the throne inasmuch as Joseph was also a descendent of David through Solomon. Thus both by actual birth on His mother's side, and by legal right on the side of Joseph, Jesus was of the seed of David and entitled to sit upon his throne. In His first coming, Jesus was born of a virgin of the seed of David who was espoused to a man also of the seed of David. In this God fulfilled His promise to give David a seed Who would establish His house forever.

But it is equally significant that when the announcement was made to Mary of God's purpose with regard to the birth of Jesus, the angel said, "The Lord God shall give unto Him the throne of His father, David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end" (Luke 1:32-33). In this we see clearly that the promise made to David not only pointed to Christ's first coming, but also to His second coming, when He shall literally reign

upon the throne of David and shall establish a kingdom which shall have no end. In His kingdom the kingdom of David shall be established forever. Isa. 9:6-7; Zech. 9:10.

II. DAVID'S KINDNESS A TYPE OF CHRIST

In the kindness of David both to Mephibosheth and the Ammonites we have a wonderful picture of the grace of God in Christ Jesus. phibosheth accepted David's kindness and enjoyed his benefits. Thus he becomes a picture to us of the be-liever, and David's dealings with him a picture of the dealings of Christ with the souls of those who trust Him, But the Ammonites rejected David's kindness and incurred his wrath They therefore picture the unbeliever to whom God first offers mercy, but upon whom He must visit judg-ment when they spurn His loving offer. Let us first consider Mephibosheth and see how clearly he represents the believing soul.

Mephibosheth was naturally unqualified to receive any kindness from David. He was a member of Saul's household. Saul was the archenemy of David. Thus Mephibosheth was a lineal descendent of David's most deadly enemy and naturally he might be expected to suf-fer for his grandfather's misdeeds. In addition to this Mephibosheth was lame in both feet due to an accident which he suffered in childhood. When David went to Jerusalem the inhabitants of the city despised him and said, the lame and the blind shall keep him out! (II Sam. 5:6-8). Thus they incurred the special wrath of David, and when he took the city he ordered that they should be destroyed. Mephibosheth would be a perpetual reminder of this distaste-ful experience, and it would not be remarkable if David refused to have anything to do with him. In these things Mephibosheth is a picture of the natural condition of all men. No one deserves mercy from the Lord's hand; all are by nature, children of the devil, who is God's arch-enemy. In addition to this all men by nature, are lame in their con-Their spiritual life is crippled duct. and distasteful to God. There is nothing good in them to commend them to Him. What hope have they What hope have they that God will be merciful to them? John 8:44; Eph. 2:3.

But David in his kindness to Mephibosheth exemplifies the kindness of God. When he called Mephibosheth to be brought before him he said it was in order that he might show him the kindness of God (II Sam. 9:3). It will be remembered that this was what he had promised Jonathan—that he would not only show him the kindness of God, but that he would also extend it to his posterity (I Sam. 20:14-15). Let us see wherein David's kindness speaks of the grace of God.

David's kindness was, first of all, gracious. The very lack of merit and the natural deformity of Mephibosheth made it necessary that if David would show him kindness, it must be entirely independent of his merit. This reminds us that our salvation is entirely by the grace of God and independent of our own merit. Thank God we are saved by His grace and not by our own goodness. Eph. 2:8-10; Titus 3:5; Rom. 11:6.

Again, David's kindness was shown to Mephibosheth for the sake of another. The grace which God has shown us is for the sake of another. It is for the sake of the Lord Jesus Christ Who has loved us and given Himself for us. Were it not for the sake of Christ, there would be no acceptance for us before the throne of God. But through His grace God declares that we are accepted in the Beloved One. Eph. 1:6; Jno. 3:14-18.

David gave Mephibosheth the position of one of the King's sons. He robed him in royal apparel and made him to sit at his own table among his own sons. This testifies to us concerning God's grace in making us actually His children through faith in Christ. When we believed in Him we were given the royal robe of His own perfect righteousness. We were given the place of one of His children. More than that—God actually gave us His own life. We were born again, children of God through faith in Jesus Christ. Gal. 3:26; Jno. 1:12; Jno. 3:5-7.

And David provided that Mephibosheth should eat at his table continually. God thus deals with us in saving our souls. He provides food which satisfies us forever, and which, once we have partaken of it, guarantees that we shall never hung-

er and never thirst again. Jno. 6:35; Phil. 4:19.

There was only one thing which Mephibosheth could do, and this he did. He needed only to accept the kindness of the king, and at once he enjoyed the benefits of his mercies. Had he rejected it, doubtless he would have stirred the King's anger and would have suffered. But he accepted David's kindness and entered into the joys provided for him. This is what the sinner needs to do. He must accept God's gracious offer of eternal life through faith in Jesus Christ. Once he does this God declares that he has eternal life and shall never come into condemnation but is passed from death to life Acts 16:31; Jno. 5:24.

David desired to show Hanun, the King of the Ammonites, kindness as he showed it to Mephibosheth. Though Hanun was naturally an enemy of David because he was an Ammonite, still David was willing to show him kindness because of his regard for his father. He sent messengers to tell Hanun of his desire to show him kindness. Thus God has sent His messengers into all the world with a message to every man concerning His love and His desire to save him. But the Ammonites rejected David's kindness and mistreated his mesengers. This surely shows the attitude of this unbelieving world toward the grace of God. The Son of God they crucified when He came to save them. His offers of life through simple faith in Christ, they spurned, and have rejected ever since. His messengers they have ever mistreated and loaded them with contempt. O! that men might accept the grace of God and praise Him for His lovingkindness. Jno. 3:19-20; Jno. 1:11.

Because the Ammonites rejected David's kindness, he was angry with them and they were punished for it (II Sam. 10:6, 11:1). Likewise, God must judge unbelievers. He offers all men eternal life if they will only accept His Son, but when they reject His offer, God declares there is nothing left for them but punishment. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (Jno. 3:18). Jno. 3:36; I Jno. 5:11-12.

5:11-12.

Lesson 46

Sunday, August 17, 1924

1911

DAVID'S SIN AND REPENTANCE

II Samuel, Chapters 11-12 Golden Text, Psalms 32:1

One of the most pitiful stories in all the Old Testament is the story of David's sin. David was a man who had known the joys of intimate fellowship with God. He had risen to heights of spiritual blessing and experience attained by very few men. Of this the Psalms give clear evidence. He had walked in such close fellowship with God that his life was remarkable. His integrity in the matter of Saul cannot fail to provoke admiration in the heart

of the man who reads of it, for such integrity always challenges our respect and admiration. That a man whose soul had soared to such a lofty height of spiritual experience should descend to such sordid depths of sin, and that one who had shown such integrity in his dealing with his king should be so base in dealing with one of his loyal subjects, bring unspeakable sadness to our hearts.

But God doubtless knew best

when He recorded in His Word, not only the noble and inspiring things in the lives of His servants, but also the base and weak things. Many a soul has received encouragement in reading of the backsliding of David, of Elijah, of Peter and others whom God has honored and blessed. This blessing grows out of the assurance which is given that those men were "men of like passions as we are." Did God not frankly tell us of their weaknesses and faults as well as of

their faith and uprightness we would be tempted to regard them as men of superior nature to ours. We would think that they were not subject to such temptations as assail us and we would be discouraged. knowing as we do that all the men whose lives are recorded in the Bible were mere men with like temptations and like weaknesses as ourselves, we are encouraged. If God could bless them as He did, He can bless us too. If He could give them victory over their weaknesses and passions, so too can He deliver us. Thus while David's grievous sin distresses us, it also encourages us because we are made to realize that whatever of good there was in David it was produced by the Spirit of God, and that He is just as willing and able to produce those good things in us too. Another source of blessing to our own lives is the record of the restoration of David after his sin, for as God restored David, so He seeks to restore us when we sin.

Let us in this lesson consider, first the sin of David; second, the chastening of David; and third, the restoration of David.

I. DAVID'S SIN

David's sin was hideous. There can be no excuse for the awful thing which he did. He first committed adultery with the wife of a loyal subject who was fighting for him, and upon learning that the birth of a child was about to betray his guilt, he murdered the faithful soldier whom he had so grievously wronged. He ordered that he be placed in a hot battle and deserted to the foe. And after her days of mourning were over, he married the wife he had wronged. The story of David's sin is a delicate subject, but it is well for us, frankly (in dependence upon God's Spirit to give us wisdom) to teach our classes the awful sin of such things. They are far too common in ordinary life today, and even children of tender years have their hearts and consciences seared by hearing from the mouths of sinful associates or by reading in the pages of newspapers and cheap literature, of the rotten conditions of society morally. Let us seek to warn them of the awful sin of impurity and let us seek to lead them, through judicious teaching, to recognize the sacredness of marriage and marriage relations.

But there is an application of this truth which is just as greatly needed as the teaching concerning the wickedness of the outward sin itself. Many flatter themselves that they are not very bad sinners since they have not actually committed outward deeds of adultery or murder, or such things. In this, however, they forget that, "The Lord knoweth the thoughts of men, that they are vanity" (Psa. 94:11). Sins of thought are just as truly sins before God as sins of conduct, for it is from the sins of thought that those of conduct spring. Mk. 7:21-23.

Many are adulterers before God who have not actually committed the act of adultery. This is made very plain in Jesus interpretation of the law, for He said, "Whosoever look-eth on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28): This shows us that sinful thoughts are just as truly sinful in God's sight as sinful deeds. If we would keep ourselves pure, we must keep ours minds pure. Surely in a day of uncleanness and licentiousness, such as that in which we live, it is a difficult thing to do, but thank God the weapons of our warfare are suffi-cient to bring "every thought into captivity to the obedience of Christ (IICor. 10:4-5). In Him is strength sufficient to keep young men and women from the lust which is in the world.

But still others are murderers before God who have not actually killed anyone. These murderers walk the streets of great cities without fear. They are received into the best so-Against them no accusation ciety. of murder can be brought by the laws of the land. If they were brought to trial no verdict could be delivered against them for their murder is in But thought and not in deed. though the law of man cannot reach such men the law of God can. He has said, "If any man hate his brother he is a murderer" (I Jno. 3:15). Here is another of the sins of thought from which we need to be delivered and from which God in grace can deliver us. Let none, however, in whose heart there are lustful and hateful thoughts boast himself a-gainst David, for in God's sight he is as truly sinful as he.

II. THE CHASTENING OF DAVID

When David sinned God chasten. ed him. He sent Nathan, the prophet, who first told him a parable in which David's sin was likened to that of a man who was blessed with flocks and herds, but who took the single sheep of a poor man in order to feed a wayfaring guest When David's wrath was kindled against such obvious injustice, and when he had declared that the man who had done this deed should perish, Nathan pointed at David and said to him, "Thou art the man!" He then pro-nounced judgement against David which involved the death of the child of his shame, the decimating of his house by the sword, and the shaming

of David publicly. All these things came to pass. The child of Bathsheba died on the seventh day; Amnon and Absalom died violent deaths as did others of David's family; and Absalom humbled David by committing fornication with his concubines openly. In all of these things God chastened David for his own profit. This chastening, with the happy result which it produced, is described in the thirty-second Psalm.

Likewise, when we sin, God chastens us. He chastens us in order that we may be partakers of His holiness. He chastens us in order that we may be turned from our sin and brought to confession, and to yieldedness unto Him. When we are chastened let us heed the exhortation which He gave to David, "Be not as the horse or as the mule which have no understanding, whose mouth must be held in with a bit and bridle" (Psa. 32:9), and let us be (Psa. 32:9), and let us be comforted with the realization that "When we are judged we are chastened of the Lord that we be not con-demned with the world" (I Cor.11:32). The believer may receive punishment for his sin, but it is limited in this life to chastening, and in the life to come to the loss of rewards. He cannot lose his sonship. 12:5-11.

III. DAVID'S REPENTANCE

The best part of this story is found in the repentance of David. When he was convicted of his sin he humbled himself before the Lord. He confessed his sin and asked for mercy. His confession is written for our instruction in the fifty-first Psalm. Many souls who have been overcome in sin and have returned to God have found this confession suited to their own need, and it is the kind of confession which pleases God, "The sacrifices of God are a broken spirit; a broken and contrite heart, O, God, Thou wilt not despise."

May God keep us from sinning, that there may be no necessity for chastening and restoration, but if we should be overcome in sin, let us at once recognize it, and let us return to God humbly confessing our sin and turning from it. And let us come with the full assurance that, "if we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9) Then when we have confessed our sins and turned from them, let us not brood over them but let us do as David, put off the garments of joy for those of mourning. The devil many times defeats a soul by causing it to brood over sins which God has for-Let us, then, be not faithless given. but believing, and let us accept by faith God's forgiveness for sins con-

Lesson 47

Sunday, August 24, 1924

ABSALOM'S REBELLION

II Samuel, Chapters 15-19 Golden Text, Gal. 6:7

"Be not deceived, God is not mocked for what soever a man soweth that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." (Gal. 6: 7-8) These divinely inspired words should cause us to pause and to re-

flect seriously upon our lives. Are we sowing to the flesh or to the spirit? What will the harvest be? These two questions if thoughtfully and prayerfully considered in the light of God's Word should check the wild career of many young men and women who in a whirl of sinful indulgence seek to gratify their craving for pleasure. They should cause the young man or woman about to decide what their life work shall be, prayerfully to consider. They should cause us to reflect well upon our daily habits and to learn if perhaps unwittingly we are not sowing to the flesh instead of to the spirit.

In the story of David and Absalom we have a concrete illustration of the evil of sowing to the flesh, and of the harvest of woe which is bound to follow. Both of these men yielded to the lusts of the flesh, and both of them suffered for it. In order however, to clearly understand this lesson, let us consider first, the character of the flesh in its distinction from the spirit; then we may understand and profit from the illustration which we find in this lesson. We shall consider first, the character of the flesh; second, the lusts of the flesh; and last, the defeat of the flesh; using today's lesson as illustrative.

I. THE CHARACTER OF THE FLESH

The flesh is that incorrigibly sinful nature in every man which leads him into sin. It is described in God's Word by many terms. Among them the most common of these are, "flesh," "sin," "the old man," and "the carnal mind." The Scripture declares of him that "the old man waxeth corrupt after the lust of deceit" (Eph. 4:22 R. V.). In another Scripture we are told that "the carnal mind is enmity against God for it is not subject to the law of God neither indeed can be" (Rom. 8:7). Believers are exhorted concerning this wicked old nature in these words, "neither yield ye your members as instruments of unrighteousness unto sin" (Rom. 6:13). From these Scriptures it is apparent that the flesh is an incorrigibly wicked thing opposed the will of God and exerting a pernicious influence over the soul.

But in order to understand the teaching of God's Word on this subject, it is necessary for us to recognize the distinction between the flesh, the spirit, and the soul. This is made plain in Galatians 5:16: "This I say, walk in the spirit and ye shall not fulfil the lusts of the flesh." Three entities appear in this verse: there is the "spirit" which is opposite to the flesh. He is elsewhere called the "new man," the "divine nature," and "Christ in us." This is the holy nature,—the very nature of God—which a believer receives instantly upon trusting Christ as Saviour. It is God's nature begotten in the soul of God's child through the new birth. His presence gives eternal life and

His influence is constantly exerted to draw us closer to God and more fully into the path of His will. The "flesh" is the second entity which we see here, the representative of Satan begotten in all men through the fall. His influence, as we have seen, is constantly wicked. And the third entity is the soul of the believer himself, represented in this verse by the word "ye." The flesh constantly seeks to lead the soul away from God. The "spirit" stantly seeks to draw the soul closer to God, and the soul makes the decision as to which it will follow. Much more helpful information concerning the believer's two natures and the soul may be obtained by a prayerful and careful reading of the rest of this chapter and the sixth, seventh and eighth of Romans. Let us now see how David and Absalom sowed to the flesh. sowing may well be entitled,

II. THE LUSTS OF THE FLESH

Both David and Absalom sowed to the flesh. David's sin of adultery with Bathsheba, and his murder of Uriah, were flesh works. His failure to punish Joab for his murder of Abner was another pernicious seed. (II Sam. 3). His failure to punish Ammon for the terrible outrage committed upon his sister Tamar (II Sam. 13) and his failure to punish Absalom for the murder of Amnon contrary to the law, were others which were certain to bring grief to his heart. And in the case of Absalom a very long list of sins may be listed all of them sowing to the flesh. He was guilty of murder (II Sam. 13:28); he was vain (II Sam. 14:25-26); he was haughty (II Sam. 14:30-32); he was deceitful (II Sam. 15:1-9); he was envious, for he envied his father his throne (II Sam. 15:1-9); he was presumptuous, seeking to exalt himself to the throne (II Sam. 15:10); he was a stirrer up of seditions (II Sam. 15:10-18); and he was guilty of adultery of the most loathsome sort, committing fornication openly with his father's concubines (II Sam. 16:20-26). As one reads the story of the lives of these two men he is reminded of the passage in Galatians in which the works of the flesh are described: "The works of the flesh are manifest which are these: adultery, fornication, uncleanness, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. 5:19-21). Surely Absalom was the incarnation of old nature works, and David too, sad to say, was guilty of many of them.

III. THE HARVEST OF THE FLESH

Both David and Absalom reaped the harvest of the flesh, which the Scriptures declare to be "corruption." David's sin in connection with Bathshebah and Uriah found its harvest in the violent death both of Amnon and Absalom, for such was the judgment which God had pronounced as a result of that sin. His failure to punish Joab for the murder of Abner was

dearly paid for, for it was Joab who also murdered Absalom. His failure to punish Amnon as the law required brought to David the shame of having a murderer in his family, and his failure to rebuke and punish Absalom resulted in the rebellion of Absalom which shook David's throne, endangered his own life, and brought shame and reproach to his family. The result of Absalom's sin is a striking example in the physical realm of a great spiritual truth, "The wages of sin is death" (Rom. 6:23). The hair which was his pride was caught in a tree, and as he hung suspended Joab with his armor-bearers fell upon him and put him to death. His body was thrown into a pit and stones were heaped upon it. Thus tragically ended one man's fleshly dreams of

There is a signal difference between David and Absalom in one respect. David was delivered from the death which threatened him as a result of his sowing to the flesh, but Absalom was slain. This is a difference which in the physical realm typifies the difference between the believer and the unbeliever. Though both may sow to the flesh, the unbeliever will finally be condemned, but the believer will be delivered from the death of condemnation for He will not come into judgment as far as salvation is concerned. The believer may suffer exceedingly, as did David, and may in the sense of losing fellowship with God, but his soul cannot be lost. But the sins of the unbeliever will plunge his soul into hell unless he receives God's gift of eternal life and full forgiveness through trusting Christ as his Savior. Rom. 8:5-13.

IV. THE DEFEAT OF THE FLESH

"But," some may ask, "is it neces. sary for a believer to be overcome of the flesh? Is there not some way of escape for him?" Yes, thank God, there is. The verse which so clearly shows us that there are three entities within the believer, also shows the way of escape. "Walk in the spirit and ye shall not fulfil the lusts of the flesh" (Gal. 5:16). In another passage we read this, "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). As the soul of the believer learns to respond to the gentle wooing of the "spirit" and to yield himself to God He gives us sweet and blessed victory over the lusts of the flesh, and so complete is the victory He has provided that He can keep us victorious over all sin as we look to Him hour by hour. is "able to keep us from falling and to present us before the presence of His glory with exceeding joy." us then yield ourselves to God and permit Him to purge our lives of the works of the "old nature." Let us sow ,to the spirit in yieldedness knowing that of the spirit we shall reaps life everlasting. Jude 24; I Cor. 15:57; Rom. 7:24—8:4.

Sunday, August 31, 1924

DAVID'S SIN IN NUMBERING ISRAEL

II Samuel, Chapter 24 Golden Text, Proverbs 16:18

In the words of our Golden Text, "Pride goeth before destruction and an haughty spirit before a fall." dently the sin of David in numbering the children of Israel was the sin of pride, for it certainly preceded a terrible destruction. Perhaps he wished to see how great was the people of which he was king that he might boast himself in the greatness of his kingdom. Perhaps he wished to know the number of them that he might know how great an army he might rely upon in his battles with his enemies. In either case, his sin was the sin of pride. God rebuked and chastened David for this sin, giving him his choice between famine, war, and pestilence. It will be seen at once that any one of these three would greatly reduce the numbers of the children of Israel and thus humble the pride of David. David chose the last, and for three days pestilence raged in Israel. During that time no less than seventy thousand men fell before the sore judgment of God. The judgment was about to fall upon Jerusalem when David repented of his sin and interceded for his people, following God's instruction for the building of an altar and sacrifice to the Lord whose wrath was then turned away from Three things appear very Israel. plainly in this story: first, the sin of pride; second, God's judgment on pride; and third, salvation from pride. To these three things let us direct our attention.

I. THE SIN OF PRIDE

Pride is sin. It is a terrible, blight ing, devastating sin. Young ministers are warned against pride as causing the condemnation of the Devil (I Tim. 3:6). Searching for the explanation of this we find that the sin which caused Satan's downfall was the sin of pride. His heart became lifted up because of his beauty (Ezek. 28:17). He said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most High" (Isa. 14:13-14). In his pride Satan rebelled against God. He determined to make himself God. Thus the pride of a creature produced the most awful rebellion against God and made Satan and his angels outcasts, condemned forever. It is the same sin which will characterize the Antichrist's rebellion gainast God in the end of the Great Tribulation. Satan will stir up his heart in pride and he will assume the place of God, commanding men to worship him (II Thes. 2:4). What a terrible revelation of the sin of pride this ought to be to us. Pride is rebellion against God.

We need especially to guard ourselves against this sin for it is characteristic of the last days of the age in which we live. In II Tim. 3:1-9

the sins of the last days are described and in the second verse pride is listed as one of them. It is included in the same category with sins from which many Christians instinctively shrink, such as blasphemy, impurity, etc. It is significant too, in view of the fact that pride is rebellion against God, that in Rom. 1:30 it is listed with hatred of God. As we draw nearer to the close of this age we see pride increasing in malignant manifestation. The next age is the age when the pride of Antichrist shall stir all nations to rebel against God, and conditions in the closing days of this age are clearly preparing the way for that awful sin. Let us. upon whom the last days have fallen, walk very humbly before God, shunning pride as we would a poisonous serpent.

This sin is a most insidious one, because it takes many forms which sometimes are not easily recognized Rev. Harry Rimby the Christian. mer, speaking before the student body of the Denver Bible Institute, recently spoke on this subject and named as different forms of pride which threaten the life of the Christian worker, "Pride of Race, Pride of Face, Pride of Place, and Pride of Grace." Pride is sin whether it be in natural endowments or achievements, or whether it be in spiritual blessings. Sometimes the temptation is very strong for us to be proud because God has blessed us with deep spiritual blessings. Perhaps Perhaps it is the extent or fruitfulness of our service which stirs our pride, or it may be consciousness of power in prayer, or depth of understanding of God's Word. But whether pride springs from a feeling of natural or spiritual superiority it is sin and disastrous to the life of God's child. Psa. 40:4; Prov. 21:4; Prov. 13:10; Mark 7:21-23; I Tim. 3:6; I Jno. 2:16.

II. GOD'S JUDGMENT ON PRIDE

God punishes pride. In Prov. 16:5 we are told, "Everyone that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished." Satan, will one day be cast into the lake of fire, and he will be tormented there forever. With him will be the Antichrist and the false prophet, and all whose pride has prevented them from accepting Jesus Christ as Savior must suffer with them. In the final analysis this includes all unbelievers, for at the root of all unbelief is some form of pride. With some it is pride in morality; with some it is pride in will power; with some it is pride in religion; with some it is pride in reputation, but whatever be the root God must judge all unbeliev-

Believers, too, are judged when they entertain pride in their lives. God's judgment on them, however, is chastening and not the condemnation which the unbeliever suffers. We are told twice in God's Word that "God resisteth the proud but giveth grace to the humble" (Jas. 4:6; I Pet. 5:5). When a child of God becomes puffed up in pride God cannot bless him as richly as He desires and in some cases pride will cause Him actually to withdraw the blessing which He has already given.

The chastening which pride in the believer's life incurs may take several forms. We cannot try to describe all of them but must rather speak of only a few which are revealed in God's Word. Perhaps one of the most interesting expressions concerning this matter is found in Psa. 138:6, "Though the Lord be high, yet hath He respect unto the lowly, but the proud He knoweth afar off." Notice that He knows the proud, but at a distance. Pride separates the soul of the believer from the joy of intimate fellowship with God. For the unbeliever it means separation from Him in the sorrows of backsliding. God can have no fellowship with a proud heart, but He delights in the one whose heart is lowly and humble before Him.

Still another effect of pride in the life of a believer, which may be considered a chastening from God, is that it prevents the soul from learning spiritual truths. In Jer. 13:15 we read, "Hear ye and give ear, be not proud for the Lord hath spoken." In this verse God speaks of pride as a thing which hinders the soul from hearing the Word of God. An il-lustration of this is found in Jer. 43:1-2, "And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord, their God, for which the Lord their God had sent him to them, even all these words, then spake Azariah the son of Hashaiah, and Johanan, the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there." The proud soul will indeed find it hard to get deep into the truths of God's Word. And the man whom God has used may find, as he becomes proud of the blessing which he has received in service, that God will be compelled to withdraw His manifestation of power and to let the soul suffer the agonies of powerless service until the sin of pride is recognized, condemned, confessed, and put away. God help us to be warned of the judgment which must fall on pride, and to eschew it as of the Devil. Psa. 12:3; Psa. 31:23; Psa. 101:5; Isa. 2:11-12; Prov. 11:2; Psa. 119:21; Isa. 13:11; Prov. 29:23.

III. OUR SALVATION FROM PRIDE

It is possible, by God's grace, to be delivered from this sin and from its devastating effects. It is obvious that the antidote to pride is humility. In Prov. 16:19 we read, "Better is it to be of a humble spirit with the lowly than to divide the spoil with the proud." Again in I Pet. 5:5-6 we read, "Be clothed with humility, for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore, under the mighty haud of God, that He may exalt you in due time." Surely if we would be saved from the sin of pride we must be humble.

But how can we be humble? That is a perplexing question to many. Any "humility" which is produced by the "old nature" becomes the root of one of the worst linds of pride; that is, pride in our humility, anomalous as that may seem to be. Pride in one's humility is one of the most subtle forms of pride. But it can hardly be avoided unless one is unconscious of his

humility. But this seems to multiply difficulties. Truly pride is a grievous sin, but how can one obtain true humility? God's Word gives the answer to this question.

True humility can be maintained in the life only through constantly looking to the Lord. He indicates this in Prov. 28:25 in which He says, "He that is of a proud heart stirreth up strife, but he that putteth his trust in the Lord shall be made fat." Here trusting in the Lord is shown to be the opposite to pride. By constantly staying the mind on Christ pride is removed. In looking to Him we realize how little ground there is for pride, for we learn our own utter lack of merit. In looking to Him we realize the infinite cost of all the blessings which God gives us and we have no heart for pride. Let us learn with the apostle Paul to say, "God forbid that I should glory save in the cross of our Lord Jesus

Christ" (Gal. 6:14), then we will be able to testify with assurance, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee" (Isa 26:3). Prov. 28:25; Psa. 31:20.

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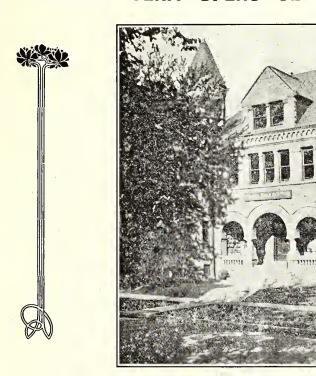
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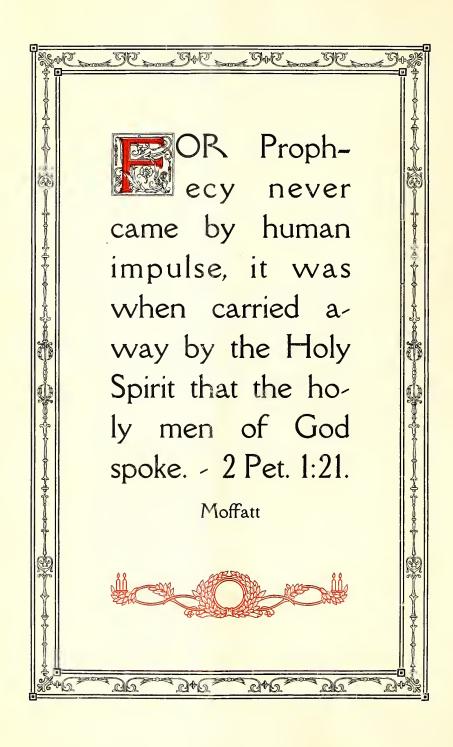


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- 8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:
- 9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
- 10. In the eternal security of all believers. Jno. 10:28-29.
- 11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
- 12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
- 13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
- 14. That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
- 15. In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

Archaeology and Willingness

HE longsuffering of our God is a thing which all mankind may well view with amazement. Though we are sinful in heart as well as in deed, His mercy is still extended to us. Nowhere is this attribute to be more clearly seen than in His attitude toward those who hold back from receiving the Bible as the Word of God. Mansinful, arrogant, rebellious, blinded by Satan—is "slow of heart to believe all that the prophets have spoken. With only the most meagre knowledge of the past, this being, whose life is but of yesterday and who soon shall vanish as vapor, undertakes the task of

cross-examining God. Finite man proposes to determine if Infinite God can tell the truth.

The strangest part of the story is that the "God of all grace" not only submits to this cross-examination but gladly welcomes it. Indeed, he urges investigation. As in love our Lord bade Thomas thrust forth his hand and test the reality of the resurrection, so the Author of Holy Writ appeals to the skeptical of our day to dig deep into the records of the past to see if the Word which came by the prophets be true. And while the archaeologist works with greatest diligence to uncover the ancient records bearing on sacred history, the One who sits in the heavens awaits the findings with perfect serenity. He knows that "the law of the Lord is perfect."

Nevertheless, there is one thing which even the longsuffering God cannot do,—He cannot reveal truth to unwilling souls. Truth is forever closed to the rebellious. In days gone by our Lord Jesus walked among men; they saw the miracles which He wrought, heard His incomparable teaching, viewed His faultless life, and yet rejected and crucified Him. This they did, not because He failed to give sufficient proof that He was the Son of God—indeed, the proof was abundant,—but because they were a stiff-necked people. And as then men failed, through unwillingness, to behold in the Living Word the Divine glory, so today for the same cause men are unable to see in the Written Word the Divine imprint. The Word bids us search and test its mes-

That Book, which in all lands is recognized as "The Book," maintains its position amidst the severest attacks. It is therefore with joy that we present this defense of the Scriptures. May God use the simple facts of archaeological confirmations to the strengthening of many lives.

sage in every realm, but it lays down a condition which cannot be altered: "If any one wills to do His Will, he shall know of the teaching, whether it is of God, or whether I speak from Myself" (John 7:17, Worrel's Translation). Though the archaeological evidence in confirmation of the Scripbe multiplied a thousand times to the unwilling soul, the soul who has determined beforehand that he will not receive the truth even though he find it, cannot know "whether it is of God."

Come wearied soul of this world, torn by the subjective conclusions of the "Critic." Be not longer deluded by Satan. The uniqueness of the Bible, its unity of plan and purpose, its agreement in doctrine and its very claim to

perfection demand thatyou, in faithfulness to your own soul, respond to God's longsuffering and test His truthfulness at every possible point. Come with a willing heart, and as the light of archaeological discoveries is shed upon the sacred page receive in simle faith its message. God's promise shall be fulfilled and you "shall know.... whether it is of God."

__L. J. F

A Regret

IT is with deepest regrets that the Assistant Editors of "Grace and Truth" are compelled to send forth this issue without the editorials, the special article promised and the installments of the serial Bible courses of the Editor-in Chief. For many months those who have worked with Dean Fowler have recognized that because he had given himself so unreservedly to the task to which God had called him a break in health was almost inevitable. His naturally weak body has been taxed to the utmost in these beginning years of the Denver Bible Institute. and the closing weeks of the past school year found him in an alarming condition. After completing two summer Bible conferences, he entered a sanatorium in Illinois and has since removed to a sanatorium ir Denver. We are happy to report that he is improving and that there is every prospect of his recovery in time for his San Diego Bible conference (see page

312), and for the work of the coming year at D. B. I. The earnest prayers of every member of the "family" are requested for our beloved brother that, if the Lord wills, he shall be returned to us shortly and to the work which is so fully upon his heart.

We wish to take this opportunity of expressing our thanksgiving to God for the inestimable privilege of being associated with Dean Fowler in the service of our Lord. As we write these words, remembering the blessing which he has been to us, we at once see how inadequate human language is to convey the appreciation which we feel. He has been to us the most able and patient of teachers, the most faithful and self-sacrificing of friends and the most helpful in Christian fellowship. We thank God for the grace which has been manifested to him and through him.

We further give thanks to God for the grace which has enabled us to present this issue to our readers. May it be that the Word has been so greatly magnified in its pages that souls shall be led to place greater confidence in the message which God has given.

Hurrah For The Devil!

DENVER has been nauseated during the past three weeks by the activities of another "Divine Healer." This "Healer," C. C. Walker, has been holding forth in the City Auditorium. Thursday evening, July 24th, in attempting to answer the objections to his so-called "Divine Healing," Mr. Walker made a most startling statement. It is in reality a damning confession. He was answering the accusation that many so-called "divine healings" are wrought in the power of the Devil. Here is what he said:

"If the Devil is doing the things which have been done in my campaigns for the last year and a half, I am for him."

This is exectly the position held by all Pentecostalists and Divine Healers. We have known it for sometime, but we never thought anyone would have the brazen audacity to admit it. And it is the expression of the spirit which dominates the world today. When Mr. Walker made this statement it was greeted with wild applause. Men are running pell-mell after everything which promises material gain. It does not matter how violently false the teachings accompanying it may be, if only there is promise of gain, or surcease of physical suffering, men will follow anything. Witness the stampede of the thousands into Christian Science in the past fifty years in spite of the fact that its teachings are not only violently unscriptural and unscientific, but also nonsensical. Why? Christian Science promises to heal sickness. See the vast crowds which have thronged Pentecostal healing meetings in all parts of this country and Canada in the past three years. Why? There was in those meetings promise of physical healing. Let the Devil heal a few cripples, and cure a few stomach-aches, and the world is ready to cry, "Hurrah for the Devil!"

Surely, this is significant! God's Word tells us

that in the great Tribulation the Devil will place his visible representative, the Antichrist, upon the earth and will give him great power and authority. He will be a wonder worker. The Scriptures say of this "Beast":

"I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon (the Devil. Rev. 12:9) which gave power unto the beast; and they worshipped the beast" (Rev. 13:3-4).

Surely, the willingness of men to bow even before the shrine of the Devil if only he will heal the sick, is but one of the signs that mark these as the last days. How long will it be before this world, reeling and staggering with the drunkenness of sin, will be plunged into the horrible midnight darkness of the Great Tribulation? How long will it be before men will crown the Devil as their god and hail the Antichrist as their saviour? We do not know. But that this hour will come upon the earth is certain, not, however, until Christ our Lord descends into the air and all believers of this age are caught into His presence. More and more distinctly do the events of "the time of Jacob's trouble" appear as the period of the history of the church draws to a close. It behooves us to watch and be sober lest in these days of religious confusion we be found giving aid to the enemy's program.

Lord, keep our feet from stumbling, and our hearts from straying, and help us to "have no fellowship with the unfruitful works of darkness, but rather to reprove them" (Eph. 5:11).

"He Humbled Himself"

"HE humbled Himself!" What words are these which come from the inspired pen of the Apostle? Of Whom does he speak? Is it of that Holy One of Israel these words are uttered? Can it be that the Son of God, the One Who was in the bosom of the Father from the beginning, is being described? Is it possible that this is the Creator of worlds and the Upholder of the universe to Whom is applied such an expression?

Yes, it is He.

What mind can ever grasp the full meaning of the statement—"He humbled Himself"? No reason can be found for such humility,—humility which led Him to become "obedient unto death, even the death of the Cross." Nature's voice is silent when we ask of her a cause for this humility; the human mind with all its theories has naught to reveal concerning the ground for this attitude of mind; and the Word of God itself, the perfect Revelation, answers with not a word. The soul staggers under the conclusion which must be reached—it is uncaused. "He humbled Himself" is as inexplicable as the triune character of God or as life itself. We can only say, "Tis true, 'He humbled Himself,' but He did so without a cause."

Not so with humankind; indeed, the very antithesis is true. Instead of humility being the uncaused

thing for us, it is its antonym—pride—which is uncaused. The query of William Knox, "Oh! why should the spirit of mortal be proud?" has found no answer. A reason cannot be adduced. On the contrary, there is the strongest reason conceivable why the "spirit of mortal" should be humble, not, primarily, because

"Like a swift-fleeting meteor, a fast flying cloud, A flash of the lightning, a break of the wave, Man passes from life to his rest in the grave," but because the Holy Spirit declares that by "the law of faith" boasting "is excluded." "The law of faith" in a bleeding substitute, whereby a sinful and condemned creature becomes clothed in the perfect righteousness of God Himself, leaves no room for boasting. Pride is forever ruled out of the rightfully possible for the redeemed soul.

Grant, O Lord, that we shall have ears to hear Thy behest-"Let this mind be in you which was also in Christ Jesus." Place in our hearts true humility. Give to us in an age which is designated by Thee to be filled with men who are "boasters, proud, * * heady, high-minded" the spirit which shall do all things in "lowliness of mind." Make us to remember "the meekness and gentelness of Christ."

The record is, "He humbled Himself."

--L. J. F.

A New Service

N page 319 of this issue will be found an advertisement under the heading "Grace and Truth" Free Pastor's Ser-

vice," to which we wish to call the attention of every reader. As explained in the introductory statement of the advertisement, this service has been established for the sole purpose of bringing fundamental churches and fundamental pastors together.

The incident which led us to feel that God would have us establish this service reveals some very interesting facts. A faithful Presbyterian pastor in a thriving community in one of our mid-western states wrote to the Editor, explaining some of the difficulties which he was encountering and suggesting a possible solution. His first letter on this subject we quote in part, below:

"I am writing to you praying that if it be God's will He will use your magazine as a means to answering a serious problem in my mind. I prach th fundamentals but have a Presbyterian field that has never had this type of doctrine. They say without exception my sermons are of the finest type but TOO PLAIN A GOSPEL. Somehow I have been unfortunate recently in striking just such fields as this. The thought has come to me to advertise in your blessed 'Grace and Truth.'"

Then follows the advertisement which appears on the page referred to above. While much impressed with the willingness of this brother to stand by the Book at all costs, we did not feel free to accept his copy for publication without having from him some very definite statements concerning his position on the fundamentals of the faith. We therefore mailed to him a questionnaire, which contained, among other things, a very strong doctrinal statement. His response brought much encouragement to our hearts, and the recommendations which we have received

concerning this brother have increased our confidence in him as a man of ability and Christian character, deserving of a large task in our Lord's service. His second letter has further things to disclose concerning present-day conditions. We quote:

"I can honestly say that I have lost several big pulpits because of Presbyterian field men opposing me because I am a 'pre.'"

Two appalling conditions which Modernism has produced through winking at a "Thus saith the Lord" are revealed in these letters. In the first is to be found exposed a condition among the members of our churches today, and in the second a condition in the ministerial orof ganizations great denominations.

The first letter makes the fact exceedingly clear that the average man who sits in the pew today doesn't want "too plain a Gospel." He doesn't want the Blood preached, nor his conscience awakened along the line of Christian living. He abhors the idea that he should "take up his cross" and follow Christ; he prefers to view it bedecked with flowers and carried by a chanting choir.

The second letter discloses a condition which is even more saddening. Modernism has so fully obtained the seats of the mighty in many of our denominations that the man who believes his Bible is hampered on every hand. To be a "pre" with any convictions is sure to bring, sooner or later, the judgment of ecclestiastical powers.

We ask the co-operation of every subscriber for this needed "Pastor's Service." —L. J. F.



ONLY THE TRUTH OF GOD'S WORD CAN REVEAL THE CHARACTER OF MASQUERADING MODERNISM

Voices from the Past

by H. A. WILSON

ANY voices from the past bear concerted testimony to the truth of disputed Bible stor-Men of undeniable scholarship and revlies. erential faith have gathered and arranged this material so as to show its force and value. They have done their work so well that it is impossible for one whose opportunity for investigation and whose familiarity with the subject is less than theirs to attempt the task of adding to what they have already done. But many children of God do not know of their discoveries. They are perplexed and distressed by the assaults made upon their faith by destructive critics and evolutionists. They have not access to those writings in which the testimony of archaeology to the inspiration of the Bible is presented. do not realize how great a mass of evidence exists

to prove the Bible true. It is therefore proper for one whose faith in God's Word has been strengthened by the testimony of these voices from the past, briefly to review the evidence.

In this discussion we wish to call attention to the things found in the records and remains of ancient peoples which prove the Bible stories of the Creation, the Fall of Man, the Flood, and the Oppression of the Children of Israel in Egypt, to be historically true. In doing this we are entering into the consideration of that part of the Bible which has been the storm center of the conflict between the critic and the Christian for the past generation. It is also of prime importance in the conflict between the ev-

olutionist and the simple soul who believes the Word of God. If the events mentioned are proven actually to have occurred as the Bible says, the destructive critic and the evolutionist are proven either ignorant or deceptive, for the critic says they did not occur, and the evolutionist goes a step further and undertakes to tell us what DID occur. And if they are proven to have occurred the Bible is shown to exhibit the unmistakeable stamp of truth. Thus the faith of the believer in the inspiration of the Word is strengthened.

But before we actually face the testimony of the witnesses it is important for us to recognize a few fundamental principles.

- 1. If traditions which agree in substance are found to be general among peoples widely separated by space, time, and race connection, it is evident that those traditions had a common origin in fact.
- 2. If peoples widely separated in space, time, and

race connection, are found to have many traditions which are in striking general agreement, it is evident that those peoples had some relation in common to the source of those traditions.

- 3. It is also evident, in case such conditions are found as have already been described, that the points in which there is closest agreement between the different traditions are the points which most clearly give evidence of their common factual origin.
- 4. If monumental inscriptions, relics, and ruins show that the conditions indicated in Bible narratives to have existed at a particular time did actually exist in minutest detail as indicated, and at the

time specified, it is evident in that measure at least that the Bible narrative is true.

5. If the remains further prove the outstanding particulars of the narrative actually to have occurred as described, it is safe for us to conclude that the rest of the narrative is true.

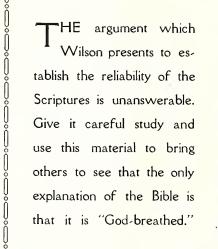
It is necessary that we recognize these principles, because our materials are largely such as have been indicated in the statement of the principles, and their value appears in the manner indicated.

We should also recognize the possibility that the testimony both of traditions and remains may be incomplete, and that

the truth which lies at the source may be perverted. If the Bible contains the inspired record of events which actually affected the whole human race, we may reasonably expect to find in the widespread traditions of the race some trace of those events such as will confirm the inspired record. But inasmuch as those traditions are not inspired it must not surprise us if we find them sadly corrupted in many details. And if the children of Israel actually had the experience in Egypt which the Bible says they did we may naturally expect to find confirmations in the remains of that time and locality. But inasmuch as the testimony of the monuments and ruins of the past is unconscious, and at best fragmentary, we must not be surprised if that testimony is incomplete. Recognizing the limitations of our investigation, let us at once proceed to consider the evidence.

I. THE CREATION

THE Bible declares that God created the heavens and the earth. It further teaches that He created man of the dust of the ground and breathed into



his nostrils the breath of life. Later woman was formed from a rib of the man, and from this pair sprang the whole human family. Is there anything in the traditions of the ancients which proves this?

That God created the universe is clearly taught in many old traditions. The Vedic hymns of India, the traditions of the Babylonians, the Phoenicians, the Greeks, and the Romans all agree in two particulars. All speak of a condition of chaos and then recognize the agency of a God or gods in creating the universe from it. The Chaldean account, while in many details it is very corrupt agrees with the Bible account in at least three points. It speaks of the universal chaos, of the division and establishment of the firmament, and of the establishment of the stars and signs of the zodiac.

As to the creation of man the agreement is even more pronounced. The traditions of the Babylonians, Lybians, Egyptians, and Greeks agree that man originally came from the earth. To this also agree the traditions of the Peruvians of South America, the Mandans of North America, and the Dyacks of Borneo. The same agreement is seen in many of these traditions in the fact that they say that it was God Who animated the clay of which man was formed. The Lybians and Egyptians said it was the sun which heated the earth and caused it to spring into life and to them the sun was God. "The Mandans related how the Great Spirit moulded two figures of clay which he dried and animated with the breath of his mouth," while the Phoenicians declared that man was born of the "wind." But in still another point the traditions agree with the Biblical narrative. Persian traditions held that man and woman were originally one but were subsequently divided. To this agree the traditions of the Greeks, and relics of the same belief may be found among the Babylonians. Surely the agreement of these traditions concerning the origin of man echoes the truth revealed to man in the early days of his history.

But perhaps the strongest evidence of the ariginal unity of the race as taught in Scripture is the similarity in the traditions of widely separated peoples. As we proceed in this study we will see that many different nations have many traditions which agree in many essential points. These nations cover the whole earth. They belong to all three divisions of the human family. And they are separated in some instances by thousands of years. How did it transpire that their traditions exhibit such complete agreement if they did not have the same origin in fact? And how could these different nations have so similar traditions unless all of them received their traditions from the same source? The answer to these questions is one of the strongest arguments for the original unity of the race, and for the truth of the Scripture which declares it, to be found in all secular literature.

II. THE FALL

THE Bible account of the fall is familiar to most of us. God created Adam and Eve perfect and placed them in the Garden of Eden. There they knew only bliss and peace until sin entered. Sotan spaken of as the serpent, appeared to Eve and deceived her. Believing his lie, she yielded to his temptation to eat

of the tree of which God had forbidden them to eat. She seduced Adam to do the same. As a consequence they were driven out of the Garden and a curse was pronounced upon them. Cherubim were placed at the entrance of the Garden of Eden to keep the way of the tree of life. Do we find any evidence in the traditions of the nations that this actually was the experience of our first parents?

One writer says, "The idea of the Edenic happiness of the first human beings constitutes one of the UNIVERSAL TRADITIONS." Another says, "The idea of a terrestrial Paradise, the abode of purity and happiness, has formed an element in the religious beliefs of all nations." Traditions of a garden in which the progenitors of the race dwelt in unalloyed happiness and from which they were separated because of sin are found among the Babylonians, the Egyptians, the Greeks, the Romans, the Chinese, the East Indians, and the Arabs. In many of them a tree, which suggests the tree of life, figures largely. Details similar to those in the Scripture account of the actual fall are also seen in many of them, including such details as the entrance of evil through a woman, the instrumentality of a serpent, and the consequent loss of happiness.

Some of these traditions are very clear. The Zoroastrians have in their sacred writings a fragment which tells of the original purity of the first man and woman. It tells of a lie which crept into their thoughts and which they believed. This brought judgment upon them. One quotation will show how clearly some parts of this tradition agrees with the Scripture record:

"The Daeva who told the lie became bolder; he appeared a second time before them and BROUGHT THEM FRUITS OF WHICH THEY ATE, AND IN CONSEQUENCE OF THIS, OF THE HUNDRED ADVANTAGES WHICH THEY ENJOYED BUT ONE REMAINED TO THEM."

Here we have (1) A lie told by a third person; (2) The lie believed; (3) Fruit eaten; (4) Loss suffered. The practical agreement with the Scriptures is apparent. A similar tradition of the Greeks also exhibits just as clear agreement as does this.

Another striking point of evidence from the ancient Babylonians is thus described by Lenormant:

"On a cylinder of hard stone preserved in the British Museum are seen a man and a woman, the first wearing on his head the kind of turban peculiar to the Babylonians, seated face to face, on either side of a tree with horizontal branches, from which hang two large bunches of fruit, one in front of each of these personages who are in the act of stretching out their hands to pluck them. Behind the woman a serpent uprears itself. The illustration might be used to illustrate the narrative of Genesis, and as Friedrich Delitsch has remarked is capable of no other explanation."

Dr. Urquhart summarizes the evidence in human tradition which proves the reality of the fall, in these words:

"Every nation and people under heaven have retained the memories which we have now looked at. Scattered as far as this wide earth permits, and separated from each other by vast stretches of land and sea, for thousands of years, all alike have clung to these recollections. It was inevitable that they should undergo change. But they

have, nevertheless, preserved their identity. Distorted and blurred as they are, we immediately recognize their kinship, and say: 'Yes; that is just what we also find here, there and everywhere besides.' The recollections have not only passed into national legends, which have been handed down from sire to son; but they have also entered into their religious worship, and have been bound up with their faith and hope. Man, they say, once had a home of unclouded joy, free alike from bodily ill, from grief, and from the fear of death. Then came sin and loss. The story is precise in its details. There was a tree connected with man's first joy, and a tree was equally connected with his first transgression. In some way a serpent enters into the transaction, and in such a way that ever afterwards the serpent is feared and worshipped. Celestial guardians, extraordinary in their form, in their unslumbering vigilance, and in their matchless might, prevent all return to the place of rest, and joy, and immortality. Go where we will, we find the same story. What does it mean? Have all nations dreamed THE SAME DREAM? and have they ALL ALIKE been deluded with the conviction that the dream was a reality? If that explanation is impossible, then we must conclude that far back in man's early story there was some transaction in which all these elements had a place. And further reflection will lead to the conviction that the third chapter of Genesis is not merely ONE of the national myths, but that it is, on the contrary, the history which explains the myths. For here, and here alone, all is sober, rational, coherent, and worthy of God and man."

III. THE FLOOD

THE Bible story of the flood is equally familiar to all and it has been equally assailed by the critic. Because of awful sin God judged the earth with a terrible flood. In the flood all living creatures perished, save those whom God saved. He instructed Noah to build an ark, and, this done, instructed him to enter into the ark with his wife and with his three sons and their wives. He also instructed him to take into the ark two of every kind of animal and bird, save clean animals, of which more were to be taken for purposes of sacrifice. In this way eight persons were saved and the human race today has descended from them. Do the traditions of the ancients furnish

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The Bible is the bravest of books. Coming from God and conscious of nothing but God's truth, it awaits the progress of knowledge with calm security.

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-Sir William Dawson.

any evidence that this actually occurred?

Traditions of the flood are found among all peoples of the earth. Those of at least thirty tribes of Indians of North and South America are listed by one writer. We find them among the East Indians, Chinese, Malays, Voguls, Persians, Parsees, Greeks, Romans, Egyptians, and Babylonians. Many of these traditions strikingly agree with the Scripture account. In several of them a boat plays a prominent part. In at least three of the most outstanding the number saved is eight persons. And in the traditions of the Chinese and the Egyptians the very time indicated in the Scripture is approximated.

The Babylonian account in particular shows striking similarities to the Scripture story. Dr. Urquhart has tabulated thirteen points of resemblance which are very clear.

"I. The cause of the judgment:— 'And God saw that the wicl-edness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' 'The earth also was corrupt before God, and the earth was filled with violence' (Gen. 6:5,11).

II. 'But Noah found grace in the eyes of the Lord' (6:8).

III. Noah is commanded to make an ark (6:14).

IV. The dimensions are given by God (6:15).

V. 'Thou... shalt pitch it within and without with pitch' (6:14).

VI. 'And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee' (6:19).

VII. 'And all flesh died that moved upon the earth' (7:21).

VIII. The extent of the deluge:— 'All the high hills that were under the whole beaven were covered' (7:19).

IX. 'And the ark rested . . . upon the mountains of Ararat' (8:4).

X. Noah sends out birds to ascertain the condition of the earth (8:6-11).

XI. 'And Noah builded an altar unto the Lord' (8:20).

XII. 'I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth' (9:11).

XIII. 'I do set my bow in the cloud, and it shall be I. Bel brings the flood because of man's sin. Ea has to plead with him even for the life of Sisuthrus. 'Let the sinner,' he urges, 'bear his own sin, the evildoer bear his own evildoing. Grant that he be not cut off, be merciful that he be not destroyed.'

II. Sisuthrus is warned by the gods to leave all he has and to 'seek life.'

III. The gods say: 'O man of Surripak . . . frame the house, build a ship.'

IV. The dimensions are given by the gods.

V. 'I poured 6 sars of pitch over the outside, (I poured) 3 sars of bitumen over the inside.'

VI. 'And bring the seed of all life into the midst of the ship.'

VII. 'The whole of mankind was turned to clay.'

VIII. 'The gods feared the deluge and hastened to ascend to the heaven of Anu.'

IX. 'On the mountain of Nizir the ship grounded; the mountain of the country of Nizir held the ship and allowed it not to float.'

X. Sisuthrus sends out birds for the same purpose.

XI. 'I offered sacrifices, I built an altar on the summit of the mountains.'

XII. Ea intercedes with Bel and prevails, so that instead of causing a deluge, lions, etc. 'shall come and minish mankind.'

XIII. 'Already at the moment of her coming, the great goddess lifted up the for a token of a covenant between me and the earth' made according to his wish.' (9:13).

Because of this striking resemblance between the Scripture account and the Babylonian legend, critics have mistakenly taught that Moses based the stories in Genesis on the Babylonian legends with which he was no doubt familiar.

On this point Dr. Urquhart has well said:

"Notwithstanding these numerous and striking agreements the Babylonian legend is neither progenitor nor rival of the Scripture. It is defiled, and defaced; and it contains distortions of the truth grave enough to make us sensible of how much we owe to this despised Genesis. The need of a revelation is nowhere more deeply felt than when we contemplate these Assyrian, or rather Accadian, records. The truth was there; but it was inextricably mingled with error which spread darkness not only over the earth's past, but also over heaven. The legend took from man far more than it gave. It only partially restored his brotherhood with the past, while it wholly robbed him of God. For the truth, the whole truth, and nothing but the truth to have been declared by Moses, he had to pass the Egyptian priests and Chaldean documents, and to speak with God. There is no part of Scripture that bears upon it more broadly and deeply the stamp of Divinity than these early chapters of Genesis.

But while the Assyrian records prove the utter baselessness of the theory that Moses drew his materials from human sources, these, and the other traditions, prove that the Deluge, so often doubted and denied, must now be accepted as a fact."

IV. THE OPPRESSION

BEFORE we close, however, it will be well for us to note a few samples of the evidence which proves the oppression of the children of Israel in Egypt to be historically true.

Even many who deny the inspiration of the Word of God admit that Israel was in Egypt at this time, that the conditions there were just such as are described in the Word of God as prevailing at that time, and that at least some of the events described in the Word of God actually did occur. Dr. Camden M. Cobern, a critic and Egyptologist of note, says:

"All admit that a foreign people called Aperiu are mentioned in various heiroglyphic texts. and that these Aperiu are found engaged in constructing buildings for Rameses II AT THE VERY TIME AND IN THE SAME LOCALITY IN WHICH ACCORDING TO THE BIBLE ACCOUNT THE HEBREWS WERE AT WORK."

He then proceeds to prove that these Aperiu were indeed and in truth the Hebrews. Another significant confession is made by Ebers. He says:

"It is with reluctance that I publish this laborious work. I expect undoubtedly to gain the good will of many friends of the Bible; but on the other hand I cannot conceal from myself that I shall not escape severe criticism. I offer, so to say, in spite of myself, and yet voluntarily, to those who wish to close the gates against free criticism, many things which will be agreeable to them; for I show that the history of Joseph in particular, even to its smallest details, has painted with the greatest exactness the conditions of ancient Egypt."

All human discoveries seem to be made only for the purpose of confirming more strongly the truths come from on high, and contained in sacred writings.

—Herschel.

Dillman, in a commentary on Genesis, says:

"The narrators show themselves very familiar with the manners, the customs and the ideas of the Egyptians. There is not a single detail which can be made to prove the contrary. A certain number of descriptions and references are astonishingly faithful and striking."

But perhaps one of the most significant and startling confirmations of the truthfulness of the Scripture account of the Oppression of the children of Israel is that found in the ruins of Pithom. It will be remembered that the Bible, in telling of the oppression, names Pithom and Rameses as treasure cities which the children of Israel built for Pharaoh (Ex. 1:11). It will also be remembered that when the tasks of the Israelites were increased, as Moses demanded their liberty, they were made to gather straw for their The record further says: "The peobrick-making. ple were scattered abroad throughout the land of Egypt to gather STUBBLE INSTEAD OF STRAW" (Ex. 5:12). The ruins of Pithom bear witness in a startling fashion to the faithfulness and historical accuracy of the Bible account.

Here is the significant testimony of one of the leading archaeologists of the present generation, Professor Melvin Grove Kyle:

"In 1908, while in Egypt, I carefully examined the ruins of Pithom with Naville's report in hand and found the report perfectly accurate in every respect and rather understated than overstated. The walled city is plainly marked in all its outline, the fortress, the temple, the parade-ground and the store-chambers are still there and unmistakable. The bricks are laid in mortar, contrary to the usual Egyptian custom and contrary to the observation of explorers in Egypt previous to the time of Naville's discovery at Pithom. The lower courses, in at least some of the store-chamber work. ARE LAID WITH BRICK FILLED WITH GOOD CHOPPED STRAW; THE UPPER COURSES MADE OF BRICK HAVING IN THEM NO BINDING MATERIAL WHATEVER, AND THE MIDDLE COURSES ARE MADE OF BRICK FILLED WITH STUBBLE PULLED UP BY THE ROOTS. The impress of the roots is as plainly marked in the brick as though cut by

an engraver's tools. It is of special interest, also, that since the time of Naville's discovery, a tombstone has been found commemorating a priest of that region, and calling the district Thuku, the exact Egyptian equivalent of Succoth. Thus the Biblical account is exactly confirmed in every particular."*

We have been able to listen to only a few of the voices from the past, but surely their testimony is sufficient to strengthen our faith in the Word of God. The assayer needs not to test the whole body of ore in order to prove its value, but relies for his conclu-

*Moses and the Monuments, P. 156

sions on the test of a few samples. We have selected a few samples from the mine of truth found in God's Word. We have subjected them to the test of agreement with the remains of ancient peoples. We have found them pure gold. And many other portions of God's Word have been similarly tested by the archaeologist with identical results. Surely we are justified in testifying with confidence:

"Thy Word is very pure, therefore thy servant

loveth it" (Psa. 119:140).

NOTE—The writer wishes to acknowledge his indebtedness to Dr.
Urquhart's most valuable work, "The New Biblical Guide," for most of
the information used in this article. Exceptions to this are noted.

The Value of the Pick and Spade

by MAURICE G. DAMETZ

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HE greatest romance of modern history has been the unearthing of the remains of forgotten empires and the decipherment of their ancient records. Seventy-five years ago what was known of the ancient peoples of the Near East, besides that which is recorded in the Old Testament, could be written in very brief form. At that time Israel was regarded as one of the great nations of antiquity; and Abraham and Moses belonged to the dawn of civilization. The references to other nations in the Old Testament had very little meaning because their history had practically vanished from the knowledge of man. In the same limit of time the proud and pretentious rationalistic criticism has come into prominence with its bold

denials of the authenticity and historicity of the Bible.

God always has the last word. It has remained for the pick and spade of the archaeologist and the patient toil of the decipherer to throw a flood of light on the situation. The ruin-hills of the past, where desolation has followed lururiance, have been opened to the light of day. Cities and nations have been rescued from oblivion. The darkness of the centuries has been broken, and the horizon of history pushed back to the beginning of time. The revelations are astounding, and archaeology, the science of antiquities, has proven by no means to be a "dry science" as has often been said. Instead, archaeology has been full of surprises and fascination for the scholarly and the unlearned alike. Every year furnishes some new discovery. The stones are eloquently crying out, but still are not telling nearly all they know.

Let the reader bear in mind that special reference

Not credulity, but, willingness of heart to accept well-attested facts, is what God wants to see in His creatures. Dametz makes clear that the Christian's faith is established on a firm foundation.

is given in this discussion to the fancies of the destructive higher criticism. Archaeology is the hand-maiden of God's Word which He has raised up to answer the false pretensions of the infidel critics, and this Godchosen instrument has never been unsuccessful.

The pick and spade of the archaeologist have proven of untold value in prospecting in the field of Bible history. We go to the Bible for Bible history, but Bible history as found in the Bible has been called in question by the infidel higher criticism. On the one hand, there has been a blind and biased criticism which has denied the Pentateuch, denounced the prophets, defamed the Gospels and decried the epistles,—a criticism which admits nothing and denies everything,—a

criticism which throws all evidence out of court and lives on, groping in blindness and uncertainty. On the other hand, there is a criticism which has been more fair, yet this criticism of the Bible is due mainly to ignorance concerning the imagery which clothes oriental thought. The fact remains,—the histories of the Bible have been called in question and the only way to substantiate them is to find confirmations in the field. This is the province of the Biblical archaeologist with his pick and spade.

The pick and spade have supplied a vast array of Biblical identifications: historical, sociological, biographical, geographical, and topographical. The importance of these identifications cannot be overestimated. Without them the Bible histories would be regarded as little more than mythical and fabulous. As soon as the historical data of God's Word is identified by discovery, the controversy concerning trust worthiness ceases.

To illustrate the value of the pick and spade in

we see

that a system

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assumptions and

theories eludes

facts. It seeks

to discredit facts

by theories. Any-

thing in the Bi-

ble, in heaven, or

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spade is that they

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theories apart

from facts, but facts with which

to test the theo-

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of the critics was

that the Penta-

teuch could not

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ten by Moses be-

cause Moses did not know how to

write, neither

was the art of

writing known in

Moses' time. For

many years this theory was a

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bringing forward confirmations of Bible history we refer to the empire of the Hittites, which was long called the "forgotten empire." The Scripture mentions this nation in various places,-Josh. 1:4; II Sam. 24:6; II Kings 7:6. A number of years ago all references to this people were discredited by the critics and were set down as undeniable proof of the unhistorical character of the Scriptures. A noted scholar, in speaking of II Kings 7:6, said, "Its unhistorical tone is too manifest to allow our easy belief in it." But, in recent years, the history of this mysterious nation has come to light, showing that the Biblical writers knew what they were talking about and that the modern scholars were unacquainted with the facts. The ancient enemies of this people had too much to do with them to permit silence, and what they have recorded on their tablets and monuments has restored this ancient people to their place in history. The vindication is so important that it has

The Bible is perfect in its history as well as in its doctrine. The pick and spade have shown their permanent value vindicating Testament history, making our Old Testament a "marvelously new Old Testament."

been named "The

Romance of An-

cient History."

Destructive criticism has produced many theories as has pseudo-science. Critics have woven hypotheses. Men A Slab or Black Basalt, found by the French in 1798 at Rosetta, and deposited in the British voted were the think not facts. pick and spade

have again proven of no little value in procuring facts with which to test theories. Even archaeologists may theorize and speculate, and they have. Concerning the proud pretensions of the destructive critics, Professor Sayce¹ indignantly declares:

"Baseless assumptions have been placed on a level with ascertained facts, hasty conclusions have been put forward as principles of science,

and we have been called upon to accept the prepossessions and fancies of the individual critic as the revelation of a new Gospel. If the archaeologist ventured to suggest that the facts he had discovered did not support the views of the critic, he was told that he was no philologist. The opinion of a modern German theologian was worth more at all events in the eyes of his 'school,' than the most positive testimony of the monuments of antiquity."

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were unacts. The CARLEST CONTROL OF CONTROL OF CONTROL OF CARLEST CON THE STREET STREET The second secon

ROSETTA STONE.

(From a Protograph,)

thoughts, Museum in 1802. (198-195 B. C.) Used by courtesy of Thomas Nelson & sons. See article critics to their by Jesse Roy Jones, "Stones Crying Out." petty

> that, when the Revision Committee of 1885 (which was composed largely of destructive critics) came to Jud. 5:14, they translated the latter part of the verse, as follows:

> "They that handle the marshal's staff," thus doing away with all mention of pen and writer in a book written later than the Pentateuch. But now what do the revisers think when they go to the British Museum and see the Tel-el-Amarna tablets. some of which date one hundred years before Moses;

Higher Criticism and the Monuments p. 5

or the code of Hammurabi dating five hundred years before Moses; or what do the critics think of the tablets which have just been discovered at Ur, which date back a thousand years before the age of Moses? Archaeology has taught us many lessons, but one of the most important lessons is that the age of Moses and even the age of Abraham was almost as literary an age as our own. "The monuments have the deciding voice!" Critics and archaeologists may theorize, but the pick and spade produce the facts. The "abiding remains of things done" eloquently speak forth in vindication of God's Word.

Since the pick and spade are so valuable in establishing the historicity of Scripture and in testing the theories and vagaries of the destructive criticism, we may say that these two implements, crude as they may seem, are weapons of inestimable value in destroying the defences of rationalism.

Again and again when the critics have denied the historical portions of God's Word, God has raised up some archaeologist with a pick and spade to dig up confirmations of the veracity of the very passages under attack. When the critics were defeated concerning the age of the art of writing, they resorted to much contention concerning the mistakes of Moses. Already more than one hundred (supposed) mistakes have been proven by the pick and spade not to be mistakes at all. Archaeology has found the facts and facts are always stubborn things. The record of God's Word is absolutely true. uncovered ruins of ancient cities are constantly hurling back the lie into the teeth of the destructive critics and substantiating the Bible.

Never have the discoveries brought to light by the pick and spade been known to contradict Biblical statements. "The pick and spade have never denied the Bible." This being true, we observe that they are most valuable in producing confidence in the Word of God. In these days of uncertainty, conflict, and confusion over the Word of God, the greatest need is to establish full confidence in it. This is the province of archaeology, and the pick and spade are producing unimpeachable confidence in the Word of God as it stands. Prof. Melvin Grove

Kyle² makes this sweeping statement:

"In a whole century of archaeological research not a single statement of fact in the Bible has been discredited by archaeological discoveries."

The pick and spade furnish the best antidote for unbelief. The monumental book of revelation absolutely agrees with God's Book of revelation. The great scholar, Prof. Robert Dick Wilson, after thorough investigation and intensive study, is so convinced of the genuineness of Old Testament history that he has said:

"I have now come to the conviction that no man knows enough to assail the truthfulness of the Old Testament."

The pick and spade, as well as literary investigation, are bearing out the truthfulness of this statement. The Word of God stands and withstands all the attacks being made upon it.

The Word of God cannot be demolished by the ridicule of its enemies. Almost all outcry against God's Word is based on theorizing and speculation. Some infidel higher critic thinks he has found some new fact. He is very zealous and noisy about it, so in haste he announces it. "He crams it into his gun and fires, expecting to see the defences of Christian faith totter and tumble under his artillery. But when the cloud from the battle lifts, the fortress of God's Word stands without a breach or a hole in it. And what was it that the critic fired? Was it some great solid shot of fact? No! it was only a mere paperwad of his own fanciful theory which took fire before it left his gun."

The higher criticism produces theories. The pick and spade produce facts. The records of the monumental book of revelation, "chisled in adamantine volumes, stamped in imperishable clay, painted in the darkness of the tombs, or cut on the mountain side," bring in impartial, unimpeachable, and conclusive proofs of the authenticity, veracity, and integrity of the Bible records. Still this truth remains:

"The Scripture cannot be broken" (John 10:35).

Lecture on the Bible in the Light of Archaeological Research, Is the Higher Criticism Scholarly?

The attack upon the Pentateuch rests entirely on critical theories and inferences, without a single fact to support it.

... Every archaeological discovery has been confirmatory of it (the Pentateuch). ... If we could get these pseudo-Critics before any sort of competent tribunal, they would be "laughed out of court" in an hour. —Sir Robert Anderson

"Scholarship"

by FRANK S. WESTON, D. D.

"O Timothy, keep the securities of the faith intact: avoid the profane jargon and contradictions of what is falsely called knowledge. Certain individuals have failed in the faith by professing that" (I Tim. 6:20-21, Moffat translation).

EN of God have always stood for the highest scholarship. There are few universities in America which do not owe their origin to Christians. In recent years it is true that provision for higher education has been made by the government, but even in these cases it is Christians who have supported the institutions established. Thus the Word of God has always been favorable to learning. It has stimulated inquiry and promoted research. The charge that Christians have feared investigation and refused learning is not true. The

reverse is true. It has been scholars embued with the Spirit of Christ who have given us our heritage of learning.

But today we have a class of men who constitute themselves "scholars" and as such are seeking to overthrow the established data in history, morals and science. Not a few of these men boldly assert that no scholar accepts the Scriptures as the infailible Word of God. As their conceit of scholarship increases, so does their zeal in repudiating the Bible. To their way of thinking the casting aside of the Bible is the beginning of wisdom. They assert that former views of things are not true. Witness in history the adoption in colleges of Wells' "History of the World" and other books which take an entirely new position.

This new learning is a mass of theories. Its positions are

not even half proven. Its conclusions are the product of ignorance and presumption. In most fundamentals they know nothing. They give us their suppositions as facts. Not long ago Professors Shapley and Jeffries of Harvard University were asked, "What is established as to the origin of life on this planet?" Professor Shapley's reply was "nothing." Professor Jeffries said, "We know absolutely nothing as to the manner in which living matter made its appearance." These are frank confessions. Yet other professors fill books with their suppositions and expect the public to take their writings as statements of facts. They are "scholars." For example, Professor D. W. La Rue says, "We all descended from a simple worm-like creature. The segments of our backbone are memorials of its body." This is a matter of fact statement wholly unproven. It is "bosh" written in the name of scholarship. We have altogether too much of this given to the public.

The fact is all human knowledge is in a state of fluctuation. It ill becomes any one to assert that modern scholarship has settled any of the matters that are fundamental. What is the origin of matter, life, force, moral sense, etc.? We KNOW only what God has revealed in His Word.

Our scholarship has not antiquated the Word of the living God. The assertions of self-constituted scholars are of passing worth. Every generation makes new assertions and all pass save those that are in accord with the Scriptures.

Nothing in the Bible has yet been proven false.

Professor Ira Price tells us that the remains of all the powerful peoples mentioned in the Bible are now in our museums, and tons of new materials are now gathered. He remarks, "These records chisled in imperishable clay, painted in dark tombs, cut in the mountain side bring impartial proof of the veracity of the Old Testament." This evidence is contrary to assertions of modern scholarship.

Professor Sedwick says, "The truths of Science instead of leading to infidelity have a contrary tendency." The fear of God is still the beginning of wisdom. A "scholar" states that faith and knowledge are in inverse ratio. As knowledge increases faith declines. Once people accepted by faith what knowledge now destroys. Is that so? Does one have less faith in his wife as his knowledge of her increases? Does

a soldier have less faith in his general as knowledge grows? The more we know the more faith, if our faith is real. Scholarship is not a destroyer of faith. Learning is helpful to faith. I confess I do not understand these "scholars." When they have thrown away the Bible and sought to destroy faith they offer their own theories which consist of words as mixed as chaos and as vague as space.

A Chicago professor defines religion as "the conviction of the achievability of universal valid satisfaction of human personality." Another professor says man is "an imperfected denatural animal intermittently subject to unpredictable reactions of an unlocated spiritual area."

For one I am thoroughly nauseated with a great deal that comes from scholars of the modern type. They are having their say, but it is not for long.

his friends, "No doubt ye are the people and wisdom shall die with you," might well be said to the Modernist, who, when all of his theories have been demolished by archaeological facts, resorts to boasting in his "scholarship." Weston exposes this pride-filled lie, and well expresses the nausea many of us have felt.

Stones Crying Out

by JESSE ROY JONES

"And He answered and said unto them, I tell you that, if these should hold their peace, THE STONES WOULD IMMEDIATELY CRY OUT" (Luke 19:40).

T is remarkable how his saying of our Lord has come to be so full of meaning aside from the primary interpretation of the passage. The stones referred to by Jesus were just the ordinary stones alongside the road and would have actually cried out in audible voice, testifying to the Living Word of God, had the conditions demanded such a thing in order for prophecy to be fulfilled. How interesting it is that in our day we really find stones being unearthed by archaeologists which are indeed and in truth testifying in a wonderfully satisfactory manner to the accuracy and infallibility of the Written Word of God—the Bible.

THE ROSETTA STONE

HIS slab of black basalt, found by a French engineer in 1798 when excavating near Rosetta, at the mouth of the Nile, is of peculiar importance, not because it furnishes us with any historical data valuable in confirming Biblical accounts, but because it furnishes the key to the decipherment of Egyptian hieroglyphics and the interpretation of the ancient Egyptian language. The Rosetta Stone is about three feet nine inches high, two feet, four and one-half inches wide, and eleven inches thick. It contains strange characters engraved upon it very much like those engraved upon the obelisks and walls of the temples of that ancient land. But below these characters were several lines of another kind of writing, and below this again, several lines in The last-named lan-

guage could easily be read, but the other writings remained a riddle, until in 1818, the French Champollion, by comparing the known tongue with the unknown one, discovered the combination, and thus unlocked the door that led to the unfolding of a history of a people who antedated Israel by many centuries. The reading of the Rosetta Stone meant the reading of all the other hieroglyphic records of Egyptian pyramids, sphinxes, temples, and buried ruins of every kind, and the establishment, in consequence, of the accuracy of the records and hints concerning ancient Egypt found in the Old Testament."

THE MOABITE STONE

THE discoverer of the Moabite Stone has undoubtedly contributed one of the most convincing

pieces of evidence to the reality and authenticity of Old Testament history that has ever been produced from external sources. This curious relic of antiquity was discovered by a German missionary named Klein in the summer of 1869 while travelling in what was once known as the land of Moab, among the ruins of ancient Dibon. It, like the Rosetta Stone, was a stone of black basalt, rounded at the top, two feet broad and nearly four feet high. An unfortunate circumstance arose in connection with the finding of the stone which almost robbed us of the important story which it had to tell. The story of Satan's attempt to destroy this valuable testimony to the accuracy of God's Holy Word is told by A. H. Sayce, 2 an eminent Assyriologist, in the follow-

ing words: "Dr. Klein unfortunately did not realize the importance of the discovery he made; he contented himself with copying few words, and endeavoring to secure the monument for the Berlin Museum. Things always move slowly in the East, and it was not until a year later that the negotiations for the purchase of the stone were completed between the Prussian government on the one side and the Arabs and Turkish pashas on the other. At length, how-ever, all was arranged, and it was agreed that the stone should be handed over to the Germans for the sum of eighty pounds. At this moment M. Clermont-Ganneau, a member of the French Consulate at Jerusalem, with lamentable indiscretion, sent men to take squeezes of the inscription, and

offered no less than ³75 pounds for the stone itself. At once the cupidity of both Arabs and pashas was aroused, the Governor of Nablus demanded the treasure for himself, while the Arabs, fearing it might be taken from them, put a fire under it, and poured cold water over it, broke it in pieces, and distributed the fragments as charms among the different families of the tribe. Thanks to M. Clermont-Ganneau, most of these fragments have now been recovered, and the stone, once more put together, may be seen in the Museum of the Louvre at Paris. The fragments have been fitted into their proper places by the help of imperfect

What joy comes to the child of God when he finds new evidences that the Book of books is true! Here in this article by Jones are evidences in abundance. Read it and rejoice.

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Primers of the Faith, by James M. Gray, D. D.

2Fresh Light from the Ancient Monuments, by A. H. Sayce, LL. D., D. D., p 73.

squeezes taken before the monument was broken." Thus we see how God graciously protects even the stones that do verily "cry out" against the Modernism of today and witness to the truthfulness of God's revelation.

The inscription on the Moabite Stone, when translated, proved to be a record of Mesha, king of Moab, who after Ahab's death rebelled against the king of Israel and was vainly besieged at his capital, Kirbaraseth, by the combined armies of Israel, Judah, and Edom. Mesha's account of the battle harmonizes perfectly with the Bible record in II Kings 3.

"The inscription upon this stone was valuable, among other things, for its witness to the civilized condition of the Moabites at that time and to the close similarity of their language to that of the Hebrew . . . On comparing this with II Kings 3:4-27, we find a parallel account, which dovetails in with this in a most remarkable manner, though naturally the Biblical account treats lightly of the reconquest, simply stating that, on account of horror created by the idolatrous sacrifices of the King of Moab, who offered his eldest son as a sacrifice upon the wall before them, they departed from the land and returned to own country."3 their Concerning the value and importance of the Moabite Stone, Dr. Sayce goes on further to say, "The whole inscription reads like a chapter from one of the historical books of the Old Testament. Not only are the phrases the same, but the words and grammatical forms are, with one or two exceptions, all found in Scrip-

tural Hebrew. We learn that the language of Moab differed less from that of the Israelites than does one English dialect from another. Perhaps the most interesting fact disclosed by the inscription is that Chemosh, the national god af the Moabites, had come to be regarded not only as the supreme deity, but even as almost the only object of their worship... Like the Assyrian kings, moreover, who ascribed their victories and campaigns to the inspiration of the God Assur. Mesha ascribes his success to the orders of Chemosh. He uses, in fact, the language of

Scripture; as the Lord said to David, 'Go and smite the Philistines' (I Sam. 23:2), so Chemosh is made to say to Mesha, 'Go, take Nebo'; and, as God promised to 'drive out' the Canaanites before Israel, so Mesha declares that Chemosh drove out Israel before him from Jabaz The story told by the stone and the account of the war against Moab given in the Bible supplement one another.' Referring once more to the language of the Moabite Stone, Dr. Sayce says, "The Moabite Stone shows us what were the forms of the Phænician letters used on the eastern side of the Jordan in the time of Ahab. The forms employed in Israel and Judal on the western side could not have differed much:

on the western side could not have differed much; and we may therefore see in these venerable characters the precise mode of writing employed by the earlier prophets of the Old Testament. This knowledge is of great importance for the correction and restoration of corrupt passages and more especially of proper names, the spelling of which has been deformed by copyists."

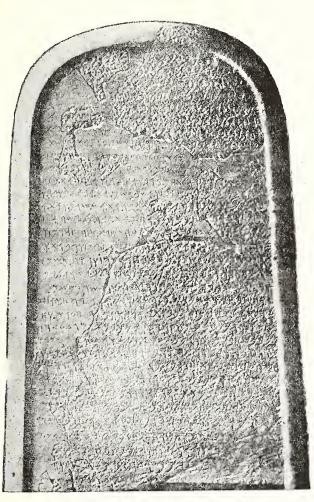
THE BLACK OBELISK

"HIS ancient monument was discovered by a Mr. Layard while excavating in the Nimroud Mound. He had ordered a trench dug which extended fifty feet into the mound. His efforts had yielded but little worthy of notice and he decided to leave the spot when the corner of black marble was uncovered lying at the very edge of the trench. The Obelisk is now in the British Museum. It is valuable to the Bible student because it supplies historical evidence concerning Israel's relations

to the king of Assyria. Five rows of bas-relief appear on all four sides of the Obelisk. The second row shows Jehu, son of Omri paying tribute to Shalmaneser II king of Assyria, who broke the power of the Syrians of Damascus and caused

a general submission to him.

"From the reading of the Obelisk inscription, Sir H. Rawlinson fixes the scenes represented upon it to the date of (Jehu) that bold usurper. The summary of this record of Shalmaneser II is that he led twenty-three expeditions into the kingdoms of his neighbors, and among these, he names the Israelites. From all the conquered peoples he took tribute; and the inscription mentions the name of Hazael,



MOABITE STONE IN THE LOUVRE.
(From a Photograph)
Used by courtesy of Thomas Nelson & Sons.

King of Syria. 'I went to the towns of Hazael of Damascus, and took part of his provisions.' 'I received the tributes of Tyre, Sidon and Byblus.'

"Consequently on the submission of the above, according to Professor Rawlinson, follows that of Jehu, son of Omri, who sends as tribute to Shalmaneser a quantity of gold and silver in bullion, together with manufactured articles in the more precious of the two metals. In the second line of basrelief, 'the chief ambassador of the Israelites is represented as prostrating himself before the great Assyrian king.'

"This submission of Jehu, is not recorded in the Bible, but a similar submission is, of Ahaz to Tiglath-pileser." (See II Kings 16:7,8).

We learn much from Old Testament history concerning Israel's awful idolatry. In Ezek. 16:28 the prophet says concerning Israel, "Thou hast played the harlot with the Assyrians because thou wast insatiable." "The Obelisk," again quoting from L. N. R., "pictorially tells of such evils; there need be no laborious sifting of evidence, no waiting even for the reading of inscriptions. Along all the walls, whether of Konyunjik or Khorsbad, from this period forward, there is a nation fallen from all the pride of its glory, in the days of David and Solomon —bowed and bent under the yoke of the oppressor made to render up its riches and most sacred treas-The form of the cups and vases is often classic, so that we ask instinctively if they are not the vessels of the temple. At Khorsbad heavy fetters are clasped round those same pointed boots, the hook is represented in the noses or lips of two sufferers, which is forcibly pulled by the king, and we see for ourselves how these conquerers were repaid, in their own way, when the Lord said to Sennacherib:

'Because thy rage against Me, and thy tumult is come up into Mine ears, therefore will 1 put My hook in thy nose, and My bridle in thy lip, and 1 will turn thee back by the way which thou camest' (Isa. 37:29)."

THE TEL-EL-AMARNA TABLETS

FOR years many of the critics argued that writing was not known until long after the time of Moses. From this position they concluded that Moses could not possibly have written the Pentateuch, despite the fact that the Bible declared that he was the human instrumentality used in the giving of the Law. Jesus testifies to this fact in John 5:46 ("He wrote of Me"); Paul states it in I Cor. 9:9 ("For it is written in the law of Moses"); and the Sadducees, who were none other than the higher critics of Jesus' day, declare it in Luke 20:28 ("Moses wrote unto us").

But the Modernist will not accept the testimony of Jesus, or Paul, or even their forefathers—the Sadducees. So God found it necessary to have some more stones "cry out" against the unwarranted infidelity of the critics. In order to do this, He employed the most commonplace incident possible. We quote from the Popular and Critical Bible Cyclopedia: "From the same authority (Major Conder) we learn that these documents (the Tel-el-

Amarna Tablets) were discovered in 1887 by a peasant woman in Egypt amid the ruins of the palace of Amenophis IV, midway between Thebes and Memphis, at the site of the ancient Antinoe, about one hundred and eighty miles by river south of Cairo. The tablets date about 1480 B. C. and are written to the king of Egypt, and to his officials by Amorites, Phænicians, Philistines and others. We have thus become possessed of a mass of political correspondence dating about the time when the Hebrew invasion under Joshua took place, and which in bulk represents a literature equal to about half the length of the entire Pentateuch.

"Some of these letters on clay were sent to the great Egyptian museum at Boulak, but the most of them went to the museums of London and Berlin, while a few passed into the hands of private individuals. According to Conder, the language is Aramaic, resembling Assyrian, and the events recorded include the conquest of Damascus by the Hittites, that of Phænicia by the Amorites, and that of Judea by the Hebrews. The names of Japhia, king of Gezer; of Jabin, king of Hazor; and probably Adonizedek, king of Jerusalem—contemporaries of Joshua—occur among those of the writers.

"The two kings to whom these letters were addressed are Amenophis III and Amenophis IV, hence the period which the correspondence covers is well located, Amenophis IV being a king of the eighteenth dynasty, and the approximate date of his predecessor being about 1500 B. C."

The discovery of the Tel-el-Amarna tablets is of great importance, chiefly for two reasons: first, because they reveal that the art of writing was known at least one hundred years before the time of Moses; and second, because they establish the fact that the Hebrews were not mythical characters but "were already to be found in the 'Promised Land' although not yet firmly established there" (Urquhart).

"It is now evident," says the Popular and Critical Bible Cyclopedia, "that before the Exodus, the Babylonian language and writing were known, not only in the valley of the Euphrates, but also in all Palestine. There were here and there men all through Syria who could write in this way. It is a strange discovery that the people of Palestine wrote to the empires of the East in cuneiform characters. But it is still more wonderful that they wrote thus to the king of Egypt, and received replies in the same wedge-shaped characters which were used by the Babylonian and Assyrian scribes, these peculiar letters being used in writing Aramaic and also a language very much like our own Hebrew.

"This art of writing was not only well known in Palestine, it was the universal international medium of communication—it was employed not only in high diplomatic circles, but also in the correspondence between petty governors and princes as well."

With the light of the Tel-el-Amarna tablets before us, it cannot longer be denied that the Hebrews were a recognized race of people at the time stated in the Word of God. "A people named Habiri," says Urquhart, "is frequently mentioned in the letters." At first it was suggested that these referred to none other than the Hebrews. Later, a number

of writers discouraged the idea. But finally, all came back to the earlier opinion. Carl Neibuhr, says in his little book on the Tel-el-Amarna Period: "By the Habiri we must here understand no other than the Hebrews." Some claimed that the name Habiri (or Abiri), which Major Conder renders Hebrew, alluded to the Bedouin tribes, and others said that it referred to the "allies." But Major Conder shows that this people is never mentioned except in the south, near Jerusalem.

"The constant talk is of the Habiri. It is they who beseige, and conquer, and possess. A second feature is the terror which the advancing Israelites inspire. 'Let the king,' writes Abdkhiba from Jerusalem, 'have a regard to his land. The whole domain of the king is lost: it has set itself in array against me. So long as there were ships in the sea, the mighty arm of the king possessed Nachrima and Kasch (Babylonia) but now the Hebrews possess the king's towns.'" "Their actions are those of Joshua's first campaign, and the date agrees with this as does also the notice in the letters of Jabin, Japhia, and Adonizedek, the contemporaries of

Joshua. In another letter (105B) Adonizedek appears to be meditating flight. He speaks of a raid on Gezer, Ascalon and as far as Lakish, after the taking of Ajalon by the Hebrew. From the book of Joshua we learn that after the battle of Ajalon, the Hebrews pursued to Azekah (perhaps the ruin of Zak east of Gaza), and to Makkedah (X:10,11), and then returned to Gilgal (vs. 15). An interval of unstated duration occurred while the five kings, Japhia, Adonizedek, Hoham, Piram, and Debir (vs. 3) fled to Makkedah, where they were found in a cave. It was during this interval apparently, that these Jerusalem letters were written."

Surely God's Word is vindicated. Surely the counsels of God can be depended upon. The testimony of the Rosetta Stone, the Moabite Stone, the Black Obelisk, and the Tel-el-Amarna Tablets "cry out," giving witness to such accuracy in the Bible narrative that no fair-minded person can question for a moment the infallibility and undisputed claims of God's Holy Word. The statement of the Word is changelessly true:

"Thy testimonies are wonderful" (Psa. 119:129).

5The New Biblical Guide, by Urquhart.

6The Popular and Critical Bible Cyclopaedia.

Have the Critics Hurt Daniel?

by ROBERT DICK WILSON, D. D.

PROFESSOR OF SEMETIC PHILOLOGY IN PRINCETON THEOLOGICAL SEMINARY.

HE attacks upon the historical
character of the
book of Daniel
have all broken down
for lack of evidence.
For convenience of
treatment, these attacks may be considered under the heads of
predictions, miracles,
doctrines, philology,
and historical statements.

ROBERT DICK WILSON'S scholarly defense of this much-attacked book is sure to increase confidence in the inerrancy of the Scriptures. It is reprinted by courtesy of The Sunday School Times. Be sure to order from this company. 1031 Walnut St., Philadelphia, or through us, a copy of the article by the same author, entitled, "Is the Higher Criticism Scholarly?" It deserves the highest commendation. Price 25c.

THE PREDICTIONS

A S to predictions, the attempt has been made to show that both the form and the substance of them are indicative of a period not earlier than the second century B. C. Of the form, it is said that it is apocalyptic, and apocalypses first began to appear in literature about the time of the Maccabees. Now, "apocalypse" is but the Greek equivalent of the Latin word "revelation," and the readers of Daniel are aware that the book is not all a revelation, but that it contains six revelations, to be found in the second chapter and the last six chapters. These revelations consist of dreams and their interpretations, and of visions.

But dreams and visions, as every one knows, are to be found in Genesis, Isaiah, Hosea, Joel, Amos, and all through the Old Testament. Consequently, in order to maintain the proposition that all apocalypses are late, the critics, without any evidence in text, language, or history, to support them, arbitrarily excide all apocalyptic portions from these early works. The fu-

tility of this procedure is evident, when we find that all the forms of apocalypse that occur in Daniel and the other prophets are to be found also in the works of Ashurbanipal, Nabunaid, and Herodotus. Further, the apocalypses from Enoch to Fourth Ezra are mostly in poetic form, whereas those of Daniel and the other Old Testament prophets are nearly all in prose. Finally, the apocalypses of Daniel all have specific dates in the reigns of Nebuchadnezzar, Belshazzar, Darius the Mede, and Cyrus, indicating that they were meant to be taken as historical events, just like the similar apocalypses in the other prophets, and in the heathen writers; whereas the apocalypses

of Enoch, Sybiline Books, and Fourth Ezra are undated. This prima facie claim to genuineness on the part of Daniel cannot be overthrown by the mere ipse dixit of modern scholars, ignorant, as are all of us (except for the records of the book of Daniel) of almost all the events occurring at Babylon in the sixth century B. C.

As to the substance of Daniel's apocalypses their length, exactness, and detail- it is absurd to object to Daniel on such grounds. For the great wonder is that God should have spoken to man at all. Once admit that God has spoken, and the extent and manner of His speaking are for Him to determine, not for man. As to how He spoke, there is no more difficulty in Daniel than in other prophets. As to why He spoke what He did, we can safely leave that also to Him. As to the prominence given to Antiochus Epiphanes, however, a sufficient reason is discernable in the fact that in his reign was the greatest crisis through which the church was ever called to pass, and at such a crisis it was especially necessary that God's people should have the encouragement to fight and endure based on the belief that all their trials and the eventual triumph had been forseen by the God in whom they trusted.

THE MIRACLES

HE three outstanding miracles recorded in the book of Daniel are the fiery furnace, the handwriting on the wall, and the deliverance of Daniel from the lions. In view of the wonders of creation, it seems ridiculous to deny that the God Who made all the chemical elements, all the forces of nature, and the minds and senses of animals and man, should not be able to control and counteract them at His will. In view of the wonders of steam and electricity, of the airplane, the submarine, the wireless, the feats of surgery, suggestion, and all the other works and manipulations of modern scientists, does it not seem puerile to suppose that the God Who gave the scientists their life and talents and the forces of nature their potencies cannot do just a little more than these His creatures? What a pitiable spectacle is the man who circumscribes the power of the Almighty with the measure of his own capacity! His puny mind is like the pigmy god he worships, but our God is one that doeth wonders.

THE DOCTRINES

THE attempt to make out that the doctrines of Daniel concerning angels, the resurrection, the judgment, and the Messiah are later than the sixth century B. C. is utterly devoid of proof. If these doctrines are revealed, it seems obvious that God could have revealed them as well at one time as another. If they are merely human, no sufficient reason can be shown for supposing that they could have been developed in the second rather than in the sixth century B. C.; nor can it be shown that they are derived from the Babylonians, or Persians, nor that if there were such a derivation it cannot have taken place as early as 535 B. C.

THE PHILOLOGY

FOR one hundred and fifty years the learned critics of Daniel have been attempting to show that the languages in which the book is written indicate

a date later than the sixth century B. C. In the light of manuscripts and inscriptions that have been found in the last twenty-five years, these attempts are seen to have been baseless conjectures and unfounded assertions.

The Aramaic papyri were written from about 515 to 400 B. C.; the Aramaic of Ezra, about the middle of the fifth century; and Daniel, about 535 B. C. The Aramaic of all these sources is, in general, the same in orthography, etymology, and syntax, as well as in the use of many Babylonian and Persian words. From 400 to 70 B. C., there has been found to date but one word written in Aramaic, and it was found in Babylonia with a Greek transliteration. In the Aramaic documents of the Nabateans from 70 B. C. onwards, and of the Palmyrians from the first to the third century A. D. onwards, and of the Aramaic targums from about A. D. 200 onwards, the foreign terms are not Babylonian and Persian, but Arabic and Greek.

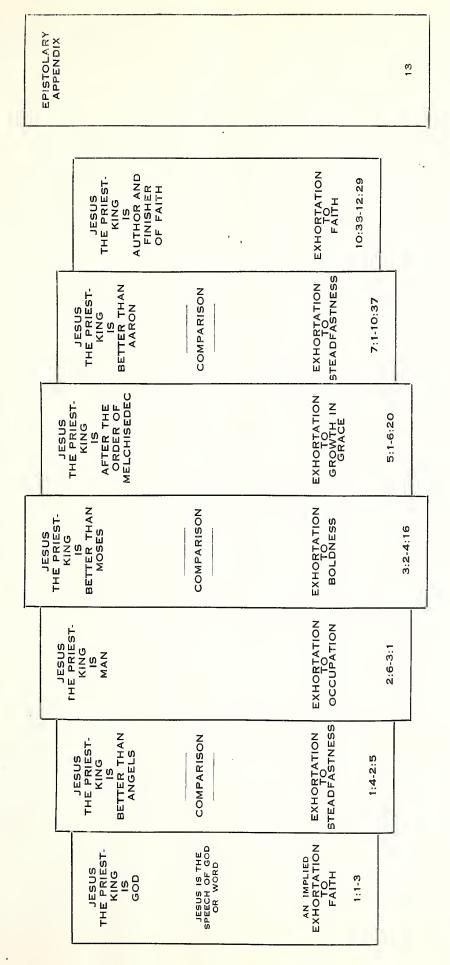
The only apparent evidence for the late date of Daniel are the three supposedly Greek names of musical instruments found in the second chapter. But in view of the close contact between the Greeks on the one hand and the Assyrio-Babylonians and Egyptians on the other that existed from the eight century B. C., it is presumption to suppose these Greek musical instruments with their native Greek names not to have been known at the court of Nebuchadnezzar. This great Babylonian king had thousands of Greek mercenaries in his armies, and he took thousands of Greek prisoners in his various wars with Egypt whose armies were largely Greek. Greek slaves would be found in all the cities of his empire; and beside the rivers of Babylon we may well imagine that they hanged their harps upon the willows and wept when they remembered Athens. That the luxurious court of Nebuchadnezzar should have been entertained by Greek musicians playing on their native instruments, named with their native names, is in entire harmony with what the inscriptions and the Greek historians teach as to the commercial and political condition of the sixth century

The often reiterated assertion that Persian words could not have been used by Daniel because they are seldom found in Babylonian inscriptions is absolutely without weight when we remember that Daniel is not written in Babylonian, but in Hebrew and Aramaic. Two hundred years before the time of the conquest of Babylon by Cyrus, the king of Assyria settled the captive Israelites in the cities of the Medes. The Medes and Persians spoke substantially the same language. From the time of the destruction of Nineveh, in 606 B. C., vast numbers of Israelites and Arameans came under the domination of these Persian speaking nations. Then, as now, the Israelites readily adopted many terms from the peoples among whom they dwelt. Daniel would not have to adopt new Medo-Persian words; he would find plenty of them already in use among the Hebrew and Aramaic-speaking Israelites of the exile. So that it can be confidently affirmed that the Aramaic portions of Daniel with its admixture of Babylonian, Persian, Greek and Hebrew words was more likely to have been written at the end of the sixth century B. C. than at any other time.

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Synthetic Outline of the Book of Hebrews.

Arranged by THE EDITOR



SUBJECT: JESUS THE PRIEST-KING.

KEY THOUGHT:

AFFIRMATIVE... JESUS IS GOD, MAN. AFTER THE ORDER OF MELCHISEDEC AND THE AUTHOR AND FINISHER OF FAITH, NEGATIVE

JESUS IS BETTER THAN THE ANGELS. BETTER THAN MOSES. AND BETTER THAN AARON. LOCAL, SETTING: THE PAULINE MESSAGE TO THE JEWS OF THE TRANSITION PERIOD.

APPLICATION: JESUS IS ALL TO HIS OWN IN ANY AGE.

The Hebrew portions of Daniel, also, were more probably composed at Babylon in the sixth century B. C. than in Palestine in the second. How else can we account for the Sumerian, Babylonian, Persian, and Aramaic vocables that are found in it? How, also, account for the absence from it of any trace of Greek influence? Attempts have been made, indeed, to show from the hapax legomena, New Hebrew and Aramaic words found in it that the Hebrew is late. But more than one thousand hapax legomena appear in the Old Testament—some in every portion of it. Many of these are found elsewhere only in the New Hebrew of the Talmud; and most of the words that used to be considered to be Aramaic occur in Babylonian also and are thus shown to be primitive Semitic.

The claim that the meaning of certain forms found in Daniel indicates its late date is shown to be fallacious by the fact that like forms and meanings are no more characteristic of the so-called Maccabean psalms than of admittedly earlier portions of the Old Testament. The order of the words in such phrases as "Cyrus the king" is the ordinary usage of the Babylonian and Persian, and naturally came into use in Babylonian and Persian times. That the abstract word for kingdom should have been used by Daniel rather than the concrete is not an indication of a date later than the sixth century; for the abstract was the form used in both Babylonian and Persian. In short, the conclusions of such writers as Driver, break down in view of the larger knowledge supplied by the Hebrew of the lately discovered texts of Ecclesiasticus and the Zadokite fragments, and of the revelations of the Aramaic papyri and of the Babylonian and Persian inscriptions; and the least that can be said of all the attacks made upon the early date of Daniel on the ground of the linguistic phenomena is—they are not proved.

THE HISTORY

THE first thing to be noted in the documents of Daniel is that they give specific dates for every event narrated in the book. This is true of no apocryphal or pseudographical book. The cities and rivers of Daniel are well known. Nebuchadnezzar and Cyrus are the two great foci around which the whole narrative centers, and what is said of them is entirely in harmony with what is known from other sources. As to Belshazzar, ignored though he is by the classical historians, the monuments give ample evidence that Daniel may be right in every particular in the information that is imparted concerning him.

The critics of the historical veracity of Daniel are now reduced to the vain expedient of attempting to prove a negation by denying the existence of Darius the son of Xerxes of the seed of the Medes, and by impugning the statements which Daniel makes regarding him. One would think that their experience with reference to Belshazzar would have taught them humility when considering Darius the Mede.

But no! they proceed to make a lot of statements with regard to Darius which Daniel does not make, and having shown their own statements to be false they charge that Daniel also is mistaken.

Thus, from the earliest to the latest, the critics assert that Daniel says that Darius was king of Media; but the book of Daniel never says any such thing. It says (9:1) that he was made king over the realm of the Chaldeans, and in verse 31 that he received the kingdom of Belshazzar the Chaldean king. In view of the fact that the Babylonian kings, like the Assyrian kings before them and the Persian kings after them, were kings of kings, it is entirely consistent with the records of Daniel to suppose that Darius the Mede was only one of those numerous sub-kings who served under the suzerainty of the great overlords, such as Nebuchadnezzar and Cyrus. Darius the Mede, whether as king of the Chaldeans or of Babylon, or as governor of Babylon, has not been mentioned in the Greek historians, or on the Babylonian monuments, is no more extraordinary than is the fact that hundreds of other sub-kings and governors have not been mentioned. "Melek" and "Malka," the Hebrew and Aramaic words for king, were used for rulers of cities and provinces as well as for the rulers of empires.

The critics are now attempting to defend the impossible proposition that the Aramaic word for king as used in Daniel must always have been used in the same sense,—and that sense the one which they must put upon it in order thereby to overthrow the veracity of the book of Daniel. Herodotus and Xenophon do not mention the name of Nebuchadnezzar. None of the Greek historians have mentioned Belshazzar. Many Babylonian and Persian kings have no tablets whose dates bear their name. No tablet is dated with the name of a governor of Babylon. The names of most of the governors of Babylon appear on no Babylonian document. In view, then, of these and other like facts it appears that not one statement of Daniel can be proved to be wrong.

Until certain tablets from the reign of Nabunaid were discovered, Daniel alone witnessed as to Belshazzar. Daniel alone still testifies as to Darius the Mede. Has any one sufficient knowledge to deny that Daniel may be as right in regard to Darius as he has been shown to be in regard to Belshazzar? If so let him speak up.

NOTHING CAN BE PROVED FALSE

THIS rapid review of the lines of attack upon the genuineness of the book of Daniel and of the defense to be made against these attacks presents, the writer thinks, a reasonable ground for believing that THE BOOK IS JUST WHAT IT PURPORTS TO BE—a true account of certain events in the lives of Daniel and the three Hebrew children which occurred at or near Babylon in the times from Nebuchadnezzar to Cyrus. There is nothing in the whole book that can be proved to be false; there is nothing that may not be true.

Evolution or Revelation, Which?

by L. J. FOWLER

THAT there is an impassable gulf between an evolved religion and a revealed religion cannot be denied. One is human conception, the other is Divine revelation; one is the fruit of "Man's religious consciousness," the other is the message of a holy, omnipotent, eternal and immutable God; one is Darwinism thrust into the spiritual realm, the other is the creating God imparting truth; one is of necessity fallible, the other is of necessity infallible. Though there is a determined effort being made by the one who transformes himself into an angel of light to strip the human race of the power

of making distinctions, surely there are none so fully duped by this adversary of souls as to be blind to the infinite and eternal distinctions which exist between these two lines thought. The question which we seek to answer in this discussion is, "Is Christianity the product of evolution or of revelation?" If it is one, then those who are its adherents cannot have the remotest fellowship in thought and purpose with those who hold to a religion of the opposite view. We ask in all frankness, evolution or revelation, which?

Many voices are being raised today which insist that Christianity is the product of evolution. In fact, all modernists, as far as their writings reveal, hold to this view. The modern-

ist is the special represenative of the fraternity of evolutionists in the realm of religion. Evolution, ever gathering from new sources to prove its theories and with many a hiatus in its reasoning, turns to the religions of ancient and modern peoples for confirmations. And in this realm, it must be admitted, a very plausible case is presented. A few quotations from their writings will make clear the characteristics of this theory.

We quote first from Shailer Mathews, the dean of a modernistic school for the training of young ministers. Dr. Mathews is an evolutionist of the first water. In his highly prized article, "The Historical Study of Religion," he speaks of "the unrecorded struggles by which humanity raised itself above the other forms of animal life with which it is genetically united." Again he writes, "Some time, somewhere—just when and where it matters not—there appeared a man who, first of all living creatures, with the new impulses of a genuine person, attempted to ad-

just himself consciously to the outer world upon which he saw himself dependent by an attempt to make that outer world favorable to himself." This man which "sometime, somewhere" appeared, "attempted consciously to enjoy or to win the favor of the extra-human environment with which he found himself involved and on which his happiness seemed to depend." In other words, this man was the first to exhibit a "religious consciousness." He was the first in the chain of development of Christianity. The author of this document then proceeds to trace the evolution of Christianity through its various

stages. First, there was animism, which soon bloomed into fetishism; later came ancestor worship, then anthropomorphism; further on there developed the conception of a king god, and finally dawned what the author conceives to be full-blown Christianity, namely, monotheism.

President Faunce² of Brown University, another institution founded and supported by a once faithful evangelical organization, speaks in disparaging terms of our fathers who "thought chiefly in static terms," and makes Christianity to be a product of evolution.

Gerald Birney Smith,³ the editor of the widely used textbook, "A Guide to the Study of the Christian Religion," and professor of Christian Theology

in the Divinity school, University of Chicago, clearly states the age-old conception of Christianity as founded on revelation, and then frankly commits himself to the modern idea of Christianity as an evolution in these words:

"The historical study of Christianity makes it clear that religion is always in the making."

And again:

"Christianity is always in the making."

In like manner, Harry Emerson Fosdick, of heretical fame in conection with his pastorate of the First Presbyterian Church of New York City, subscribes to the "progressive conception of Christianity." In his book, "Christianity and Progress," he gives expression to his conception of Christian truth as an evolution:

"From early animism in its manifold expressions, through polytheism, kathenotheism, henotheism, to monotheism, and so out into loftier possibilities of conceiving the divine nature and

THE application of the evolutionary hypothesis to the physical sciences was only the first step of those who fostered this doctrine; religion was their goal. But just as true science has overthrown their conclusions in that realm, so archaeology has demolished their theories in the realm of religion.

1—A Guide to the Study of the Christian Religion, edited by Gerald Birney Smith, pp. 34, 35. 2—Ibid., p. 8. 3—Ibid., p. 493, 506. purpose—the main road which man has traveled in his religious development now is traceable."

True, this Modernist differs somewhat with Dr. Mathews as to the order in which religion developed, but to this we will not take exception. At least they agree in teaching that the Gospel is the crowning conception of the evolving religious consciousness of mankind.

When we come to the facts presented by

some of the bolder Modernists which are offered in suport of their claim that Christianity is the product of evolution, the case seems even stronger for this To prove that the Bible instead of being revelation from God, is simply the record of the evolution of the religious thought of the Hebrew people, they parade the traditions and myths of all the ancient peoples. The great facts on which Christians have heretofore based their hopes of salvation—the Divine incarnation, the atonement, and even the resurrection—are relegated to the realm of the mythical. According to these men, the Gospels may have some factual basis, although slight, but the greater portion was borrowed by the Jews from the myths of the Babylonians and other people of that time. In fact, they present what we must concede to be incontrovertible proof that the outstanding ideas of the Gospel message, though more or less perverted, are to be found in the mythology of the ancients, none of which, as far as is known, had access even to the prophecies of the Old Testament concerning a coming Messiah, and they further establish that many of these myths were current long before Moses wrote the Pentateuch. Joseph A. Seiss,⁵ an able defender of the faith, fully recognized these facts and has given to us a very concise and faithful description of the ethnic myths upon which infidelity bases its contention that Christian truth is simply the result of the evolution of the religious conceptions of men. We quote:

"Gathering up and combining in one view what appears in the various modifications of ancient heathenism, we find it taught and believed, in one system or another, that eternal Godhead, or some direct emanation of eternal Godhead, was to become incarnate, to be born of a virgin mother, to spend his infancy and childhood among herds and flocks, whose life should be sought by a huge serpent or dragon, which was even to slay him, but which he was destined to conquer and crush; that he came, or was to come, from heaven for the purpose of reforming and delivering mankind; that he was mild, contemplative, and good, but still the god of vengeance, with power to destroy his en-emies; that he was a priest, a prophet, and a king, the sacrificer of himself, and the parent, husband, and son of the great mother, denoted often by a floating ark; that he was the creator of worlds and aeons, previous to which he moved on boundless waters; that when slain he was entombed,

Almighty God the sun shall fail,
The moon forget her nighty tale,
The deepest silence hush on high
That radiant chorus of the sky.
But, fixed for everlasting years,
Unmoved amid the wreck of spheres,
Thy Word shall shine in cloudless day
When heaven and earth have passed away.
—Selected.

rose to life again, ascended the top of a lofty mountain, and descended into the hidden world, but thence was translated to heaven."

The similarity between these ideas and the Gospel story is obvious. By the Neo-Babylonian school represented by such men as Gunkel, Cheyne, and Jensen, these conceptions of the early civilizations are used in an attempt to destroy the very

foundations of Christianity, especially aiming at the resurrection of Jesus, that "Gibralter of Christian evidences." Philip Vivian says:

"It is the study of this science (Comparative Mythology) perhaps more than any other which is causing well-informed men and women to lose faith in Christianity."

When the Modernist comes to these facts he shouts with glee because he feels that he has found a fresh confirmation of the evolutionary hypothesis. He insists that the Gospel records, while having a "substratum of truth" in them, were principally the results of borrowed Babylonian myths. The records written by Matthew, Mark, Luke and John lose their historical character and become simply the development of the religious thinking of several generations. When he faces the striking similarities between all the ancient myths, many of which have in them germs of Gospel truth, he offers in explanation the idea that they were "God-implanted." Just as the evolutionary biologist insists that there was in that original protoplasmic germ, potentially, all the varied forms of life which we see today, so the modern religious teacher, usually a deistic evolutionist, urges that there was in the original Godconsious man the germ of truth out of which has evolved the matchless teachings of Christ. Instead of holding to the traditional view that life is GOD-CREATED and truth GOD-REVEALED, he proffers the explanation that both were GOD-IMPLANT-ED. L. R. Farnell, lecturing before an English university, gives as an explanation of these likenesses of ideas in mythology, "the psychological theory." i. e., "that the human brain-cell in different races at the same stage of development responds with the same religious speech or the same religious act to the same stimuli supplied by its environment." After all, the philosophy of the "higher critic" is nothing more nor less than the "divine spark" theory of Pythagoras cast into the mold of the evolutionist.

But what are the facts? After having listened to so much corrupt science and bad philosophy from the Modernist we are not willing to accept his statements of facts as true nor his conclusions as accurately drawn until we have made an investigation. Since

the certainty of our faith is involved, we have a right to know if the facts are as stated by him, and if his inferences from the facts are logical. We propose (1) to show that the evidence fully and completely demolishes the theory that Christianity is the product of evolution; and (2) to show that the evidence just as fully and completely establishes the fact that Christianity is the product of revelation.

In support of our first proposition, the evidence is very clear. We have already seen that the modernist takes the position that religion developed from ist takes the position that religion developed from animism and fetishism, and so on up, to monotheism; but the evidence, both from the beliefs of the savages of our present day and from archaeology, is diametrically opposed to this view. Andrew Lang⁸ says, "It is among the lowest savages that the Supreme Beings are regarded as eternal, moral, powerful." Likewise, DeRouge, Renouf, Hartman and others agree that fetishism and animism are processes of decay. Alex. Patterson,9 argues thus: "The lowest savages have, according to anthropology, the belief in a Supreme Being.* * * Traces of monotheism are found in China, India, Egypt and elsewhere. In all nations is this decay found save in one, Israel. It is further found that mankind had an original theistic religion common to the race. * * * All the evidence is to the effect that the further back we go, the purer the religions are found to be. The earliest Romans were more pure in religion than the later people. The early Greeks more so than the more recent. The early handwritings give a purer and more theistic religion than the later books." Sir M. Monier, 10 is the author of these striking words: "There can be no greater mistake than to force these non-Christian writings into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian books are all developments in the wrong direction. They begin with some flashes of true light and end in utter darkness." A. H. Sayce, 11 Professor of Assyriology in the University of Oxford, gives the following testimony: "The whole application of a supposed law of evolution to the religious and secular history of the ancient Oriental world is founded on what we now know to have been a huge mistake." Only recently, Dr.

Charles E. Scott¹² of China was in Egypt making a study of the relics of ancient civilization and as a result of that investigation wrote, "The later down in history we come, the more degraded are the con-

result gation later y we ception of a few corroborative statements by classical historians, this part of the Bible (the Book of Daniel) stood absolutely unsupported. Today, after a century of testing at a hundred points, practically this whole historical field has been proved up.

t Facts and Highagains by A. H.

—Melvin Grove Kyle.

ception of the deities and the more debased the representations of those gods. How is that for evolution? What we know from history (not deduced or inferred from guesses and theories) is devolution of man, unregenerate man able only to wallow in his sin.'

The evidence is clear and undeniable. Every age witnesses a gradual declension in religious thought. Evolution of thought from anything inherent in man is unknown.

HAVING seen, then, that the evidence is entirely against the theory of the Modernist, we ask the question, "Is there any evidence that truth in God's realm has come to us through revelation?" To this question we submit four facts, taken from archaeology, which demonstrate that all Christian truth has come through revelation; that Divine truth was imparted at the beginning of the history of the race and has subsequently been perverted by man.

First, the fact of the similarity of conceptions between peoples widely separated by time and space. One idea which archaeology reveals to have been current among all the ancient peoples is the idea of the virgin birth. Krishna of Hindoo mythology was virgin born. Seiss¹³ records that "a hundred years before Christ an altar was found in Gaul with this inscription: 'To the virgin who is to bring forth.'" Ancient Gaul and India were far removed, indeed, but a people with the same idea which were even more widely separated than these two was the ancient civilization of Mexico. There Quetzalcoatl, the "saviour," was supposed to have been born of a virgin who was known as the "Queen of Heaven." Philip Vivian¹⁴ writes, "An ambassador from heaven announced to the virgin Sochiquetzal, mother of Quetzalcoatl, that it was the will of God that she should conceive a son without connection with man." In this statement our modernist friend makes admission which is the death-knell to his theory of the evolution of Christianity. Here in a section of the globe not discovered until 1500 years after Christ came, and separated both from the Gaul and the Hindoo, as well as from the Egyptians, Babylonians, Greeks and others, who also had similar stories, we find the same unique conception. How shall we explain this fact? We cannot explain it by the law of

environment, for the same idea is found in radically different environments, and, furthermore, environment has not yet been shown to be capable of producing religious conceptions. Neither can we explain this fact of the unity of thought between widely separated peoples by a theory that these truths were inherent

8—Quoted by Alex. Patterson in The Other Side of Evolution, p. 102.

9—The Other Side of Evolution, pp. 102, 103. 10—Quoted by Patterson in The Other Side of Evolution, p. 104.

11—Monument Facts and Higher Critical Fancies, by A. H. Sayce, LL. D., D. D., p. 118.

12—Sunday School Times, Feb. 16, 1924.

^{13—}The Gospel in the Stars. p. 74.

^{14—}The Churches and Modern thought, p. 128.

within man. In some of the mountain districts of our own country can be found members of the Anglo-Saxon race who have never heard the Gospel story. One can question in vain for evidence that they have inherent in them the idea that the saviour of mankind would be born of a virgin, and yet this is what the theory of the Modernist requires. Such a theory is absurd. The conclusion is inevitable that these conceptions came to the race through an original revelation.

Second, the fact that the conceptions are unique and unnatural. We have just faced one of these unique conceptions—the virgin birth. Except through natural generation, no child, save God's Son, Jesus Christ, has come into the world. Whence then this idea? Let it be remembered that the people among whom this idea is to be found were not ignoramuses, as the Modernist would have us believe. archaeologist has uncovered remains those ancient civilizations which make our own, in many respects, but a pitiable comparison. In the arts, in architecture, in astronomy, in language, in government, and in many other phases of life these all-but-forgotten kingdoms show a development which astonishes us. There were among them intellectual giants. Is it conceivable that such a race of people would have been so childish in religious matters as to give serious consideration to some fanatic in their midst who declared that a saviour of the world was to come and would be born of a virgin, a thing, which to the natural mind, has always seemed ridiculous? Their judgment in other realms gives the lie to such a thought.

Another conception which is equally as striking in uniqueness and unnaturalness is the idea that the enemy of the race is a dragon. We quote again from Seiss:15 "Among all nations we find this terrible image. Chinese and Japanese legend and art superabound with it. The pages of the classic poets of Greece and Rome teem with it. We find it in the religious books, traditions, and ideas of men of all classes, in all sections of the world, in all the ages. It is in the Old Testament, in the apocrypha, and in the New Testament. Jews and Gentiles, Christians and heathen, civilized and savage, the Teutons, Scandinavians, and Celts of Europe, as well as the myriads of Asia and the remotest isles of the sea, alike have it, and connect with it the same family of ideas. And everywhere the vanquishing of this monster is the work of gods, heros, and saints." is a universal idea which has no counterpart in nature. No man has ever seen a dragon. As far as we know, there has never been anything to suggest such a creature to the minds of men. And yet this idea was general among the most intelligent and enlightened of the ancient civilizations. There is but one conclusion—revelation. John the Revelator points to a time when the dragon shall be vanquished:

"And he (an angel) laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years" (Rev. 20:2).

How did such unique and unnatural conceptions as the virgin birth and the dragon, not to mention many others, come into existance among the early peoples of the race? "An original revelation," is the only answer which can account for all the facts.

Third, the fact that all error is perverted truth.

This fact makes a deposit of truth absolutely neces-

sary before error can come into existence. The error, the sin, in our midst is therefore a complete demonstration that there was a deposit of truth in the beginning. The very statement of this fact should, it would seem, gain acceptance. Error has no reason for existence save as the counterfeit of truth. Error is and always has been the product of plagiarism. It is not original. One illustration will suffice. Thomas A. Edison comes out with some supposed recent discoveries on the question of life after death. People read his statements and exclaim, "He is a scientist, and what he says sounds so wise, and then it is modern; surely it must be true." But if one is at all familiar with the philosophies of men on immortality he knows at once that what our scientific friend is foisting upon the public as new is simply the worn-out teaching of transmigration of souls. This philosophy was propounded by Socrates on the day of his death and is to be found recorded in Plato's Phaedo. Socrates refers to this philosophy as "that ancient doctrine." In other words, it was ancient four hundred years before Christ. A reference to the third chapter of Genesis will reveal how ancient it was, for the doctrine of transmigration of souls was germinal in the original lie to the race. This philosophy is but one of the variations of that first lie of Satan to humankind,—"Ye shall not surely die." But let us push our inquiry one step further. Where did Satan get this lie? Was it original with him or did it come after truth had been revealed? The answer is apparent from the context. God had said to Adam and Eve, "In the day thou eatest thereof thou shalt surely die." Satan's statement is simply a perversion, a contradiction of God's truth. And thus it has been through all the history of the race. God has revealed truth and Satan has immediately counterfeited it. God unveils His Christ, Satan unveils his Antichrist; God offers salvation by blood, Satan offers salvation by works; God reveals the trinity, Satan reveals a mock-trinity; God promises a kingdom ruled by love, Satan promises a kingdom ruled by force. And so the contrast may be seen in every Divine truth; but always it will be seen that God's truth precedes Satan's falsehood. Let the facts be frankly faced. We live in a world of sin, of falsehood, of error. Since these things have come into existence through the perversion of truth, the conclusion cannot be avoided that there was in the beginning, even before Moses wrote the Pentateuch, a deposit of truth. The facts are against the evolution of truth. The only possible explanation of the facts is revelation.

Fourth, the fact that the further back we go into the history of the ancient peoples of the earth the purer do we find the conceptions of the Gospel story. Bullinger¹⁶ says that the Greek myths "are a corruption and perversion of primitive truth." We have already seen that in the mythology of the Romans, Greeks, Egyptians, Babylonians, Hindoos and others are to be found traces of the Christian message, but in every case the earlier myths are purer in concep-

tion and more nearly in agreement with Divine truth. Not once nor twice do we find this to be true, but in every instance. Aristotle¹⁷ admits that religion and philosophy had been lost and that much had been added "after the mythical style," and that Greek mythology may have preserved to them "the remains of ancient wisdom." Neander¹⁸ says that this was "the fragments of a tradition, which transmitted the knowledge of Divine things possessed in the earliest times."

A case which illustrates the extent to which truth can be warped by heathen associations is the myth connected with the constellation of Coma, which is represented by a woman's wig, and called in the Latin, "Coma Berenicae" (the hair of Berenice). The original tradition was the story of a virgin-born child who was known as "the desire of all nations." Bullinger gives us an insight into the way the original truth was perverted:

"It appears that Berenice, the wife of Euergetes (Ptolemy III), king of Egypt in the third century B. C., when her husband once went on a dangerous expedition, vowed to consecrate her fine head of hair to Venus if he returned in safety. Her hair, which was hung up in the Temple of Venus, was subsequently stolen, and to comfort Berenice, Conon, an astronomer of Alexandria (B. C. 283-222), gave it out that Jupiter had taken it and made it a constellation!"

Thus an ancient germ of truth became a heathen myth with no truth whatever in it. Perversion such as this, although not usually quite so extreme, characterizes all mythology. It is always in the earliest records of a myth that we find the spark of Divine truth. The religious thinking of the centuries before Christ did not gradually unfold until we received the story of Christ. On the contrary, the story which we have of Christ was written at a time when the peoples of the earth were farther away from such a conception (save for the revelation in the Hebrew Scriptures), than they had been since the days of Adam. The fact that in one nation only, and that a backward and almost insignificant one, was to be found true light concerning the coming Messiah, while all else was darkness, save for the most meagre light which was to be found in their heathen myths, is of itself full proof that the Scriptures of Israel constituted a Divine revelation. As to the same truths of the Hebrew Scriptures being current among the nations prior to Israel's history, the only possible solution of the problem is the impartation of Divine truth at the outset of human history.

AS Divine truth come to us through the evolution of religious thought, springing from inherent truth in man? Our negative answer has been fully demonstrated to be the true and logical answer. Man has not evolved his religious conceptions. Again: Has Divine truth come through revelation and always through revelation? Our affirmative answer to this question has been just as fully demonstrated to be the only possible one. Every fact available through historical research points to a deposit of truth at the beginning. Since evolution is not true and revelation is true, we propose the question, What was the revelation prior to the revelation through the apostles

and prophets of Israel? The answer is, God's Starry Bible, which was His first Bible. The Word of God bears clear testimony to the fact that there was a revelation previous to the revelation which we now study and that that revelation was definitely connected with the constellations.²⁰ It is not our purpose in this study, however, to go into the testimony of the Bible concerning this revelation which God gave to the early peoples. Rather, our aim is to give, very briefly, the testimony of archaeology concerning the actual impartation of Divine truth through the Starry Bible.

When God established the present order in the universe at the time of the creation of man he said concerning the heavenly bodies, "Let them be for signs * * *" (Gen. 1:14). Now a sign is something which is arbitrarily used to represent something else. It does not of itself picture or otherwise suggest the thing which it represents. It is simply selected to stand for the other thing. That God employed the stars as "signs" is fully established by the discoveries of the archaeologist. It has been found that somewhere in the earliest ages of human existence the stars were arranged in groups and named, and made to represent arbitrarily certain persons and events of some coming age. Seiss²¹ gives this record:

"These names and figures have thence been perpetuated in all the astronomic records of all the ages and nations since. They are founded on indisputable astronomic truth, and hence form the groundwork of all maps and designations of the celestial presentations. They are in all the planispheres, celestial globes, and star-charts among all people, from one end of the earth to the other. Astronomers growl at them, consider them arbitrary and unnatural, and sometimes denounce them as cumblous, puerile, and confusing, but have never been able to brush them off, or to substitute anything better or more convenient in their place. They are part of the common and universal language of astronomical science. They have place and representation in all the almanacs of all enlightened peoples. They are in all the books and records devoted to descriptions of the heavens."

As to the antiquity of the arrangement and the use of them as signs, Dr. Seyffarth, said to be one of the most if not the most competent judge in the matter, says that among the oriental peoples our Zodiac goes as far back as 3447 years before Christ. Bullinger²² also adds valuable testimony to the universality of the signs and the ancient character of them:

"If we turn to history and tradition, we are at once met with the fact that the Twelve Signs are the same, both as to the meaning of their names and as to their order IN ALL THE ANCIENT NATIONS OF THE WORLD. The Chinese, Chaldean, and Egyptian records go back to more than 2,000 years B. C. Indeed, the Zodiacs in the Temples of Denderah and Esneh, in Egypt, are doubtless copies of Zodiacs still more ancient, which, from internal evidence, must be placed nearly 4,000 B. C., when the summer solstice was in Leo."

According to the ancient astronomy, there were forty-eight constellations: Twelve Signs of the Zodiac, each with three Decans. These Signs, with

^{20—}See the Editor's study on The Election Principle, "Grace and Truth," May, 1924.

^{21—}The Gospel in the Stars, p. 36. 22—The Witness of the Stars, p. 9.

^{17—}Metaphysics, x 8. 18—Ouoted by Bullinger in The Witness of the Stars, p. 60. 19—The Witness of the Stars, p. 35.

their Decans, have connected with them certain messages which are extremely interesting to the Bible student. It has been said that an analogy of two thousand points could be drawn between the Starry Bible and our Bible. Every fundamental truth concerning the person and work of Christ, past, present and future, will be found revealed in these signs. Of course, we face much perversion of truth in the stories connected with the constellations, especially when we come to the myths of the later Greeks and Romans, and even more so in our day, but wherever we can get back to the older records we always find the seed of Gospel truth. An illustration of the Gospel as revealed in the stars may be helpful. Let us consider the first sign, the sign Virgo, and the first Decan of this sign, which is Coma. It is indeed striking that this should be the first sign of the Zodiac, for its story is the foundation of the message of the Gospels. It is the picture of a young woman, lying prostrated, with an ear of wheat in one hand and a branch in the other. All of the traditions, myths, and names connected with the woman indicate her virginity. But what is more remarkable is that motherhood is ascribed to this virgin. She has in her hand the "spica," the ear of wheat, which is indicated by the brightest star in the constellation. It is the seed of the woman promised by God as soon as man brought judgment upon himself through his sin. The branch which the virgin holds in the other hand is just as significant. The symbol of the branch is one of the most illuminating symbols of Christ to be found in our Bible. Of the twenty Hebrew words translated "branch" in the Old Testament only one is used exclusively concerning Christ and that is the word, "Tsemech." It occurs but four times (Jer. 23:5,6; Zech. 3:8; Zech.4:12; Isa. 4:2), and each

Bible Conference Notes

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of these occurrences pictures Christ in the four aspects of His character as set forth in the four Gospels, viz., the King, the Servant, the son of Man, the Son of God. The first Decan of this sign unfolds still more truth concerning the virgin birth of our Saviour. Albumazer, 23 the great Arab astronomer, writing about 850 A. D., gives us the following statement concerning the constellation of Coma:

"There arises in the first Decan, as the Persians, Chaldeans, and Egyptians, and the two Hermes and Ascalius, teach, a young woman, whose Persian name denotes a pure virgin, sitting on a throne, nourishing an infant boy, said boy having a Hebrew name, by some nations called 'Ihesu,' with the signification 'Ieza,' which in Greek is called Christ."

When such striking analogies as these between the message in the stars and our Bible are seen in each of the forty-eight constellations, one is forced to admit that God did indeed employ them as "signs," explaining to men their astronomical order and attaching to them special meanings which constituted His first revelation concerning the Messiah. Twice has God revealed to the race the message of redemption, and twice have men perverted that message. God has faithfully unveiled the truth to men, but men have with persistent determination "changed the truth of God into a lie" (Rom. 1:25), ascribing to their warped and twisted ideas of the Gospel the souldamning theory of evolution. May God awaken men in this dark hour to the fact that only through revelation can they know Him, and may they turn with earnest hearts to the Divine message to this age, —God's second Bible.

23-Quoted Ibid., p. 34.

EVERY EARNEST CHRITIAN

WILL BE INTERESTED IN THIS ISSUE

D. B. I. NUMBER (SEPTEMBER, 1924)

A noted Bible teacher became so thoroughly interested in the work which God was doing through the Denver Bible Institute that he urged upon us the publication of this number. Extra copies will be issued to meet the demand.

PROSPECTUS

How Shall I Choose My Place of Training?

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God Does Provide Mrs. Clifton L. Fowler
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What D. B. I. Training Has Meant to Me. (a graduate)
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Jesse Roy Jones

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MANY CUTS OF THE FACULTY, BUILDINGS and WORK of the DENVER BIBLE INSTITUTE.

"Grace and Truth"

Outlines for God's Workmen

Conducted by R. S. BEAL

A Man of Ethiopia

Acts 8:26-40

I. HE WAS SEEN.

"Arise and go toward the South."

II. HE WAS SUCCESSFUL.

"An eunuch of great authority."

III. HE BECAME SATISFIED. "Preached unto him Jesus."

IV. HE BECAME SUBMISSIVE.

"See here is water, what doth hinder."

V. HE BECAME SUNNY.

"Went on his way rejoicing."

R. S. B.

The First Sign in John

John 2:1-11

I. OBJECTION.

Unbelief says impossible.

II. TRADITION.

Refutes tradition about Mary. She must take her true place

Refutes tradition of Apocryphal books. This first miracle—all miracles in these books charged to Him are spurious.

Refutes Monastic notion about marriage. Jesus honored the institution.

III. EXPLANATION.

Jesus courteous in His attitude toward His

Woman—a term of respect.

John 19:26—"Woman, behold thy son."

IV. ILLUSTRATION.

The best wine last. Kingdom following Tribulation.

Glories after Sufferings.
Crown follows the Cross.

V. DISPENSATION.

"The third day." Hosea 6:1-3—Type of Israel's marriage in kingdom.

VI. APPLICATION.

Water pots-type of believer. Filled to brim, poured out in happy service, providing joy.

R. S. B.

An Ephesian Trio

Eph. 1:15-21

I. THE HOPE OF HIS CALLING. VS. 18.

II. THE RICHES OF HIS INHERITANCE. VS. 18.

III. THE EXCEEDING GREATNESS OF HIS POWER.

Ephphatha

The Word of Grace

Mark 7:31-37.

I. "HE TOOK HIM ASIDE." The Individual:

II. "PUT HIS FINGERS INTO HIS EARS." The Trouble.

III. "AND HE SPIT." The Means.

IV. "AND HE TOUCHED HIS TONGUE." The Identity.

V. "AND LOOKING UP TO HEAVEN." The Source.

VI. "HE SIGHED."

The Distress.

VII. "BE OPENED." The Result.

VIII. "THEY PUBLISHED IT." The Witness.

R. S. B.

The Everlasting Eight E-T-E-R-N-I-T-Y

Isa. 57:15

I. ETERNITY AND REASON. Isa. 1:18.

II. ETERNITY AND GOD. Jer. 10:10. Deut. 33:27.

III. ETERNITY AND THE SOUL. Eccl. 3:11 (R. V.).

IV. ETERNITY AND DESTINY. Matt. 25:46. II Cor. 5:1. John 3:36.

V. ETERNITY AND CHRIST.

John 1:1. Heb. 5:9. Heb. 9:12. Heb. 9:15.

R. S. B.

The Exclamations of Paul

I. THE SENTENCE OF CONDEMNATION Rom. 9:20. Rom. 2:1, 3.

II. THE EXPRESSION OF AMAZEMENT Rom. 11:33.

III. THE APPEAL FOR SEPARATION II Cor. 6:11-18. I Tim. 6:11.

IV. THE EXHORTATION TO FAITHFULNESS I Tim. 6:20.

V. THE CRY OF DESPAIR Rom. 7:24.

VI. THE SHOUT OF TRIUMPH I Cor. 15:55.

Book Reviews

by THE EDITORS

MODERN RELIGIO-HEALING.

This book is a strong argument against the healing fanaticism of the Pentacostalites, McPhersonites, advocates of the so-called "Four square Gospel," and all who are ensuared by the modern divine healing delusion. The author takes the statements of the supposed healers and shows the healers to be self-condemned. There is a lack of definiteness in the book as to where divine healing belongs dispensationally; also that this modern movement is an outbreak of demonism. As a whole the book takes up divine healing from the standpoint of "Common Sense" with a strong argument from the Scriptures. We heartily commend it.

Religio-Healing" "Modern C. E. Putnam, 166 pages, paper, 50c net. The Bible Institute Colportage Assn., 826 N. La Salle St. Chicago, Ill.

THE SAINT AND THE SWORD.

This book consists of a series of anti-war addresses. One who is ignorant of the Scripture teaching on this subject will no doubt be very easily captivated by the logic of the author. With due respect to the author we wish to point out two fundamental errors in his argument. The first error is that of wresting the Scriptures to establish a premise. We have searched in vain throughout this book for an explanation of Rom. 13:1-5, a passage which to our minds, gives no ground for the "conscientious objector." The author cannot possibly use this passage of Scripture to support his argument, therefore he fails to discuss it. The second error is a dispensational one. The church, the Body of Christ, is forced into the Gospels, and the parables, ethical teachings, and laws of the Kingdom are interpreted as belonging to the present age, when they belong to the future literal kingdom of Jesus Christ upon the earth. We cannot agree with the author, that to banish war is to hasten the kingdom, for the Scriptures teach that wars shall continue until Jesus comes to establish peace on the earth (Matt. 24; Mark 13; Luke 21). This book is a striking example of the violation of the principles of Bible study.

"The Saint and the Sword." by Herbert Booth. George H. Doran Co. New York City. 344 pages, size 5½× 7½ inches, cloth, \$2.00 net. ---M. G. D.

WHY THE PASTOR FAILED.

This little booklet contains an impassioned, stirring appeal for soulwinning in the church on the part of every member. The author sets forth the divine purpose and program of soul-winning; then the practise of the divine program by every church member. We cannot agree with the author on one or two slight details of interpretation where the church is put into Jewish passages, but as a whole we heartily recommend this book. It is written in refreshing style. Every pastor and Sunday School worker should own a copy. Its message is an antidote for modernism.

"Why the Pastor Failed," by J. E. Conant D. D.; 48 pages, paper, 25c net. The Bible Institute Colportage Assn. 826 N. La Salle St. Chicago Ill.

-M. G. D.

GOD'S CALL TO AMERICA.

This is a collection of religiopatriotic addresses. It consists of a number of addresses which Dr. Truett delivered at denominational conventions, funerals, temperance meetings, peace congresses, and college celebrations. For those who care for the oratory which is usually displayed on such occasions this book doubtless furnishes some of the most choice specimens. But it is almost totally devoid of value from the standpoint of vital exposition of the great truths of the Word of God.

"God's Call to America, and other Addresses," by Rev. George W. Truett, D. D. Pastor First Baptist Church, Dallas, Texas. 208 pages, 5½ × 7¾ inches, cloth cover. \$1.50 net. George H. Doran Company, New York.

-H. A. W.

GOD'S BOOK SPEAKING FOR ITSELF.

This book is a valuable contribu-

tion to Bible study literature. argument of the book is that the Bible is self-interpreting. The Bible needs no commentaries to interpret it-God's Book stands alone. In these days of religious confusion, how much men need to get away from the private interpretations of legalists, post-millennialists, modernists, and the fanciful interpretations of false religions, and let the Bible speak for itself. It is high time we were getting back to the SOLITARY BIBLE to study it by itself. The author has been a Bible teacher for many years, and stands for the divine inspiration and authority of God's Word. This is a superior, indispensible book on the rightly-divided Word and dispensational truth. We heartily recommend it.

"God's Book Speaking for Itself," by C. C. Cook, 144 pages, size $5\frac{1}{2} \times 7\frac{3}{4}$ inches, cloth. \$1.25 net. George H. Doran Co. New York City.

-M. G. D.

THE OUTPOSTS OF THE CITADEL.

Dr. Gray is at his best when defending the Word of God. In this pamphlet he shows from three standpoints, why he believes the Bible will stand: First, because of its authenticity; second, because of its truth; and third, because of its inspiration.
The style is good and the material well arranged and convincing. Read it and be helped. We gladly recommend it.

"The Outposts of the Citadel, or Why I Believe the Bible Will Stand," by James M. Gray, D.D. 14 pages, paper cover. The Bible Institute Colportage Assn., Chicago, Ill. 7c each. -J. R. J.

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Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 49

Sunday, September 7, 1924

SOLOMON MADE KING

I Kings, Chapters 1 4 Golden Text, James 1:5

Perhaps the clearest type of the Kingdom of Christ is that found in the story of Solomon's kingdom. It is very appropriate that this should be so. Many prophecies which will find their complete fulfillment in Christ were partially fulfilled in Solomon. Of these the Davidic Covenant (II Sam. 7:12-16) which we have studied is an example. From the wording of that prophecy it is evident that both Solomon and Christ were in the mind of God. The express possibility of the promised seed committing iniquity plainly refers to Solomon, but the promise of the eternal establishment of the kingdom just as plainly refers to Christ. In asmuch as God has so closely linked the kingdom of Solomon and that of His Son, Jesus Christ, it will be most profitable for us to study the clear typical teaching concerning Christ's Kingdom which is set forth in that of Solomon.

I. SOLOMON'S KINGDOM ESTABLISHED

Before Solomon was made King another usurped the throne. His brother, Adonijah, realized that David had not long to live, and he coveted the kingdom for himself. In utter disregard of the will of David he gathered together many of the children of Israel and had himself proclaimed King. I Ki. 1.

In like manner the Kingdom of the Lord Jesus will be usurped by another during the days which precede His coming to reign. Already Satan has exalted himself as prince of this world and is usurping the rightful place of the Lord Jesus in the control of the affairs of the world and in the hearts of men. But in the Great Tribulation he will have a visible representative upon the earth. He will give to this one, the Antichrist, power, and might, and dominion so that he will rule over all the nations of the world. In this way Jesus' right to be King of Kings and Lord of Lords will be usurped by the enemy of God. Rev. 13.

David, however, was not defeated in his purpose by Adonijah's conspiracy, for he established Solomon as King while he yet lived. He sent a number of trustworthy servants to accompany Solomon to Gihon, there to anoint him King over Israel. So, too, shall God establish His Son, Jesus C'rich as King of Kings and Lord of Lords in spite of all Satanic inter-

ference. At the very time when the kings of the earth have leagued themselves together under the leadership of Antichrist in awful rebellion against the Lord and against His Anointed (Christ) God will speak in His wrath, saying "Yet have I set My King upon my holy hill of Zion" (Psa. 2).

II. SOLOMON'S ENEMIES JUDGED

When Solomon became King he judged his enemies. Adonijah, Joab, and Shimei who had opposed him and cause Solomon was only human his father were put to death. Bethere are some things in his dealing with these men which may seem to us unjust. But we cannot help admiring his forbearance in giving for life. And we must not forget Adonijah and Shimei an opportunity that in his judgment of Joab Solomon was merely performing a delayed judgment which David himself should have executed, for Joab was a murderer and merited this punishment. I Ki. 2: II Sam, 3:22-39.

When the Lord Jesus comes to earth and establishes His Kingdom He will judge His enemies. There will be no suspicion of injustice in His judgment for He is God, and all His ways are right and true. Satan, the arch deciever, will be shut up in the bottomless pit; the Antichrist and the false prophet will be cast into the lake of fire; and the armies assembled to make war against God will be slain by the Word of the Lord. Thus He will purge from His Kingdom all His enemies. Rev. 19:11-21; Psa. 2:5, 8-9; II Thes. 1:7-10.

III. SOLOMON'S WISDOM MANI-FESTED

The story of the two harlots and the child is but an example showing the great wisdom and righteousness manifested by Solomon in all of his reign. When the Lord appeared to him and asked him what He should do for him, Solomon asked for wisdom to rule his people. God granted this request and gave him wisdom in a marvelous measure. In this Solomon became a picture of the Lord Jesus and of the perfect wisdom and righteousness which He will manifest in His Kingdom. I Ki. 3.

In prophesying the Kingdom of Christ God constantly magnifies the righteousness and justice which He will display. He will "order and establish the throne with judgment and with justice" (Isa. 9:7). "With righteousness shall He judge the poor and reprove with equity for the meek of the earth" (Isa. 11:1-5). What a wonderful King He will be! Surely much injustice has characterized the reign of earthly kings. It was this which caused democracies to spring into being and which makes us feel that the republican form of government is the best. But there are many objectionable things even in the best ordered republies. Thank God! when Jesus reigns He will reign with perfect justice and righteousness. Jer. 23:5-6.

IV. SOLOMON'S KINGDOM BLESSED

During Solomon's reign Israel en joyed the period of greatest blessing in all her history. One passage in particular plainly shows how great her prosperity was under the reign of this man. "He had dominion over all the region on this side the river from Tiphsah even to Azzah, over all the kings on this side the river, and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon" (I Ki. 4:24-25). This gives us just a glimpse into the peace and the blessing which characterized the days of Solomon and which never were seen in such measure in Israel's history before or since that time.

The glories of Solomon's reign and the blessings which Israel enjoyed then were merely foreshadowings of the greater glories and blessings which shall be hers in the reign of Christ. It is impossible in the brief compass of this lesson to describe these glories and blessings, but a careful reading of the Scriptures pertaining to that time will make the heart of the reader thrill with joy at the prospect which they disclose. Surely Israel was justified in eagerly looking for the coming and Kingdom of the Messiah. What a tragedy that her eyes are so blinded that she cannot see the glory of that hope today. But Jesus, the Messiah of Israel. is coming again and when He comes He will fulfil the promises. Then, thank God, we through faith in Him will share in the blessings of that Golden Age. Isa. 11:6-10; Jer. 23:5-6; Isa. 35; Isa. 40:1-5; Isa. 25:6-9; Micah 4:1-7; Ezek. 37:19-28; Isa. 4:2-6.

BUILDING OF THE TEMPLE

I Kings, Chapters 5-8 Golden Text, II Corinthians 6:16

The temple of Solomon was the resting place of the ark of God. It was to the children of Israel in the land of Canaan what the tabernacle was in the wilderness. In construction it was similar, embodying three courts -an outer court, an inner court, and an innermost court. In furnishing it was also similar, for in the outer court were the altar of sacrifice and the brasen sea with its lavers. The inner court, or holy place, contained the golden candlestick, the altar of incense and the table of shewbread. And within the innermost court, or most holy place, was set the ark of God. Thus it will be seen that the temple has the same message as the tabernacle of which we have studied in previous lessons. It is typical of the Lord Jesus Christ, and the truths we have learned from the tabernacle are also set forth in the temple. Inasmuch as we have already studied the Messianic message as we have studied the tabernacle, let us now turn our atention to the personal application.

The account of the building of the temple is full of helpful suggestion concerning the Christian life. In the June number of "Grace and Truth" appeared a valuable study on "Consecration" by Dr. Scofield, based on the dedication of the temple. (We earnestly recommend that Sunday School teachers read that article in preparation for this lesson.) The thought of consecration is the keynote of the personal teaching in all the account of the building, the furnishing, and the dedication of the temple. As Dr. Scofield so clearly points out, the Temple represents the body of the believer in the Lord Jesus Christ. And in keeping with the thought of the dedication, or consecration of the temple God appeals to us in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Let us see how this truth is embodied in the Temple.

I. THE BUILDING OF THE TEMPLE

In the form in which the Temple was built we have a suggestion of the threefold being of the believer. God's Word plainly teaches that in the believer the soul cohabits with the spirit-the new nature which is begotten in us through faith in Christ. Thus, as Dr. Scofield suggests, the body, which we are exhorted to present to God a living sacrifice is represented by the outer court in which the sacrifices of Israel were offered. The soul is represented by the inner court. There were the candlestick, the table of shewbread, and the altar of incense. Thus it is the soul which God enlightens by His Spirit and feeds with the Bread from heaven. And it is in the soul that true prayer is offered before the Lord. The

most holy place, or innermost court represents the new nature within the believer. It was there that the presence of God was manifested. And it is in the new nature that God dwells in the believer. That nature is definitely called in Scripture, the "divine nature" (I Pet. 1:4), and "Christ in you" (Col. 1-27).

Let us also remember that as the most holy place was in the heart of the Temple, so the spirit-the new nature-should be permitted to have the central place in the control of our lives. Let us "walk in the spirit and not fulfil the lusts of the flesh" (Gal. 5:16).

II. THE FURNISHING OF THE TEMPLE

In the furnishing of the Temple God suggests the things which He desires to characterize the lives of His children. The Ark was the center of all the temple service. This suggests that the whole life should be centered in God and lived as unto Him. In accordance with this the Scripture says, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Our whole life, whether the deeds of the body or the meditations of the soul, should be centered in

Upon the golden altar which stood before the holy of holies, incense was offered continually. God exhorts us, in harmony with this type, to "continue in prayer and watch in the same with thanksgiving" (Col. Our lives should be characterized by worship and intercession.

The holy place was constantly illuminated by the light of the golden candlestick. In like manner God "has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Therefore the believer should "walk in the light as He is in the light" (I Jno. 1:7), and he is exhorted to let his light "so shine before that they may see his good works and glorify the Father which is in heaven (Matt. 5:16). Our lives should reflect the light which God has given us through knowing Jesus Christ.

Upon the table of shewbread were kept loaves of bread. The supply was renewed daily. These were food for the priests. In keeping with this the believer has received food for his soul in the Lord Jesus Christ. He should daily feed upon Him as He is revealed in the Word, and he should permit God to use him in setting forth food for other hungry souls. It was to this end that Jesus said to Peter, "Feed My sheep" (Jno. 21:15-17). Our lives should be mark ed by faithful meditation in the Word of God and filled with testimony to the grace of God in Christ.

In the outer court stood the brazen

sea with its ten lavers. Here the priests came to cleanse themselves before entering upon the services of the Temple. This suggests the holiness which should distinguish the children of God. For this Christ gave Himself on behalf of the church. that He might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:26). And God points us to His promises both as the means whereby we may be holy and the reason why we should. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Our lives should be characterized by purity and holi-

With the barzen sea in the outer court stood the altar of sacrifice. The message of this altar to the believer is best expressed in the words of Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Our lives should be characterized by sacrificial service.

III. THE DEDICATION OF THE TEMPLE

In the dedication of the temple there are several things which we may note with spiritual profit.

The first of these is its definite. ness. For seven years the Temple had been in process of construction. The builders had come and gone, entering with impunity into the holy place and even into the most holy place. Even uncircumcised gentiles had assisted in the work of construction and had had access to the different parts of the Temple. But on the day of the dedication that was all ended. The priests bore the Ark into its resting place, and the glory of God filled the Temple upon their withdrawal. Henceforth this house was set aside for the service and worship of God. The priests alone might enter into the Temple, and into the most holy place none but the high priest might enter, and that but once a year. This dedication of the Temple was a definite act which was performed at a definite time. So God wants us to make a definite decision to yield ourselves unto Him. He wants us definitely to decide that these bodies of ours shall be given over wholly to His service. Rom. 6:13; Rom. 12:1.

The second thing which we note is the finality of the dedication. Dr. Scofield has pointed out in his article that when the priests bore the Ark into the holy place they drew out the staves, thus signifying that they did not intend again to carry the Ark thence. They had placed it in the holy place once for all. Thus when we yield ourselves to God for His Lesson 51

service it should be a final act. We should make no reservations and we should yield to Him with no thought of subsequently withdrawing from His service. I Cor. 6:19-20.

And finally we note the accept ableness of the dedication. The

glory of God filled the Temple (I Ki. 8:10-11). It is wonderful but true that when the believer yields his life to God it is acceptable to Him, for He says in appealing for this very decision, "Present your bodies a living sacrifice * * * acceptable unto God" (Rom. 12:1). And when the life

is yielded to Him and when it is lived in the attitude of yieldedness the glory of the Lord transforms it, for we read in the very next verse, "Be ye transformed by the renewing of your minds" (Rom. 12:2). Yes God accepts us and transforms us when we yield to Him.

Sunday, September 21, 1924

THE APOSTASY OF SOLOMON

I Kings, Chapters 9-11 Golden Text, I Peter 2:11

to maintain it at all costs.

The story of Solomon's apostasy should be a warning to us. It shows how easily a man who has known rich spiritual blessings, and whose life has been a testimony to others concerning the grace of God, can fall into sin and displease his Lord. Surely the heart of God must yearn for His children to live in close fellowship with Himself and to avoid the pitfalls of Satan, for He has given us many examples of the evil of wrong-doing and its sad con-sequences. He has clearly exemplified His displeasure with the backslider, and with his sin. On the other hand He has revealed in many of these same stories the blessing of a close walk with Himself and the marvellous love with which He has loved us and which continues for us even though backsliding has broken fellowship. As we study this lesson let us ask God to make the tragedy of Solomon's backsliding such an effective warning that it will help us to keep looking to Him to guard us from a similar experience.

This lesson may be divided for convenience in study into three parts. The first is a testimony to the rich blessing of a soul walking in fellowship with God. The second is a revelation of the character and cause of backsliding. And the third is an evidence of God's displeasure with sin in the lives of His children.

I. THE WONDER OF THE QUEEN

The great wonder of the Queen of Sheba is a testimony to the greatness of the blessing which God had be stowed upon Solomon. The record is that when she saw his wisdom, wealth and glory, and the magnificence of his kingdom there was no more spirit in her. She recognized, however, the source of all this blessing and gave God the glory.

And indeed the glory should be given to Him, for it was He Who had so richly blessed Solomon. When Solomon prayed for wisdom God granted his request. In addition to this he promised to give him riches and honor (I Ki. 3:12-13). The very presence of the Queen of Sheba was an evidence of the honor which Solomon had received, and her wonder is a testimony to the riches which he enjoyed. But God did not stop with these blessings. He personally appeared to Solomon on two different occasions, so that Solomon knew God as very few men have known Him. Surely when a man has such intimate fellowship with God as did Solomon he should value it and should seek

In like manner God has blessed His children. He has given to us His Son, Who He declares is "made unto us wisdom" (I Cor. 1:30), and in Whom "are hid all the treasures of wisdom and knowledge" (Col. 2:3). For riches He has "blessed us with all spiritual blessings in heavenly places in Christ Jesus" (Eph. 1-3), and has given us "all things richly to enjoy" (I Tim. 6:17). Surely these are the true riches. He has made us heirs with Christ and has declared that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:17-18). And though now "we walk by faith, not by sight" (II Cor. 5:7), yet God has "shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Let us treasure the privilege of fellowship with Him Who has so richly blessed us, and let us guard against those things which would grieve Him. Eph. 4:30.

There are two other typical suggestions in the visit of the Queen of Sheba, however, which it will be well to note. The first is this. When the Lord Jesus reigns in the glory of His kingdom people will come up to Jerusalem from all nations to worship the Lord there. The coming of the Queen of Sheba to hear of the wisdom and to see the glory of Solomon is typical of the honor which Jesus shall receive from all nations in the Kingdom (Zech. 14:16; Mic. 4:1-2). The other suggestion should fill our hearts with joy un-speakable. It is this. Now we hear of the Lord by the hearing of the ear. Our knowledge is limited. We now "see as through a glass, darkly," but when Christ comes again we shall see Him "face to face." Now we know "in part," but then we shall know "even as we are known" (I Cor. 13:12). O! what a day of wonder that will be! Surely we will say with the Queen of Sheba. "It is a true report that we heard, but behold the half was not told" (I Ki. 10:6-7).

II. THE WAYWARDNESS OF SOLOMON

What a somber contrast the picture of Solomon's waywardness presents to that of his glory. As we pass from the tenth to the eleventh chapters of First Kings it is as though we had suddenly been plunged from the brightness of the mid-day sunlight into the darkness of midnight. With all his spiritual and material

blessings Solomon was only a weak man and he displeased God by his sins. There are a number of things which for our own warning we should note concerning his sin.

In the first place Solomon's sin was a sin of disobedience to the plain teaching of God's Word. Not only had Solomon enjoyed a personal revelation of the will of God when He appeared to him twice, but he also had the Scriptures of Moses in which the will of God was plainly set forth. And he had the warnings of those Scriptures in addition to the warning which God gave in His personal talk with Solomon. But Solomon's sin is only an example of all the sins of God's children. We have God's Word, the Bible, to guide us, and all sin which we commit is a violation of that Word. If we would keep from sinning we must give heed to the Word. I Ki. 9:1-9; Psa. 19:11; Psa. 119:9.

The second thing which we note is that Solomon's sin was a sin of wrong occupation. His heart became occupied in his own pleasure—"He loved many strange women" (I Ki. 11:1). He married wives from among the gentile nations into which God had commanded that the children of Israel should not marry. He then became more occupied in pleasing his wives than in pleasing the Lord-"Then did Solomon build an high place for Chemosh, the abomination of Moab * * * and likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods" (I Ki. 11:4-9). All sin starts with wrong occupation. So if we would be victorious over sin we must be constantly occupied in the Lord. Many Scriptures teach that this is the pathway into victory over sin-to stay the mind on Christ. Isa. 26:3; Heb. 12:2-3; Col. 3:1-2; II Cor. 10:4-5.

Another thing which is clearly seen in Solomon's backsliding is the activity of the three enemies of the soul. The activity of the flesh—the old sinful nature—is seen in Solomon's love for strange women, his multiplicity of wives, and his hatred of Jeroboam (I Ki. 11:1-2; Gal. 5:19-21). The activity of the world is seen in the influence of the unbelieving wives of Solomon who turned his heart after other gods (I Ki. 11:4; Jas. 4:4). And the activity of the demons is seen in Solomon's worship of idols (I Ki. 11:5-8; I Cor. 10:20). These are the three enemies of our souls against which we wrestle and from which we need to be delivered by the grace and power of God.

III. THE WRATH OF GOD

God's anger with Solomon's sin is a testimony to His displeasure with all sin in the lives of His children and of His method in dealing with it. He chastened Solomon by permitting his adversaries to harass him (I Ki. 11:14, 23). So when we disobey God's Word and fail to submit ourselves to Him God permits the enemies of our souls to gain the advantage over us. What a horrible and loathsome experience that is! When the child of God has known the joy of fellowship with his Lord he cannot be happy under such agalling yoke of bondage. But when we cry to the Lord, repenting of our

sin, He gives victory over it. And Solomon was judged in having the kingdom wrested from him. While the division of the kingdom did not actually occur in Solomon's lifetime, it was a direct result of his sin. So the believer who lives in sin will lose his reward. He will be deprived of the privilege of reigning with Christ. Heb. 12:6-11; I Cor. 3:11-15; II Tim. 2:12.

It is noteworthy, however, that God did not utterly take His mercy from Solomon. He left one tribe for his son to reign over and He promised that though He would afflict the seed of David it should not be forever (I Ki. 11:34-36; I Ki. 11:39). It is significant that this

continuation of mercy was not due to any repentance on the part of Solomon. There is no record of this. Rather it was on account of the Word which had gone out in His promise to David (II Sam. 7:14-15). So, believer in the Lord Jesus, though God must chasten your sin He will not utterly take His mercy from you. Your soul is safe by His grace, though sin has marred and blighted the life. And remember this—the continuation of His mercy toward you is due not to your own merit or to any repentance which you may have manifested, but to His faithfulness to His own unbreakable and eternal promises. Jno. 6:37; Jno. 10:28-29; II Tim. 2:13.

Lesson 52

Sunday, September 28, 1924

THE DIVISION OF THE KINGDOM

I Kings, Chapters 12 16 Golden Text, Hebrews 3:12

The division of the kingdom of Israel shows the divisive power of sin. It is sin which has separated man from God and incurred His judgment. Sin separates the believer from his rightful fellowship with his heavenly Father. And when unity is broken between believers it is always some sin which has caused the division. In the actual division of Israel from Judah the power of sin to divide brethren and break their unity is seen. And in the idolatry of Israel and the punishment which followed is clearly exemplified the power of sin to separate God's people from their communion with Him. The same sad lesson is emphasized in the continual backsliding of the divided nation and its consequences. Let us study these three things with this thought uppermost in our minds.

I. THE DIVISION OF THE KINGDOM

While the division of the kingdom was a result of Solomon's sin, Reho boam also had a part in it. He was guilty of folly in his dealing with his people. It was his injustice in oppressing them which was the direct cause of the secession which occurred.

Rehoboam has his counterpart in the "progressives" in Christian church es today. The wisdom of the old men was too out-of-date for him. He wanted something new and up-todate. He therefore consulted the young men and took their advice in preference to that of the old men. So the modern theologians and leaders of religious work are not content to walk in the old paths of their fa-thers. They demand progress. The God of their fathers they label "a static God" and instead of wor-shipping Him they bow down at the shrine of Human Reason. The Bible they regard as an antiquated collection of fables and folk-lore and they substitute for it their own philosophies. The preaching of the Gospel they consider too old-fashioned to think about and immediately they forsake it for a program of "social forsake it for a program of "socia regeneration and world betterment." The result is division. Witness

the division which is everywhere growing more marked in the ranks of orthodox denominations. The situation is fast becoming intolerable, and the line of cleavage is always on the line of whether the denominations are to cling to the faith of the fathers and of the Bible of the fathers or whether they are to junk it for the maudlin moonshine of "Modernism." Modernism has been guilty of folly worse than that of Rehoboam and at its door must be laid the responsibility for the division of the churches. Rom. 16:17-18; Gal. 1:7-9.

Another modern condition at the root of which lies sin in one form or another is the far too common church quarrels. Perhaps the pride of someone is hurt because they do not feel that they are receiving the recognition they should when positions of honor are filed or committees appointed. Perhaps someone has gos-sipped. Perhaps there is jealousy or envy. Perhaps there are secret sins which have made someone irritable and hasty Perhaps someone rebels against the faithful preaching of the personal truths of the Word of God. Perhaps someone does not like the pastor or his wife. O! what a host of things might be named which cause church troubles and divide the brethren. But this fact must be recognized-wherever God's children are divided there is sin. It may be the sin of one or it may be the sin of another, or even of both, but there is sin somewhere. God's Spirit does not produce division between brethren except as He leads faithful believers to withdraw fellowship from one who is sinning. And in most instances it is to be feared that the Spirit of God does not even have that much to do with the matter. For the sake of the Lord Jesus Christ and for the good of His cause let us seek to avoid giving offense to the brethren in anything and let us endeavor to maintain "the unity of the Spirit in the bond of peace" but always without compromise on the truths of God's Word. Psa. 133:11; Eph. 4:1-3; I Cor. 1:10; I Cor. 3:3; Jas. 4:1.

II. THE IDOLATRY OF ISRAEL

After the division of the kingdom

Israel fell into gross idolatry. God had promised Jeroboam that if he would be obedient He would establish his kingdom over Israel. When Rehoboam would have warred against Jeroboam God restrained him. But in spite of this evidence of God's faithfulness Jeroboam turned the hearts of the people away from the Lord and caused them to worship two golden calves which he made. I Ki. 11:38; I Ki. 12:20-21; I Ki. 12:28-33.

Many believers today are guilty of the same sin. It is true they do not worship images made of gold and silver and precious stones. But in their inordinate love for these things they give them the place in their hearts and lives which belongs to God, and anything which is placed before God in the life of a man is an idol. Thus to many of God's children gold and silver and jewels become their idols. Others think more of outward dress than of the adorning which God wants, that of a godly life and of a humble and reverent spirit. To them dress is an idol. Others covet things which belong to their neighbors, and God says that the sin of "covetousness is idolatry" (Col. 3:5). Those who covet worship the thing which they covet and bow at the shrine of their own desire instead of before the God Who has said, "Thou shalt not covet." Others idolize wives, children, parents, property, pleasure, etc. Indeed what can we name which holds a place in human experience which does not become an idol to some? Do we recognize the terrible sinfulness of Israel's idolatry? Let us not judge them but judge ourselves rather lest we give something else the place in our lives which belongs to God and thus be guilty of the same sin. Rom. 2:22; I Jno. 5:21; I Cor. 10:14.

Idolatry always breaks fellowship with God. The man who worships an idol of whatever sort it may be chooses an idol instead of God. It is impossible for one to cherish his idols and at the same time to maintain fellowship with God. He is a jealous God and will not brook mixed allegiance. For this cause He pun-

ished Israel. First He sent a prophet who prophesied against Jero-boam and his family. At his word the idol altar was rent and the ashes poured out. When Jeroboam stretched forth his hand commanding that the prophet be seized; his hand withered and became paralyzed. It was restored, however, at the prayer of the prophet. These were only signs of the desolation which was to follow their idolatry. It is significant also that the prophet who had pronounced judgment upon Jeroboam's idolatry was himself judged for disobeying the Word of the Lord. God had commanded that he eat no bread in the place. He disobeyed God and died, for God says, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Sam. 15:23). The judgment of God fell upon the prophet as well as upon those against whom he prophesied. I Ki. 13.

Let us be warned by this, for our idolatries will most certainly break fellowship with God. It is impossible for a man at the same time to fellowship with the demons, with the world, or with his own sinful flesh and to hold sweet communion with God (I Cor. 10:21). No sooner does sin gain control of the soul of God's child than that soul dies. This does not mean that it loses its salvation for it is secure forever by God's grace. But it does mean that fellowship is broken between that soul and God. That is the meaning of and God. Inat is the meaning of "death" in the Scripture. It always involves a division or separation. Physical death is the separation of the soul from the body. The death of the unbeliever "in trespasses and it is the separation of the soul from the body. from any intercourse with God by sin. The "second death" is the separation of that soul from God for eternity under His judgment for sin. And the "death" of the healestiden believed "death" of the backslidden believer is the separation of his soul from its rightful fellowship with God, though he is still His child. This is the penalty of sin in the life of the believer. Rom. 7:9-13.

III. THE BACKSLIDING OF THE NATIONS

From this time on both Israel and Judah went from bad to worse. As we continue our study of future lessons we shall trace their downward course and see its end, so we will not take time to consider it here. We need to note, however, that even in this first part of the history of the divided kingdom the downward tendency was plainly apparent. with the exception of Asa each king "walked in the sins of his fathers" (I Ki. 15: 3, 26, 34; I Ki. 16:7, 13, 19, 26). Of Omri God says, "He wrought evil in the eyes of the Lord and did worse than all that were before him" (I Ki. 16:25). Of Ahab He says, "Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (I Ki. 16:33). Surely this downward movement must have a tragic end, and that it did we shall see later.

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Which emphasize our main purpose in publishing "Grace and Truth," namely, the teaching of the Word of God. They arrived the same day and on the same delivery of mail.

One was from an earnest Christian in this country, and reads as follows:

"I am sending a draft for to be used in any department of your work where it is most needed. I am sending this little gift especially in appreciation of the June number of "Grace and Truth" which I have just finished reading. In these days of much controversial writing, it seems to me that you are giving us just what we most need to keep us walking, working, and believing. Permit me also to say that you are living up to the title of your magazine. With all your standing for the truth you are not forgetting the element of grace, and it is the combination of the two that is, to my mind, making your testimony so convincing. It is a high privilege to have any small part in your work."

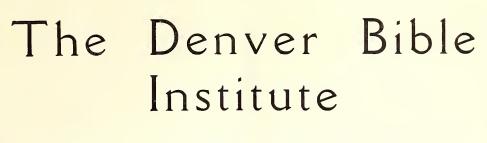
The other letter was from a faithful missionary in far-off China. reads, in part, as follows:

"Some good friend in America sent your May number of 'Grace and Truth' to us and that explains why I am writing you. Needless to say I enjoyed that one number very much, in fact, I never enjoyed a periodical half as much before It is all 'meat' and yet its truths are so easily grasped."

All praise is due to the One Whose abundant grace has made possible the sending forth of this testimony. But since God is so manifestly pouring out His blessing upon this messenger of truth, it behooves every "Grace and Truth" subscriber to seek to extend the circulation. Be persistent in your efforts to lead others to subscribe, and, as God permits, send it forth through gift subscriptions. If such blessing is being brought to souls through the testimony as the above letters indicate, then the most earnest endeavors are well worth while.

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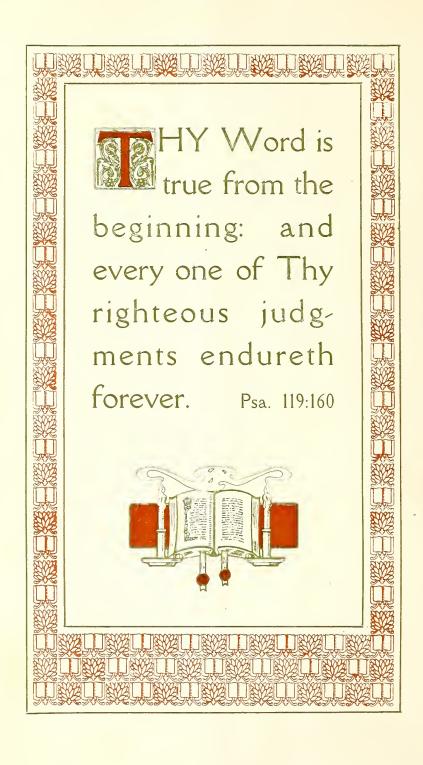
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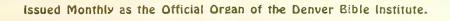
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Clifton L. Fowler. Editor

D. B. I. NUMBER

SEPT. '24

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"GRACE AND TRUTH"

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THE DENVER BIBLE INSTITUTE

The Bible Training Center of the Rocky Mountain Region

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Doctrinal Statement
of the
Denver Bible Institute
and of
"Grace and Truth"

We believe:

- 1. In the triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.
- In the verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.
- 3. In the personality of Satan. Job 1:6-7.
- 4. In the depravity and lost condition of all men by nature. Rom. 3:19.
- 5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
- 6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
- 7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
- 8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
- 9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
- 10. In the eternal security of all believers. Jno. 10:28-29.
- 11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
- 12. In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
- 13. That all believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.
- 14 That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
- 15 In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

Faith

F all the lessons which we as Christians are slow to learn, the one which we learn the slowest is the lesson of trusting God in the dark. We know that the inspired Word of God doth declare that "without faith it is impossible to please Him," and we know that the same infallible Book in another place avers that "my God shall supply all your need according to His riches in glory by Christ Jesus." And yet we ofttimes hesitate to trust.

God called D. B. I. into being to operate along the old-fashioned faith lines. As we recognize this fact, we do not wish to be understood to suggest an aspersion upon other Christian activities

which are not operated along the same lines. God led D. B. I. into its present methods. That does not carry the implication that there are no other methods which are pleasing to Him. We have no criticism to offer concerning many of the methods employed by other institutions, but we are grateful to God that He has bidden us to go forth in His service with simple and humble dependence on Him to meet our many needs from day to day. He has never failed us, and this issue of "Grace and Truth" is an eloquent testimony to the marvelous and unfailing faithfulness of God in supporting and providing for the School through the first ten years of its career.

As the pressing needs of the immediate future rear themselves about us like the mountains about Jerusalem, we would faint in despair except for the mighty promises of God. Perhaps the greatest of these needs is money to purchase our own dormitories, thus freeing us from the horrid rent-yoke which is so galling upon us at the present time, and also increasing our capacity to meet the phenomenal student-body increase with which God has blessed the work.

Our confidence is in Him. "Brethren, pray for us."

A Friend

THERE is an old saying to the effect that "a man becomes what his friends make him." This is particularly true of institutions. Institutions are

THAT man of God whose ministry of the Word through the printed page and in Bible conferences has brought rich and lasting blessings to multitudes of souls not only in our own country but in lands afar, Dr. W. Leon Tucker, was so stirred by the evidences of Divine grace shown toward the work of the Denver Bible Institute, as he visited the school recently, that he immediately suggested a special issue which would permit others to know more fully of these things. The D. B. I. Number is the fruit of that suggestion. May the One Whom we serve use it in ways which will please Him.

made by their friends. Faithful friends will, by their very faithfulness and loyalty make a strong institution. One of God's distinguishing blessings upon D. B. I. has been its heaven-given host of friends, whose fidelity and steadfastness have been unflagging, even in the face of the scorn and cavils of Satanically aroused enemies.

Among these friends there is one whose faithfulness to D. B. I. is of such high order as to demand special mention. We refer to Rev. Richard S. Beal, Pastor of the First Baptist Church of Tucson Arizona. His has been a loyalty which has weathered many a storm, survived countless attacks of the adversary, and come off

more than conqueror through Him that loved us.

Brother Beal's church has shown more real spiritual vigor than any church its size in all the vast empire of the great southwest. From this remarkable church has gone forth a small army of young ministers, missionaries, colporteurs and mission workers. These have received their training in such schools as the Moody Bible Institute, the Los Angeles Bible Institute, and the Denver Bible Institute. The number of students which this church has sent to D. B. I. alone in the past seven years is twenty-five. Among these were L. J. Fowler, who is now Business Manager of "Grace and Truth"; J. T. Goodman, who was Publication Director of the magazine; Jesse Roy Jones, who is now the Director of Music of the Institute; Wm. Avery McClure, who for four and a half years was Secretary to the Dean; Miss Eulalia Carson, who is now Instructor in Spanish; and Nelson J. Gerhart, who is House-manager of the School. The importance of the responsibilities carried by these young people indicates the high type men and women which have been sent to D. B. I. by this faithful pastor and the church which stands back of him with such unfailing fidelity.

We rejoice that the D. B. I. Number of "Grace and Truth" makes it so appropriate to speak this word of unfeigned gratitude to God for the friendship of Pastor Beal and his unusual flock.



LOOKOUT MOUNTAIN, WITH A VIEW OF LARIAT TRAIL, where many of the student body outings have been held. Photo by courtesy of Denver Tourist Bureau

J. T. Goodman

MR. J. THEODORE GOODMAN, who from the beginning of "Grace and Truth" has been Publication Director of the magazine, has withdrawn from active participation in the work in order to secure rest and change before proceeding to China. where he expects to spend his life in service for the Lord Jesus.

Brother Goodman, who is affectionately known among the D. B. I. workers as "Ted," performed the duties of his office with great Christian faithfulness and technical efficiency. When the work would get behind, as so frequently is the case in a printing plant where the equipment is so painfully inadequate as it is in the Institute Publishing Company plant, Brother Goodman manifested a spirit of loyalty, steadfastness to responsibility, and patience which is most rare in these days of slip-shod methods and low standards.

We greatly regret his going from us, but rejoice that God has called him to the blessed task of proclaiming the Gospel of Jesus and His love to the needy souls of China. He won our love while he was in our midst; he shall have our abiding interest and prayers as he proceeds to the field of God's choice for his life-work.

Workers For God

TWO of the outstanding men who are loyal workers for God today are Dr. W. B. Riley of the United States, and Dr. R. A. Torrey, also of the U. S. A. In so speaking we are faithful to the facts.

These men have been so mightily used of God as to challenge localization to either a city or a state. They are national figures because of their unflinching stand for thruth in an hour of almost unparalleled apostasy.

God has recently thrown these two men into a comradeship of service, which although fraught with sorrow, has touched the hearts of the thousands of Bible lovers throughout America.

It came about in this wise.

Dr. Torrey, who for years has been Dean of the Bible Institute of Los Angeles and Pastor of the Church of the Open Door, resigned from these two positions in order that he might respond to a call to the evangelistic field which God has for years been laying on his heart.

Dr. Riley some months ago suffered an automobile accident which brought on a complete nervous collabse

resulting in a prolonged withdrawal from service. Dr. Riley's illness left his great church, the First Baptist Church of Minneapolis, and his school, The Northwestern Bible Institute, without the guiding hand of their leader. In this hour of need the sorsowing church and school sent an S. O. S. to Dr. Torrey whose resignation had freed him from his former responsibilities in Los Angeles.

The result is that while Dr. Riley is slowly retuining, by the grace of God, from the very brink of the grave, Dr. Torrey is holding forth in the old First Church and superintending the Bible Institute in Minneapolis.

When we contemplate the blessings which God has already wrought through the testimonies of these two men we can but pray that He shall raise Dr. Riley up for many more years of activity in contending earnestly for the fundamentals of the faith, and shall in due time, when this beautiful service of love for the Minneapolis brethren has been finished, send Dr. Torrey forth on the task for which his heart yearns—evangelist-at-large to the earth.

The Rileys and Torreys are few and far between. The loss of either one of them would be a blow to truth in this hour when Modernism's ravages are everywhere manifest. May God in mercy divine spare these mighty men for many years of service for Him.

The Law Established

IN Romans 3:31 is an almost incredible statement. It is this:

"Do we then make void the law through faith? God forbid; yea, we establish the law."

SEPTEMBER 1924

This statement appears as the conclusion in an extended argument. It has been shown that the law convicts men of sin and shuts them up in guilt before God. The positive declaration has been made that men cannot be justified (declared righteous) by the works of the law. On the contrary, men are shown to be declared righteous with God's own righteousness simply through faith in Christ without the deeds of the law. The mind naturally jumps to the conclusion that by faith we have nullified the law. But God has the last word in the matter. He says, "Through faith we establish the law." The thoughtful man at once asks the question, "How?" Prayerful and careful reading of the chapter answers the question.

The first fact which impresses us is that through faith we establish the character of the law. The twenty-first verse tells us that the righteousness of God is witnessed by the law. This reveals its per-It discloses a perfect righteousness for it testifies to the righteousness of God. Men have too lightly esteemed the law. They have boasted that they have kept it. They would shrink from saying that they fulfilled the righteousness of God, but in saying that they keep the law that is exactly what they have claimed. But as we come to Christ by faith, receiving Him as our Saviour, we establish the holy and perfect character of the law. In that act we confess that it holds up a standard which is too high for us to attain. We confess that we cannot keep the righteousness of the law—it is too great for us. We confess that if we are to stand justified and accepted before God it must be in the merits of Another Who is perfect. Through faith in Christ as our Saviour we establish the perfect character of the law, for we confess that "the law is holy and the commandment holy and just and good" (Rom. 7:12).

The second fact which we discover is that through faith we establish the work of the law. We read in the nineteenth verse, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." We have already seen how the very perfection of the law strikes conviction of sin and imperfection into the heart of the beholder, but this is not the end of the matter. The purpose for which this is done is clearly stated in another passage. Galatians 3:24 says: Wherefore the law was our schoolmaster to bring us unto Christ * * * ." This it does by showing us our need of a Saviour.

But there is also a positive testimony to Christ in the law. It not only testifies to the right-eousness of God, but also to the fact that "The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). As we

study the law we find that it abounds in offerings. Each of these offerings pictures the fact that sinners may be accepted before God in the merits of another. Each of them points to "The Lamb of God Which taketh away the sin of the world" (John 1:29). So as we come to the Lord Jesus in faith we establish the work of the law. In that act we confess ourselves sinners. We confess that we need a substitute Who will bear its penalty for us. We confess that Jesus is the Saviour we need. Thus we confess that "the law was our schoolmaster to bring us unto Christ."

The third fact magnifies the grace of God for through faith we actually establish the righteousness of the law. As we have seen, the righteousness to which the law testifies is the righteousness of God, and in verse twenty-two we read, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe for there is no difference." Amazing grace! What the law could not do for us, God did. The law witnessed to a perfect righteousness which it could not possibly give us, and thus it drove us to despair. But the grace of God through faith in Christ gives us the perfect righteousness to which the law witnesses. Thank God, we have found that "Christ is the end (the fulfilment) of the law for righteousness to everyone that believeth" (Rom. 10:4).

But what is the conclusion of the matter? "Shall we sin because we are not under the law but under grace? God forbid!" (Rom. 6:15). On the contrary the express purpose of the grace which fulfills the law on our behalf is "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit" (Rom. 8:4). Let us thank God that through faith He has established the righteousness of the law in our standing and then let let us ask Him to manifest it in our lives.

—Н. А. W.



MR. W. R. GORSAGE, D B. I. '24 Superintendent of Men, Director of Evangelism, Instructor in Personal Workers' Training,



MRS. W. R. GORSAGE, D. B. I. '23 "Grace and Truth" Stenographer and Office Secretary, Director of Distribution Department, Institute Publishing Company.

How Shall I Choose My Place of Training?

by L. J. FOWLER

HEN a young man or young woman sees that God is definitely appealing for the life for service and is led to present the body "a living sacrifice, holy, acceptable unto God," there often follows a time of great perplexity. The old associations were marked by the rebellious spirit, and to step forth into a life of yield-edness to God for His service seems almost like entering a new world. If the soul has caught a glimpse of the unprecedented need today for laborers in the whitened harvest fields and has responded with

definiteness to Rom. 12:1-2, then full-time service has been recognized as the only thing which can logically follow. But before one can enter into service for our blessed Lord there must be training. Preparation before service is always God's order. It may not be the preparation which is recognized by the scholastic authorities of the time, indeed, God's preparation in some cases seems to have been designed for the purpose of undoing all that has gone before, but it will be the preparation which will truly fit the servant for the task to which he has been called. For Moses, it was the back side of the desert before the leadership of Israel; for Elisha, the tutelage of Elijah before the position of prophet; for the twelve disciples, it was daily instruction from the Son of Man before "The Acts of the Apostles"; for Paul it was three years in Arabia and Damascus before his ministry to the Church. God has always pre-

pared His servants before He has sent them forth as ambassadors. The question, therefore, which comes to the mind of the yielded Christian is, "What is God's preparation for me in this age?" or, "How shall I choose my place of training?"

THE first word in answer to this question must be that I should choose my place of training by discovering what is God's special will for my life in this matter. Young men and young women whom God has led to give their lives for Christian service are far afield when they seek to select a place for preparation by a reliance on their own judgment. Solomon, uttering the wisdom of God, said:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all

thy ways acknowledge Him and He shall direct thy paths."

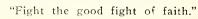
The passage, as applied to the problem under consideration, makes clear that the question is not, "Where does my native intelligence lead me for training and for service?" but, "Where does God want my life?" The goal of our existence in this world is to be in His "paths," to be rendering the particular "good works which God hath before ordained." A definite purpose to turn from one's own life of self-will and self-planning to a life of Divine-

will and Divine planning, is really what the yielded life is. Hence, it is axiomatic to say that for the yielded Christian the problem of choosing a place of training is simply the problem of finding God's place of training for the individual soul.

T is true, however, that many a Christian, young in the things of God, feels confused at the thought of discovering the will of God in a specific case. It may be of help, therefore, in dispelling perplexity to recognize that Divine guidance in this, as in every case, follows along the line of the teaching of God's Word, and to see that principle operative. God's will for the individual is never contrary to His revealed will. This case is not an exception, and the guide-posts which He has given are exceedingly definite. Although observable throughout the Scriptures, they are set forth with special clarity in Paul's letters to Timothy. Timothy, Paul's son in the Faith

and his fellowlaborer in the Gospel, is on the thresh-hold of a great ministry. The conditions which he faces of open antagonism from the world and apostasy within the church require that he should have special instructions. These instructions being given by the Holy Spirit through the Apostle Paul, God's special messenger to this age, they are full of meaning for the young man or young woman who has been drawn by cords of love to go forth into service. In these epistles are to be found four passages, corroborated by many others, which point the soul of the yielded Christian to God's place of training.

The guide-post which is logically the first for us to consider is I Tim. 6:12:





MR. L J. FOWLER, D. B. I. '23 Instructor in English and Topical, Business Manager of "Grace and Truth."

The teaching of this passage, as

related to the question which

we face, may be stated thus:

The place of training will be a

place where a rightly interpret-

ed Bible is made the prime re-

quisite for Christian service.

The very character of the task

demands that the student shall

acquire a thorough knowledge

of the Book. He is called to

unravel the spiritual tangles of

souls. Paul makes it clear to Timothy that he will be equip-

ped for his ministry only a she

comes to know the Word.

God's will for training for serv-

place to which He will lead one

who has given the life to Him

for definite service will not be

a school where the main part

of the course is secular and a

"course in Bible" is crowded in

three times a week in order to

ice has not changed.

Recognizing that the word "faith" as used in these epistles means the whole field of Christian doctrine as set forth in the Scriptures, there is only one conclusion to be drawn from such a passage as this: The place of training for service will be a place where faith in the truths of God's Book will be established. How could one "Fight the good fight of faith" if his training had led him to deny the "faith"? There can be no successful warfare against the hosts of evil unless there is confidence in the thing for which one is contend-This, therefore, is inescapable, that training which in any way tears down the faith of the soul in the Scriptures is not God's training.

An earnest young man after attending a certain Bible school for one year decided that instead of completing his course he would return to college. In due time he received his diplo-

ma, and then entered a seminary of good scholarship, but of modernistic tendencies. He is now on his way to a mission field to work under a board which is willing to send forth both liberals and conservatives. A short conversation with him revealed that while his home and Bible school training had given him a desire to believe the Holy Scriptures, his faith was wavering. He had embraced theistic evolution and the old-time fervor in proclaiming the

Gospel had waned. Although it is possible that the Lord might have led this young man to further training after his Bible school course had been completed and his faith had been firmly established in the Word, there can be no doubt whatever that the decision at which he arrived which resulted in his exposure to the lies of the enemy at a time when he was not sufficiently equipped to meet them was contrary to God's plan for his life. He goes forth not to "Fight the good fight of faith," but to teach the heathen English and to encourage them in industrial enterprises.

A second guide-post in these epistles gives further light on the subject of training. It is the familiar exhortation in II Tim. 2:15:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."



MRS H. A. WILSON, D. B. I. '18 Librarian and Bookkeeper.

excuse the faculty for calling it "Christian Education"; rather, it will be a school where the Word of God is placed in the foreground and where every other subject is only incidental—a means whereby the student may more perfectly grasp the truth and more effectively impart it to others.

Furthermore, the place of training, if it meets God's standards, will be a place where that Word which is given the preeminence in the course, is rightly divided, or rightly interpreted. The Right

Division Principle of Bible study, which is set forth in the above passage, permeates every other principle. In one sense it covers the entire field of Biblical interpretation. If the soul is looking to God for guidance then it is certain that he will be led to a place where he will be given the keys which will unlock the Scripture and permit him to rightly interpret its message. The Christian worker today must not only be able to fight against Modernism, but also able to expose Pentecostalism in its various forms; not only able to successfully oppose those who deny the Gospel, but also able to reveal the fallacies of the teaching of those who pervert it. Hence, the school to which God will lead a soul for training in this age will be a school where a rightly interpreted Word is given the foremost place.



MRS. L. J. FOWLER, Dining Room Matron.

Continued on page 352

The Story of D.B.I.

by H. A. WILSON

T was in the summer of 1915 that I first met Dean Fowler and learned of the Denver Bible Institute. A friend had been attending an evening Bible class taught by Dean Fowler and had spoken in glowing terms of the teaching which he re-

ceived there and had urged me to attend some of the classes with him. One evening I consented and accompanied him to a little store building in north Denver in the windows of which appeared the sign, "The Denver Bible Institute."

We were early and the doors were not yet open, so we waited outside. Presently a young man, who appeared to be about twenty-four years old but who I afterwards learned was actually thirty-three, walked briskly up and greeted us pleasantly. My friend and others who had gathered in the meantime greeted him as "Brother Fowler." "This, then, is Dean Fowler's son," I thought, for from my friend's conversation I had mentally pictured Dean Fowler as an aged gentleman with snow-white whiskers. I did not think any man could know as much about the

Bible as, from my friend's description Dean Fowler appeared to know, without having spent at least thirty or forty years in study. Imagine my surprised awakening when, after we had entered the building and were seated comfortably in an office in the rear, this young man said, "Well, boys, perhaps you have some questions which may become the basis for our study this evening." I then realized that this was the Dean!

One of the fellows asked, "Who were the spirits in prison mentioned in I Peter 3:19?" Dean Fowler responded, "Let us see what God's Word says about it. There are a great many different opinions on the subject, and one man's opinion is just as good as another; all alike, are worthless. If, however, we can find in the pages of the Bible an explanation of this matter it will satisfy our souls, for God is the Author of the Book. It does not matter what I think about this, or what any other man thinks about it,

F your delight is the grace of God, then this record of His dealing with D. B. I. will be of measureless blessing to your soul, and you will be led to say, with Paul, "The grace of God was exceeding abundant."

but it does matter what God thinks about it." He then went literally from Genesis to Jude proving conclusively that the spirits in prison were angels who fell in the days of Noah.

That experience made a profound impression upon me. I

had many times gone to ministers with my questions only to have them tell me their opinions and ignore the Word of God. Now for the first time I found that God's Word afforded a clear and satisfactory solution for the problems and questions of my soul.

The impression which I received in that initial contact with the Institute and its founder has been deepened in the years since then. I have come to realize that in my first visit to the Denver Bible Institute I came in touch with the secret of its success, and the foundation of its existence. If I were asked to state simply what has made D. B. I. what it is I would reply, "From the human standpoint, it is implicit confidence in the Word of God accompanied by eager desire that God through its pages shall dominate the lives of all concerned; and from the Divine

side, it is God's faithfulness to His Word manifested in answer to the prayers of His people."

Rev. H. A. WILSON, D. B. I. '18 Treasurer of the Board of Directors, Instructor in Dispensations, Missions, Homileties, Greek, and Modern Religions, Assistant Editor of "Grace and Truth."

N the fall of 1904 Mr. Fowler, then a young man, was in charge of a mission in Denver conducted under the auspices of one of the great evangelical denominations. He preached a dozen sermons on "The Second Coming of Christ." He had not attended any of the seminaries, or training schools of his denomination, but he had gone directly to the Word of God for his theology. He fully believed that the Bible was God's Word and that when God said Christ was coming again He meant just what He said. He also believed that inasmuch as God had so clearly and repeatedly talked about the second coming of Christ in the Bible, His servant should talk about it too. In addition to this he preached other minor points of doctrine which he found in the Bible but which were regarded with disfavor by his denomination.

As a result, this young preacher found himself called before the ecclesiastical tribunal to answer to the charge of heresy. He explained to the council that he had taught the things he had, because he believed the Bible taught them, and that the Bible was God's Word. The council desired to save this young man for the cause, but felt that they could not tolerate his heretical teaching, so a committee was appointed to instruct the young brother in the ways of rectitude and truth. To him this meant that a committee had been appointed with the definite responsibility imposed upon them of seeing that he ceased to believe his Bible.

Mr. Fowler was unwilling to submit himself to this, feeling that it was better to obey God than With heavy heart he went to a pastor of another denomination for help and encouragement. He went to this man because he knew that he believed in the truths for teaching of which he himself had been accused of heresy. After conference these two Christian workers kneeled before God in In their conversation they had discussed the precious truths of God's Word and the need of more Christian workers who believed and taught the Bible as the Word of God. Now the burden of their prayers was for the great spiritual needs in the western states, particularly for these of the city of Denver. In that hour of conviction it was born in the soul of the younger man that God would have him to establish in Denver training school and

evangelistic center in which the Word of God would be taught in its purity.

Thus the Denver Bible Institute was conceived in prayer and dedicated to the unalterable conviction that the Bible is the faithful Word of God and worthy of a devotion to its teachings so full that it will not compromise even in the face of persecution and suffering.

THE Institute was not actually started until ten years later. In the meantime Mr. Fowler devoted himself to study and to the teaching and preaching of the Word of God with much blessing upon his labor. In the fall of 1914 Mr. and Mrs. Fowler rented a dwelling house and store building in north Denver and opened the Denver Bible Institute. The dwelling house was used for dormitory and the store building was the schoolroom and office. Two young women completed the year's work in the classes.

Even in those beginning days the dominant pow-

er of implicit faith in the Word of God and in the God of the Word was manifest. When the school was opened there was no money in sight to support the work, even for one week. But Mr. and Mrs. Fowler believed the promise of Phil. 4:19, "My God shall supply all your need according to His riches in glory by Christ Jesus." This promise was the financial foundation of the work. Another scripture whose teaching was used in determining its policies was Rom. 13:8: "Owe no man anything, but to love one another." Upon the basis of these Scriptures it was decided that God could be depended upon to supply every need for the work of the Institute and

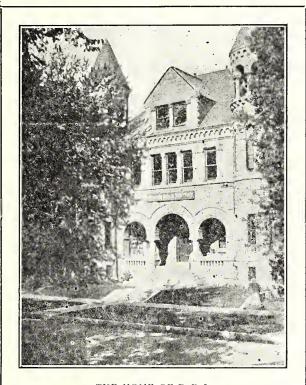
debt was seen to be displeasing to Him.

From that time to this with but one real exception, during a period of adjustment, this has been the financial policy of the school. The needs of the Institute and its workers are carried to God in prayer daily, and the business is done strictly on a cash basis. During the last few years the expenses of D. B. I. have run into the thousands of dollars, but today, after ten years of faithful ministering of the Word, the school stands absolutely free from debt.

Let no one misunderstand,—it was not the faith of the workers, but the faithfulness of God which produced this happy result. God first gave His workers faith sufficient to enable them to step out upon His promises, trusting Him to supply all need, and thus to give Him an opportunity

to show His power. Then He manifested His faithfulness in providing for the needs. Many times the faith of the workers has wavered, but never the faithfulness of God.

We must not forget, however, that God uses His children to supply the needs. Any story of D. B. I. would be incomplete if some mention were not made of the wonderful spirit of self-sacrifice which many of His people have manifested in standing by the work. One very clear example is found in the first days. A godly widow with four children—young people—learned of the establishment of the Institute, and of the work which it was to do. She also knew that the work was entirely dependent upon God's provision for the needs. This woman and the children became greatly burdened in prayer to have a part in the work, and though it meant sacrifice and privation such as no one knows save the Lord Who led to this action, this widow and her children under-



THE HOME OF D. B. I.

This building was supplied by God, in answer to prayer, in the fall of 1919. It serves as the administration and instruction building of the school.

took to pay the rent on the Institute building. Not only so, but within the next few years the mother permitted three of her children to attend the classes of the Denver Bible Institute and to prepare for Christian service. It is impossible to estimate the blessing which has come to the school and to the workers again and again through just such sacrificial giving on the part of those whom God raised up to support the work.

DURING the first year Dean Fowler started a Bible class which has proved a great help. It began with a handful of people who met in the classroom in North Denver each Sunday afternoon. It was not long before people began to realize the value of the teaching and the interest and attendance increased by leaps and bounds. By the end of the second year the room available was entirely too small to accommodate the class and it was necessary to seek another location. The class subsequently met in the Twenty-third Avenue Presbyterian Church and in the People's Tabernacle in Denver and later in Bible Hall. Now it meets in the commodious auditorium of the Denver Bible Institute, but even that is, at times, taxed to its utmost capacity. God has greatly used this class in the work of the school. It has been one of the chief instruments in supplying financial assistance, and it has been a veritable recruiting center from which new students have come into the classes.

The same growth has characterized all departments of the work.

During the second year it was necessary to rent another dwelling house for dormitory purposes. The next summer the school moved to a large dwelling in east Denver. This provided dormitory accommodation, while a barn in the rear of the premises was fitted up for classrooms. After two years in this place it became evident that again the school

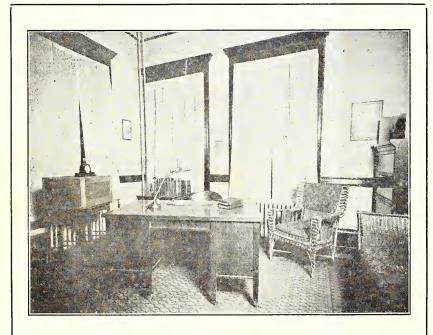
had outgrown its quarters, and prayer was offered that God would provide a large building in which the school could be permanently located. His answer was very prompt and in 1919 a group of Christian business men purchased the present administration building and organized a board to hold it for the work and use of the school. It has been necessary since then to lease large dwelling houses for dormitories, and the friends of the school are earnestly praying that God will provide permanent dormitory buildings. This we fully expect that He will do.

The classes of the school have also grown remarkably. The enrollment in the day classes has grown to fifty, and the indications are clear that the present year will see a considerable increase. Night classes were started in the second year of the work, and they have grown into an organized night school with an enrollment of seventy.

The workers group has greatly increased. During the first year Dean and Mrs. Fowler were the only workers. Now fourteen are giving their full time to the work. In addition to this a large number of students are employed in various departments. In this connection a most important step was taken last It was recognized that in order for the permanent unification of the work we must have workers who have the same scriptural ideals and stand-And it was further seen that this was impossible without equivalent training. The workers were, therefore, led to the unanimous decision that no one would be received into the workers' group save those who were graduates of the Denver Bible The necessity of this will be clear when one understands the organization of the school. work is carried on by men and women who have a clear conviction that God has led them to give their lives to the work of the Denver Bible Institute as a All alike have entered into the work with life work.

no thought of remuneration. The school endeavors to give each worker a check for \$2.00 each week. This is not always possible, being entirely dependent upon the amount of the offerings which God sends in. So, to every practical intent and purpose, all the workers are working without salary and are living each day looking to God to supply the The sweet fellowship among need. the workers produced by this method of living, and the many wonderful and happy blessings in seeing God provide for the needs cannot possibly be described, and none can appreciate what this really means to the work unless he has the privilege of being among the workers.

The printing department has meant much to the school. In the second year God made provision which enabled Dean Fowler to secure a small Gordon Press. This press made possible the publication of advertising matter, and gospel tracts. Since then a larger press has been added to the equipment, and within



THE OFFICE OF DEAN FOWLER a place where eternal blessings have come into many lives.

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the last year, a linotype machine has also been provided. Other pieces of machinery have been added from time to time and thus all the printing of the school is done by students working within the walls of its own The printing department building. is not owned by the school, but by the Institute Publishing Company. However, this company was organized for the definite purpose of providing the needed printing for the school, and every part of its work in some way contributes to the Institute work, so that practically the printing department is a vital part of the work.

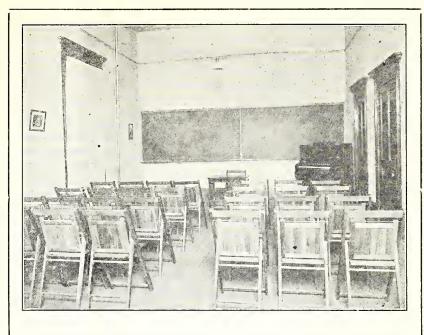
In November of 1922, publication of the Bible study magazine, "Grace and Truth," was begun. This magazine has already gained a considerable circulation, and goes to almost every state in the Union and to many foreign countries. It is the official organ of the Denver Bible Institute and has been greatly used of God to awaken interest in the school, as well as providing a medium

whereby the testimony may be extended to those who are not privileged to attend the classes. The editorial staff of the magazine is composed, with but one exception, of the workers in the Institute.

Even before the Institute was founded Dean Fowler had been greatly blessed in evangelistic and Bible Conference work, and from the very first his services have been much in demand. Practically every period in which he can possibly be spared from the work is occupied in this ministry and the calls have become so numerous that it is impossible for him to fill all of them. God has greatly blessed this ministry of Dean Fowler's in raising up prayer helpers and in interesting students in the D. B. I. course of study.

Much more might be said about the growth and blessing of the work, but time and space fail us. is impossible for us to go further into detail. must simply mention that several gospel missions are conducted by the students; street, shop and hospital meetings are part of the regular activity of the school; a gospel truck in charge of two graduates is constantly carrying the gospel to neglected districts throughout the state of Colorado; Bible Conferences and evangelisic campaigns are conducted each year by the workers of the school, and as rapidly as God makes possible all of these activities are being enlarged and extended. And we must not fail to mention that already twenty-six young people have graduated from the Denver Bible Institute and are engaged in aggressive and effective testimony for the truths of God's Word. In addition to this, many who have not been able to finish their course are doing excellent work as missionaries and pastors.

BUT a word must be said about the unsparing devotion to the Lord and to His work of the founder and his wife. It has been my privilege to be in per-



A CLASSROOM IN D B. I. in which several of the smaller groups meet for instruction.

sonal touch with Dean and Mrs. Fowler through all but the first year of the Institute. I cannot possibly express the blessing which their lives have been to me. As a student, I received encouragement again and again from their faithfulness in doctrine and in life to the Word of God. Their loyalty inspired in my soul a desire to be loyal to my Lord. Their faithful and yet loving dealing with my spiritual needs was an unspeakable blessing. And I cannot tell of the sacrificial material help which they many times gave me and which at times was the only thing which made possible my continuing in training for the service of the Lord.

I know, as perhaps no other person living knows, of the sacrifices which these two servants of the Lord have willingly and gladly made that the work might continue and that students might continue in the work. I know intimate details of the privations which they have endured and of the burdens which they have borne with a uniform and radiant cheerfulness which at times has made it appear to the outsider that there were no privations, no burdens, no sufferings. And yet I realize that I do not know the half, for these dear people do not advertise these things. Out of respect to them I will not attempt to go into the details of these matters, but I do feel that for the glory of God men should know that the Denver Bible Institute has not lived and prospered without continual sacrifice and travail of soul on the part of those whom God raised up to establish it. Only God could have given His children sufficient strength to enable them willingly and happily to make such sacrifices and to bear such burdens.

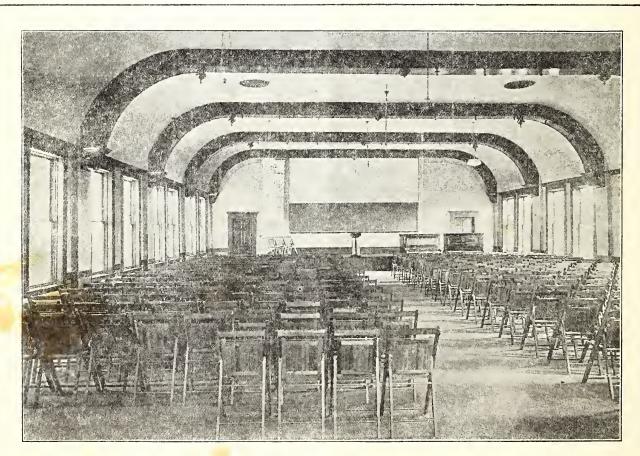
I know, too, that the sacrifices of comforts and of material things have not been the hardest to endure. Perhaps nothing has been more of a trial than the unfaithfulness and unfriendliness of many who, from sympathy with the truths for which the

school stands, should have been its warmest supporters. An example of the difficulties and discouragements which were met at every step of the way may be seen in an incident which occurred in the first years of the work. At that time Dean Fowler felt keenly the need of human sympathy and encouragement. He went to a pastor who faithfully taught the truths which were the very foundation of the work of the Institue. He laid before him his need and asked if he would not be the instrument in God's hand to meet the need. He desired that he should give the work the support of his encourage-This man was in a position which made it possible for him to have been of incalculable blessing to the work. But when this request was made he said, "You cannot establish a Bible school without a big man who can teach the Bible and a lot of money. You have neither. Cut it out, Fowler! Cut it out!" No doubt this man of God did not realize the brutality of his response. He could not realize how deeply it cut into the heart of the young man whom God had so definitely burdened to establish this work for Him without money and without reputation. But this is only one example among many of similar character. To those who know the

struggles involved and the oppositions encountered it is a source of wonder, as well as thanksgiving, to see how He gave H's servants grace and strength to press forward in spite of them.

No, the story of D. B. I. is not free from struggles and testings. Were they all to be recorded they would fill volumes. Many of them have been very severe, and heart-breaking opposition has been encountered even from many who rightfully should have been expected to support the work most loyally. But to the glory of God let it be said that He has brought the school safely through every testing. He has provided for every need. He has gloriously manifested His power and His grace, and what He has done in the past we believe is only an indication of what He will yet do in the future. We believe that the Denver Bible Institute exists today as a monument to the faithfulness of God, and the dependability of His Word. It is to Him that we give the thanks, and from Him we expect great things during the coming years. May He make us faithful and help us to offer Him in our lives an open channel through which He can work unhindered to glorify Himself and to bless the souls of men and women.

Brethren, pray for us!



THE CHAPEL IN D. B. I.

Here the Bible Courses are taught, the Sunday Afternoon Bible Class meets, and many Bible Conferences are held. Its seating capacity of approximately 500 is taxed many times during the year by the public meetings.

The D.B.I. Course of Study

by MAURICE G. DAMETZ

HE paramount need of the hour in Christian work is reinforcements of trained young people who will give their

NEITHER the short cut of partial preparation nor the by path which leads through the labyrinths of modernistic guesses can be said to be real training for Christian service. Read this description of the D. B. I. curriculum and decide if it will guide the student along God's highway of training.

The student is asked to search the Scriptures for all the verses on a certain doctrine, and to make a correlated body of teaching from the verses found.

lives in sacrificial, full time service, with unflinching faithfulness to the Old Book, and unswerving devotion to our Lord. The Denver Bible Institute has been raised up of God to produce this kind of Christian workers, having a course prepared to meet the

need.

The D. B. I. course is a specializing course of study, offering the most thorough training in the essentials for Christian service. The Word of God together with other subjects which are indispensable in the study of the Scripture, and in the impartation of its truths, are studied intensively and systematical-The research method of study, which has always proved to be the most successful in every field of education, is employed throughout the course. Hard work is required for the course at D. B. I., indeed, it would prove quite unfruitful for one who is seeking a pseudo-education. It is in the truest sense of the term, "A Training School for Christian Work-

A WORKING KNOWLEDGE OF THE WORD.

THE study of the Bible is preeminent in the D. B. I. Course. One of the most helpful methods of Bible Study is the study by books. Fourteen books of the Bible are studied in the light of the sweep of Scripture, without the introduction of man's opinions. Some of these books are studied for only a brief time, while others, such as Genesis, Matthew and the Revelation, which are key books of the Scripture, are studied thoroughly, four months being given to the study of each book. Constant emphasis is laid on the fact that the Bible interprets itself. Principles of Interpretation become familiar to the student and he studies the Bible by itself, digging out for himself the deep truths of the Word of God.

Topical study goes hand in hand with the book method of Bible study. In the topical class the great doctrines of the Bible are studied and here also the research method is used. This study gives the student a comprehensive grasp of the entire field of the Scripture's teaching on the fundamental doctrines.

One of the keys which unlocks the Word is the Right Division Principle. But it is impossible to have a rightly-divided Word without the definite recognition of dispensational truth, consequently, there is of very necessity a course of study which deals entirely with dispensational truth. In the study of dispensational truth the D. B. I. course is unique. As the Word is studied dispensationally, the soul is safeguarded against false teaching which fails to recognize a rightly-divided Word. In this connection, in a separate class, the Geography of the Bible is studied in relation to the events, countries, cities, towns of the Bible following the outline of the dispensations, which is God's outline of history from eternity to eternity.

"The man who knows, and who knows that he knows, will be able to tell others that he knows." In a day when rationalism is sweeping like an ava-

lanche through the churches, the need for fortified Christian workers has become imperative. The Christian Evidence course fortifies the soul, stimulates faith, and gives the student the weapons with which to meet the Modernist.

The Christian worker today must not only be fortified against Modernism, but against all masquerading religions. In the modern religions class, the student digs into the literature of the false cults for statements on the vital truths of Christianity and then refutes these statements with the Word of God. He thus becomes awakened to the subtleties of Satan's imitation religions and discovers God's answer to their teaching.

An invaluable aid to the Bible student is the study of the Greek language. This is afforded in D. B. I. in a twoyear course in the essentials of New Testament Greek and the translation of John's gospel and selections from the Pauline Epistles from the Greek. This enables the student to delve



MR. MAURICE G. DAMETZ, D. B. I. '22 Instructor in Biblical Geography, Christian Evidences and Church History, Manager of Institute Book Nook, Assistant Editor of "Grace and Truth," Director of Museum.

deep into God's Word and find out for himself the literal meaning of different passages.

D. B. I. offers an opportunity for the memorization of God's Word. The Bible is God's language and the Christian worker should learn to speak it. The Chapter Summary class affords a phase of memorization which is invaluable. The student reads the entire Bible with the exception of Psalms, Proverbs, Song of Solomon and Lamentations and summarizes the contents of each chapter. Chapter headings are memorized which suggest the contents of every chapter and when the student has completed this course he has access from memory to practically the entire Bible. In addition to this, many Scripture passages are assigned for memorization in all the Bible study classes. Approximately seventeen hundred verses of Scripture are memorized. They help to fix the truths taught in the student's mind and are of inestimable value in making him "thoroughly furnished unto all good works."

A FAITHFUL APPLICATION OF THE WORD IN THE LIFE.

"KNOW thyself" is a phrase which worldly philosophers and psychologists have emphasized for many centuries, but how can anyone know himself without letting God focus the light of His holy Word on the soul? The D.B.I. course not only gives such training as will feed and establish the soul, and lay the foundation for individual Bible study, but it gives the student an opportunity to have personal problems satisfactorily solved by God's Word, as well as fit the student to understand others and lead them Christian Life course leads the student into the study of the into victorious, joyous Christian living. The Personal

deep personal truths of the Word of God which are considered with the intense personal application in the life. The result is that the truth as it is in Jesus grips and revolutionizes the life of the student, swaying the whole life, thoughts, affections, and will into

yieldedness unto the Lord Jesus.

AN ACTIVE SERVICE FOR THE LORD.

HE D. B. I. course not only trains Christian workers for independent Bible study giving them a working knowledge of the Word, and revolutionizing the life as the student is willing to let the Word of God work, but prepares the student for full-time active service for the Lord. The subjects of study which we have already considered are, indeed, of transcendent importance in the making of active Christian workers, but there remain other subjects which are of practical value in the making of an active, full-time worker for the Lord.

The study of English Grammar is absolutely es-

sential for Christian work because grammar is the foundation of speech. The English course takes up the study of the fundamental principles of language. Those who have come to us from colleges and universities testify that our course in English Grammar is not surpassed. For those who are deficient in English, an elementary course is offered which leads up to the first year course in English Grammar. The first year course in grammar is followed by a course in English composition and rhetoric the second year.

The student receives further training for active service in the Homiletics course. In this class the student learns the different methods of formulating sermon addresses and Bible study outlines. Special attention is given to the material, arrangements, and style of the message, and the student not only formulates original sermon outlines, but is asked to deliver several sermons during the year.

The student receives the foundation for public

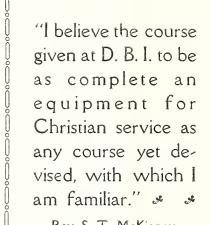
speaking in the classes in English and homiletics. These two courses with the public speaking are closely connected and indespensable. In the English conrse one learns the principles of language. In the Homiletics course one learns the principles of sermon making. In the Public Speaking course one learns how to speak forth the testimony in a powerful and telling manner. Among the things studied are tongue grooving, articulation, voice placing, and gesticulation --- which at once present to the mind the fact that this is a unique course. The student is taught the laws of public speaking, and is given much pracical and personal supervision by the instructor.

No training for Christian

work is complete without a

knowledge of how to deal personally with the spiritual needs of souls. This kind of Christian work is becoming more and more essential, owing to the fact that it is becoming more and more difficult to get men and women to hear the gos-A strong course in Personal Workers' Training is offered at D. B. I. The methods to be employed are discussed and objections encountered by the personal worker are considered and answered. In addition to this, the students are given an opportunity to do aggressive Christian work while training. In the Practical Evangelism Department, students are assigned to shop meetings, street meetings, hospital meetings, gospel teams, etc. Each student is required to devote ten hours a week to this work, thus affording the student the opporunity for aggressive Christian work and well-balanced training.

The work of missions is not merely an optional annex to the work of the church—it is the work of the church. The D. B. I. Missions course gives the student training for active service in mission fields. The world field is brought into consideration. The



Rev. S. T. McKinney, Pastor First Congregational Church, Fort Worth, Texas representative countries are studied in view of their conditions, hindrances and needs, thus creating in the student the missionary spirit and stirring him to missionary activity. For students led to Central and South America as missionaries, D. B. I. provides a two year course in Spanish. This course enables them to become familiar with the gospel vocabulary for missionary work in Latin America.

The Music Department presents another phase in the development of well-balanced students, offering sight-reading, interpretation, gospel singing, and chorus conducting. Private lessons are also offered in instrumental music, such as piano, cornet, and trombone. These courses are exceedingly valuable in preparation for any phase of Christian work.

As the student studies Church History, he may see what kind of a conflict he is entering into as a Christian worker. D. B. I. offers a course in Church History which begins with the inception of the church and continues to the present time. The student reads of the conflict through which the church has passed and of the heroism of the early church fathers, martyrs and contenders for the faith down to the present time. He sees that as he goes forth from training he is called upon to fight in a great spiritual conflict. That conflict has not changed perceptibly through all the years—it being a conflict over the person and work of Christ. The conflict of the present day is the conflict of the ages.

It will be seen from the foregoing that the D. B. I. course is calculated to crystallize the Word of God, make independent students of the Word, stimulate the faith of the student, and make of him a well-balanced, rounded-out Christian worker. The ripened harvest field presents a clarion call for trained workers who will endure hardness as good soldiers of Jesus The apostate condition of the churches presents a call for fortified, uncompromising preachers and teachers of the Word to lead God's people back to the old paths. The condition of the world calls for balanced Christians, living the victorious, resurrection life in Christ Jesus. These conditions promise a stormy career for Christian workers, but a career full of victories in Jesus' name. In facing these conditions, the Denver Bible Institute is set to the task of training young people to meet the need of the hour.

RÉSUMÉ OF THE D.B.I. COURSE OF STUDY.

THE BIBLE DEPARTMENT.

Dean Clifton L. Fowler, Director.

BOOK STUDY

Clifton L. Fowler, Instructor.

Three Years, Sixty Credits.

First Year—Genesis, Exodus, Matthew, Ephesians, Acts.

Second Year—Leviticus, Song of Solomon, Job, Psalms, Eighteen Principles of Divine Revelation.

Third Year—Daniel, Revelation, Second Corinthians, Romans.

PERSONAL CHRISTIAN LIFE STUDY

Clifton L. Fowler, Instructor.

Three Years, Thirty-Six Credits.

First Year—Demonology, The Soul, The Believer's Two Natures, Law and Grace.

Second Year—Romans Six, Seven and Eight, Woman's Ministry, Divine Healing, Prayer, Guidance

Third Year—The Three Invitations, The Holy Spirit, Occupation Verbs, The Believer's Standing and State.

TOPICAL STUDY

L. J. Fowler, Instructor.

Three Years, Twenty-four Credits.

First Year—Man, The Doctrines of Salvation (Repentance, Faith, Regeneration, Justification, Adoption, Sanctification).

Second Year-God, Christ, Inspiration.

Third Year-The Church, Angels, Satan, Eschatology.

DISPENSATIONAL STUDY

Harold A. Wilson, Instructor.

Three Years, Twenty-four Credits.

First Year—The Chronology of the Bible, A General Survey of the Dispensations, Characteristics of the Dispensations.

Second Year—Fundamental Dispensational Distinctions, Characteristic Dispensational Expressions, The Dispensational Teaching of the Parables and Miracles of Jesus.

Third Year—A General Survey of the Bible from a Dispensational Point of View, The Dispensational Character of Old Testament Books, The Dispensational Character of New Testament Books.

CHAPTER SUMMARY

Jesse Roy Jones, Instructor.

Three Years, Twelve Credits.

CHRISTIAN EVIDENCES

Maurice G. Dametz, Instructor One Year, Eight Credits.

BIBLICAL GEOGRAPHY

Maurice G. Dametz, Instructor.

One Year, Four Credits.

MEMORY WORK

Three Years, Twelve Credits.

THE LANGUAGE DEPARTMENT

ENGLISH

Three Years, Thirty-six Credits.

Elementary English
Mrs. Clifton L. Fowler, Instructor.

First Year-English Grammar.

L. J. Fowler, Instructor.

Second Year—English Composition and Rhetoric. Harold A. Wilson, Instructor.

Third Year-Homiletics.

Harold A. Wilson, Instructor.

GREEK

Two Years, Twenty-four Credits.

First Year Greek.

Mrs. Clifton L. Fowler, Instructor

Second Year Greek.

Harold A. Wilson, Instructor.

SPANISH

First Year Spanish.

Eulalia M. Carson, Instructor.

Second Year Spanish.

Eulalia M. Carson, Instructor.

THE MUSIC DEPARTMENT Jesse Roy Jones, Director.

NOTATION AND SIGHT-READING Jesse Roy Jones, Instructor.

One Year, Four Credits.

GENERAL CHORUS

Jesse Roy Jones Instructor. Three Years, Twelve Credits.

INSTRUMENTAL MUSIC

CORNET AND TROMBONE

Jesse Roy Jones, Instructor

PIANO

Mrs. Jesse Roy Jones, Instructor Two Years, Twenty-four Credits

PRACTICAL EVANGELISM DEPARTMENT

Walter Ray Gorsage, Director.

PERSONAL WORKERS' TRAINING Walter Ray Gorsage, Instructor. One Year, Eight Credits

REPORT HOUR

Walter Ray Gorsage, Director. Three Years, Twelve Credits

MISCELLANEOUS CLASSES

MODERN RELIGIONS

Harold A. Wilson, Instructor One Year, Eight Credits

Harold A. Wilson, Instructor One Year, Four Credits

CHURCH HISTORY

Maurice G. Dametz, Instructor One Year, Eight Credits

PUBLIC SPEAKING

Clifton L. Fowler, Instructor Two Years, Twelve Credits

INSPIRATIONAL Special Speakers

The Founder of D.B.I.

A glimpse into the life of the man whom God raised up to establish the

Denver Bible Institute by JESSE ROY JONES

LIFTON LeFEVRE FOWLER was born in Kirksville, Mo., August 7, 1882. In his early childhood he moved to Holden, Mo., then to St. Louis. At the age of four his father died. His mother married again when he was ten and he went to live with his grandmother. She was a godly woman and kept the boy going to Sunday School and church regularly. Thank God for godly grandmothers! Mr. Fowler's first spiritual awakening came at the age of fourteen while attending a meeting conducted by Moody in St. Louis, but it was not until he was eighteen that he definitely accepted Christ as Saviour. The thing that led up to this decision was an invitation extended by a young man his own age to attend a Bible class at the Y. M. C. A. The teacher, Mr. Henderson, was old-fashioned enough to teach the young men to memorize scripture verses. One night about twelve o'clock, in the shade of the big trees on Finney Ave. in St.

Louis Clifton L. Fowler was led to accept Christ through the personal work of one of the members of the Bible class. This decision marked the beginning of a great change in the life and work of Mr. Fowler. He quit his job at the bank where he had been since he was eleven years of age, to take a



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position at the Y. M. C. A.

His conversion had so completery changed him that he became an inveterate personal worker. Those were the days when the "Y" had a real vision as to what Christian work was, and maintained a strong testimony for Christ. It was not long after this that Mr. Fowler's health broke and he was sent to Denver on a three months' leave of absence by the general secretary. His success with young men had aroused the animosity of the secretary of the local association who without consulting the general secretary, told him that he need not return. This caused him to distrust the general secretary, thinking he knew what was being done. As a result of this experience, he came to Denver not on'y broken in health but a'so in spirit. But God saw his need and in the reading of the Word blessed his soul through I Pet. 4:12-13. However, he was not sufficiently grounded in the Word to be steadfast in his pur-

pose to give his life for Christian service. Instead, he engaged in the restaurant business and made a real success at it,-until the Lord interfered. It happened like this: In a consecration meeting at Trinity M. E. Church, the leader, Mr. W. W. Hamilton of Denver, said, "You young people are afraid to tell

the Lord He can have your lives to do anything He pleases with them." God used this in the life of our brother and he asked one of the other young men to remain with him at the close of the service to pray. Both told the Lord that He could have their lives. (The other young man was Mr. Guy Laird, now a faithful missionary in the heart of Africa.)

In less than a week after this incident Mr. Fowler's mother, who had been widowed a second time and was, with a sister born of the second marriage, dependent upon him, became violently ill. The sister came down with typhoid fever, and he was confined to a dark room with catarrhal conjunctivitis of the eyes. His restaurant had to be closed as he was confined for six weeks.

After getting back on his feet again he (then a Methodist) went to the presiding elder and told him that he wanted to preach. He was assigned to a church in the slum district which was all but dead. God blessed and revived and prospered the work that was started. Before leaving St. Louis he had, through some strange providence of God, been persuaded by Mr. Arnet, one of the Plymouth Brethren, to buy a copy of Scofield's "Rightly Dividing the Word of Truth," and a book on our Lord's return. These he had not read until after telling the presiding elder he wanted to preach. The presiding elder had told him what books to read in preparation for his appearing before the conference, but God also reminded him of these other two books and his Bible.

When he appeared before the conference he let the council know that he believed in the premillennial and literal return of the Lord Jesus. This caused no little stir among the brethren.

This doctrine, he was told, was heretical, and that in spite of the fact that he produced abundant Scripture passages to prove his position. His case was prolonged. Another truth of God's Word into which he was soon to be inducted was the truth of the eternal security of the believer. In order to bring him to an earnest investigation into the Scripture teaching on this subject, God led three of his friends, successively, to talk to him on this theme in one afternoon. This, too, he was forced to see was also clearly taught in the Word and he believed it and rejoiced in it.

It was during this period of adjustment in doctrinal positions that God brought him in touch with Rev. Joshua Gravett of Denver, a man who was standing unwaveringly for the fundamental truths of God's Word. One day, while engaged in fellowship in prayer with Bro. Gravett at his old home on Thirty-second and Arapahoe streets, God rolled upon Mr. Fowler a great burden to establish a Bible

school in Denver. From that day forward, through all the varied experiences which followed, that burden was never lost, and in His own time, the Lord opened the way for Mr. Fowler to undertake the task which had been laid upon his heart.

As a result of his disagreement with his brethren in the Methodist church on the teaching of the Scriptures he withdrew from this denomination and united with the Galilee Baptist Church and was baptized by Brother Gravett. The same week he went to Palisades, Colorado, to become assistant to Rev. H. E. Crowell, pastor of the Palisades Baptist Church. While acting as assistant pastor for this church he undertook the task of preaching at the Pear Park Baptist Church, which was only a few miles from

Palisades, and then without a pastor. Very shortly afterwards both Mr. Crowell and Mr. Fowler resigned from the Palisades Baptist Church. Fowler then became pastor of the Pear Park Baptist Church and here he was ordained. He remained at this place during the years 1904 to 1906, studying and preaching the Word and battling against tuberculosis. God wonderfully blessed his ministry and also his body. He so fully regained his strength that he was able to return to Missouri to complete his education.

A man in Denver (William Thorn, deceased) had been much impressed by the Christian zeal manifested by Mr. Fowler and had recognized that he possessed not only an unusual ability in the study of the Word, but also the gift of teaching to a marked degree. This faithful steward offered to supply the means whereby Bible classes could be conducted for the students og William Jewell College.

Most of Mr. Fowler's education had been received in night school at St. Louis after he was eleven years old. At the age of fifteen he had decided for the stage, and for three years studied in the night classes of Perry School of Oratory and Dra-When he entered William Jewell College in 1906, he had a part of his High School course yet to complete, as well as all his college work. Here he not only worked his way through school, but supported his mother and sister at the same time. His mother died during his second year at William Jewell. Already Mr. Fowler had been made student professor of English, consequently, he had the respect of the students and was in an unusual position to gain an access into their lives for Bible study work. He immediately undertook the task and secured an apartment in the neighborhood of the school which had a very large room in which to conduct classes. God graciously blessed and for a time he was teaching Bible classes each evening, and in ad-



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dition was pastor of two one-half time churches. His college work, even with this heavy program of Christian service, was not permitted to suffer, but was carried with credit.

As he became aware of the modernistic teaching in the college, he began to refute it, both in the classroom and in his own Bible classes. The college professors became aroused and tried to turn the students against his teaching. Many were deflected, but, thank God, many had found what their souls craved in the Book of books and were unwilling to turn away.

The heavy work and the persecution began to tell on his health. He saw that he could not hold out to complete his course, and instead of following the prescribed course he selected only those studies which he thought would be most valuable to him for the work to which God had called him.

About this time he saw the need of a wife who would be in the truest sense a co-worker, and began asking God to choose a wife for him and lead them together. And just as Abraham's servant could say, "Being in the way the Lord led me," so Mr. Fowler was able to witness in a short time to the faithfulness of our God in guiding His children. In a most remarkable way the Lord led to one who had been prepared by Him for just this task.

About one hundred miles from Liberty, Mo., which was the home of William Jewell College, there lived an earnest Christian woman who had been deeply burdened of the Lord for some phase of service in which she might have the privilege of strengthening and moulding young Christians. The Spirit of God had awakened her soul to the fact that only the steady-

ing power of God's Word could save the youth of this evil age from the dangers of rationalism which were lurking on every hand. She, too, began praying for a helpmate, asking God to give her a husband whose faith was so firmly established in the Word of God that he would be willing to live its teachings at any cost. The One Who ever hears the cry of those who come with willingness of heart failed not. A young man who had been in Brother Fowler's Bible classes in William Jewell College became her pastor, and before long had invited Mr. Fowler to hold an evangelistic campaign in that Thus God brought together the two lives whom He had chosen to establish D. B. I., and Angie Anderson of Princeton, Mo., became Mrs. Fowler.

At the time of their marriage (1912) Mr. Fowler had given up further training in William Jewell College and was devoting his time to the publication of the original "Grace and Truth" magazine, and to pas-

toral work at Blue Springs, Mo. While there God began dealing with both Mr. and Mrs. Fowler to enter into a life in which they would be wholly dependent upon the faithfulness of God. When He found both willing, the call came from Denver to come and take over the work of a Bible School which was being attempted by Mr. Allen Cameron of China. This effort was permitted of God to fail in order that His will might be more fully worked out in the foundation and establishment in 1914 of The Denver Bible Institute.

It would be most remarkable if one who has stood so fearlessly and uncompromisingly for the truth as has Dean Fowler should be free from opposition. Indeed to stand with any conviction for the Word of God in this hour means that one must "endure hardness as a good soldier of Jesus Christ." We

would, therefore, leave a very false impression if we failed to make clear that Mr. Fowler has suffered the severest criticism throughout his ministry, and especially since the establishment of the Denver Bible Institute. What has been the grounds for the denunciation of his opponents? Reduced to the final analysis, we can say that it has been two-fold. First, because he has vigorously denounced modernism as well as all false teachings and their fruits; and second, because he has been unwilling to compromise with the Satanic program of this age. In other words, his opposition has come from those who are themselves rank infidels whatever their garb may be, and from those who, though professing themselves to stand with him on the truths of God's Word, either have misunderstood or else have been willing to compromise for the sake of a dearly bought peace. Such

opposition only serves to commend him more highly to those who are eager and willing to be loyal to our Lord Jesus Christ.

We have found in Dean Fowler a real Christian, a teacher, leader and friend. He is reasonable, kind, patient and filled with consideration for others. He seeks, to a degree we have seldom seen in Bible teachers and Christian leaders, to live what he preaches and teaches. His Christian life is a real inspiration to all who have come to know him. He is a tireless worker, though he does not receive a stipulated salary, rendering service as unto the Lord. When he sees a task that needs to be done he does not go about seeking ''ways and means,'' but plunges into the work trusting God to supply whatever is needed. He is a man of deep convictions. He does not consider it a sacrifice to preach the unadulterated gospel of Christ though he be denied many privileges and the prestige of those in loftier positions. He firmly Continued on page 34?



Instructor in Piano, Stenographer to the Dean.

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Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 57

Sunday, November 2, 1924

HEALING OF NAAMAN

ll Kings, Chapter 5 Golden Text, I John 1:7 (l.c.)

The healing of Naaman may be understood as a picture of the salvation of the sinner. What God did for Naaman in the physical realm He wants to do in the spiritual realm for every sinner, if he will only let Him. Many of the experiences through which the soul passes, and many of the mistakes he makes are depicted in Naaman, but he exemplifies the faith and willingness which alone make it possible for God to save the sinner. The testimony of the servant girl and that of Elisha represent some of the means which God uses to win men to an acceptance of Christ. And the healing of Naaman clearly suggests the way sinners are saved.

I. THE NEED OF NAAMAN

The need of Naaman suggests the need of the sinner. Naaman was a mighty man. He held a place of lonor in the king's sight and in the sight of all who knew him, and indeed he deserved this honor, for he was a brave and courageous man. No doubt also he was a man of very winsome personality and graciousness. He seems to have won not only the respect of the king, but also his love; and not only that, but he also seems to have gained the love and respect of the little Jewish slave girl in his home. But in spite of all this he was a leper. So, too, many unbelievers are men of real ability. They have the respect of all their friends and neighbors, and are possessed of natural charms which make them beloved of all. Indeed, they may even be very moral and honest in their relations with other men. But, in spite of all this, God's Word has declared that "All have sinned and come short of the glory of God" (Rom. 3:23). As Naaman needed to be cleansed from his dread disease and saved from its fatal development, so every sinner needs to be purified from the defilement of sin, and saved from its consequences. The sinner needs cleansing and life. Isa. 1:5-6; Rom. 3:23; Psa. 51:2; Rom. 6:23; Rom. 5:12.

II THE TESTIMONY OF THE MAID

The little servant girl was God's instrument to lead Naaman to Himself and to secure his healing. She testified that in Israel there was a prophet of God who had the power to cleanse him of his leprosy. This was a simple testimony. It seems like a little thing. But it betokens

NOTE

The members of the editorial staff greatly regret that this issue of "Grace and Truth" has been delayed. In order, however, that our subscribers may be sure to receive the Sunday School lessons for November in time, some are included as a supplement in this issue. The pages are numbered so that they may be bound in the back of this issue.

the faith and obedience of a soul which is living in fellowship with God. Naaman was an idolater with no faith in the God of Israel. He was an enemy of the people of this girl. But, with her mind on the grace and power of God, the heart of this slave girl went out to her master in his need. She simply told of the power of God, and expressed her desire that this needy man might find his need supplied through looking to Him. God used her testimony to stir his heart with a realization of his need and a hope that he might be saved from his sickness. So, if we are faithful in telling others of God's mercy and power to save them, God will use us to kindle hope in their hearts, and to set them looking to Him, in order that they may be saved. Matt. 4:19; Psa. 107:2; Prov. 11:30.

III. THE QUEST OF NAAMAN

Naaman was willing to be healed. In this he pictures the attitude which alone makes it possible for God to heal any sin-sick soul. God cannot save the sinner until the sinner realizes his need and is willing to be saved. But God will go far to meet a willing soul. The Scripture abounds with examples of this, and one cannot study long in its pages without being convinced that men need not try to persuade God to be willing to save them, but rather they need to respond to the efforts God is continually making to produce in their hearts willingness to be saved. Jno. 7:17; Jno. 5:40; Rev. 22:17.

But Naaman made a mistake in his search for the way of life. Instead of going to the prophet of God with nothing to present but his need, he went to the king of Israel with a present and a letter from the king of Syria. So souls which are really

hungry to be saved sometimes feel that they must look to the great and wise men of the earth to tell them the way, and they think that they must help pay for their salvation. In this they commit an error, for it is not often the great and wise of the earth who can tell them the way of salvation; rather it is usually some poor, lowly, despised, and perhaps unlearned servant of God. Then, too, they only hinder God by seeking to gain salvation by presenting to him even the most costly gifts and most noble deeds. Salvation cannot be obtained in this way; it must be received entirely on the ground of grace. Eph. 2:8-9; Titus 3:5; I Cor. 1:18-29.

IV. THE OFFER OF LIFE

God in grace overruled Naaman's ignorance and offered to give him life and cleansing. He sent through the lips of His servant Elisha bidding Naaman come down to him. Then when he came, he was told that if he would wash in the Jordan seven times he would be healed and his leprosy would be cleansed. This suggests the offer which God makes to all sinners. He has opened a fountain in which they may wash and be clean. This fountain is the pre-cious blood of Christ, shed on Cal-vary's cross for the sins of men. There is this difference, however-Naaman needed to wash seven times in the Jordan, but the sinner needs to wash but once in the blood of Christ and he is perfectly cleansed from his sin, and eternally saved from its penalty. The number "seven" is the number of spiritual perfection, and it may suggest to us the perfection of the provision which God has made for us in Christ. It is evident that in order for Naaman to do the thing required he must have faith, and that is all God asks of the sinner. Rom. 6:23; Jno. 3:16; Zech. 13:1.

V. THE HEALING OF NAAMAN

When Naaman believed Elisha's word and washed in Jordan, he was healed and cleansed. At first he was angry and would not wash. He felt that the instructions which he had received were too humiliating and too simple. "Who ever heard of a man being healed from leprosy simply by washing in a river? And, after all, were there not rivers in Syria as good as the Jordan?" So the sinner is often stumbled by the Gospel. It is too humiliating. By

its gracious offer of life it implies the spiritual poverty of the sinner in his natural condition. For him to trust Christ as his only hope of salvation is to confess himself a sinner, unable to save himself. This is hard for many. And then the very simplicity of the Gospel staggers men. "Just believe in Christ?" say they, "why that is too easy! And, anyway, why should I believe in Christ? There are many other things in which I prefer to believe." But when a soul is willing simply to take God at His Word and trust Him for cleansing from sin by the power of Christ's shed blood, he will find, as did Naaman, that in God's grace there is salvation for the soul who believes.

I Jno. 1:7; Jno. 5:24; I Jno. 5:11-12.

VI. THE JUDGMENT OF GEHAZI

But Gehazi incurred the wrath of God. He thought to turn the Gospel of Christ into personal gain, thus taking from its simplicity and obscuring the grace of God. That is a dangerous thing for anyone to do. God wants His servants to magnify His grace. If we, like Gehazi, obscure it, we will surely displease Him and fail of reward.

But there is another and perhaps a more significant suggestion in the fact that Gehazi bore the leprosy of Naaman. Truly it is an imperfect picture, marred by the sin of Gehazi, but can we not discover here a suggestion that when the sinner is cleansed from his sin, it is because Another has borne it? Whether we can rightly take Gehazi's punishment as a picture of this, the fact remains—cleansing from sin and salvation from Hell are possible for the sinner only because God's Son, Jesus Christ, has borne our sins for us and suffered the judgment of God upon them. Let us thank God for the wonderful love which made Him Who knew no sin willing to be made sin for us, that we might be made the righteousness of God in Him. I Pet. 3:18; I Pet. 2:24; Rev. 1:5; Isa. 53: 5-6.

Lesson 58

FURTHER MINISTRY OF ELISHA

II Kings, Chapters 6 8 Golden Text, Psa. 34:7

As a faithful servant of Jehovah. Elisha's life is a fruitful study for the soul which wishes to render acceptable service to Him. We have already studied somewhat about this, but in the incidents which we study in this lesson we may learn more from this standpoint that is of help to us. God wants all of His children to be soul-winners. But in attempting this most wonderful task there are several things which we need to recognize and to keep constantly in mind. Some of these are illustrated in the present lesson. Let us therefore study it from the standpoint of the truths it contains for those who are eager to be soul-winners and faithful servants of the Lord.

I. THE SWIMMING OF THE AXE HEAD

The first incident is that of the swimming axe head. While the sons of the prophets were cutting timber on the banks of the Jordan, the head of a borrowed axe slipped off the handle and fell into the water. Elisha cut a stick and cast it into the water; whereupon the axe-head floated and was taken up by the man who lost it.

This shows us the power of God. It is manifest that no man is able to make an iron axe-head float in water. If this is to be done, God must intervene and bring to bear a power which for the time will suspend the power of gravity. There can be no doubt that this was done in this incident, not merely to restore a lost axe-head to the one who had borrowed it, but rather to teach us spiritual truths. One of the things which we learn from it is that God is able to do what man cannot.

We need to recognize this, and to depend upon the infinite power of God in our service for Him. We are called to rescue lost souls, sunk in sin and shame, and we are called to restore backslidden believers who have been overwhelmed by the world, the flesh, and the demons. This we cannot do. It is beyond our power. We need a power greater than our

own, and the power we need is the power of God. What we cannot do God can and will do through us, if we but trust Him. So, as we face the tremendous difficulties of the task which God has given us, let us remember that He has power to perform the most difficult tasks through us. Lu. 18:27; Phil. 4:13; Matt. 19:26.

Another beautiful suggestion lies in the fact that the stick was cut This was and cast into the water. the means used to make the axe float. Notice that the stick had to die. It was cut from a living tree. And it was cast into the place where the iron was. Then the iron swam. So Jesus, the "Branch" of David (Jer. 23:5 and Then the iron swam. So Jesus, 33:15) was cut off out of the land of the living for our sins (Isa. 53:8). Thus the stick sets forth both the death of our Saviour and His identification with us. Because in His love He died for us, the sinner may be raised out of his sin and its condemnation by believing in Himi Thus the Gospel is said in the Word to be "the power of God unto salvation to every one that believeth" (Rom. 1:16). Let us hold forth the Gospel of our Lord Jesus Christ to those sunk in sin, expecting God to lift them and save them through faith in Him. II Cor. 5:21.

II. THE DELIVERANCE OF ELISHA

The second incident is the deliverance of Elisha from the Syrians. Through his warning the king of Israel had many times escaped from the king of Syria. He sought to capture Elisha, intending, perhaps, to imprison him or put him to death. A band of Syrians surrounded the city where Elisha was. In answer to his prayer, God showed Elisha's fearful servant a host of horses and chariots of fire surrounding them. Later He struck the Syrians with blindness at Elisha's request. Thus they permitted themselves to be led by Elisha into Samaria, where their eyes were opened. Then at Elisha's orders, they were fed and sent away in peace.

Sunday, November 9, 1924

This incident reveals God's watchcare over His servants. If we seek to serve God we are threatened by many dangers. But by far the worst of these are the spiritual dangers, for we are contending with invisible powers of darkness. As we face the Scripture teaching concerning these evil forces we are forced to the conclusion that they are possessed of unspeakable malignity and of all but infinite power. What they would do to us, were it not for the projecting power and grace of God, we cannot possibly conceive. But as we recognize in them the worst enemies of our souls, we have the full assurance that God is able and willing to protect us from their onslaughts. It may very likely be that in following God's will for our lives we will be led into places of physical danger as well. If so, we know that God is able to protect us even from physical dangers, or to overrule them to His glory, and we can confidently trust Him to do so. Someone has said a comforting thing which, no doubt, is also a true thing, that "the servant of God is immortal until his work is done." Let us, then, in the midst of tremendous spiritual and physical perils, look unto Jesus and trust Him to protect us, for He has promised that He will. Psa. 34:7; II Pet. 2:9; Psa. 50:15; II Cor. 1:10.

But, like Elisha's servant, we need our eyes opened. Our understanding is so dim that many times we are more keenly aware of the dangers which threaten than we are of the power which protects. Let us ask God to open the eyes of our faith that we may appreciate His power and goodness and faithfulness. Only as our minds are staid on Him, and only as we thus realize how able and faithful He is to protect us, can we be kept from fainting and fearing in the conflict. Heb. 12:2-3; Eph. 1:18-19.

III. THE DELIVERANCE OF SAMARIA

The third incident is that of the deliverance of the people of Samaria from a terrible famine. The hosts of Syria had besieged the city of

Samaria, and the city was suffering terribly from famine. For this Elisha was blamed, doubtless because he had warned the people of the coming of the siege and famine. When the king went to call him to account, however, he prophesied that within twenty-four hours the city would be delivered and there would be abundance of food. This was actually done. The Syrians were caused to flee by the Spirit of God, and the news of their flight and of the provisions left behind was brought to the city by four lepers. The whole story is told in our lesson.

This incident suggests the need of faithfulness in testimony. The prophets of God were constantly called to deliver messages which made them unpopular. To this Elisha was no exception. No doubt

Lesson 59

It is necessary, as we study the lessons in this period, that we keep constantly in mind the distinctions between the two kingdoms. It will be remembered that the kingdom was divided after the death of Solomon. Two and a half tribes, including the tribe of Judah, remained with Rehoboam. Nine and a half tribes, or, as they are commonly called, ten tribes, went over to Jeroboam in his rebellion and established a separate lingdom. The first of these kingdoms is commonly called Judah, with Jerusalem as its chief city. The other is called Israel, and its capitol is Samaria. From this fact it is sometimes called Samaria, and at other times it is called Ephraim, due to the fact that Ephraim was one of the revolting tribes. For us to keep these facts before us will help to avoid confusion as we study the next few lessons, for in them the relation of the two kingdoms con-stantly appears. Two other facts need to be borne in mind also for the sake of avoiding confusion. The the sake of avoiding confusion. The first is this—some kings in both kingdoms had identical names. Thus there is a Jehoram in Israel and one in Judah; also a Joash appears in both. The second fact is that some kings appear to have two names which are in reality only different forms of the same name. So Jeho-ram is often called Joram, and Jehoash is often called Joash. Careful consideration of the context in which each name appears will make it clear to whom reference is made.

In our present lesson Ahaziah is the king of Judah, and Jehoram is king of Israel. One of the prophets, at Elisha's instruction, anoints Jehu, a captain in Jehoram's army, to be king over Israel, and calls on him to execute judgment on the house of Ahab. This he does. First he lills both Jehoram and Ahaziah, who has come to see him. Then he puts to death Jezebel, the mother of Jehoram and wife of Ahab. Later he puts to death all of the household

the king's threat against his life was due to a warning which God had used him to deliver. In this particular incident he was spared because God had given him a favorable message, but whether his message was well received or not, this man's duty was to be faithful. The same thought is suggested in the leper's experience. They had found a great abundance of food, and near at liand lav the starving city. What should they do? Should they feed themselves and then selfishly enjoy the bounty they had found, or when they were satisfied go and tell others? It was not a hard question for those men to decide, but as soon as they were satisfied themselves they rushed at once to tell the starving people in Samaria.

So, dear friends, we are living

in a world which is starving for the Bread of Life. God has called us, as He did Elisha, to warn men of the eternal hunger which they must suffer if they will not believe in the Lord Jesus Christ. He has called us to warn them, as Elisha did the unbelieving noble, of the consequences of unbelief. And He has called us, as He did the lepers, to taste and be satisfied, and then to tell others the good news of a full provision for all. Let us not be negligent, but faithful in telling of the riches of God's grace, and let us remember this-that whether our message is well received or whether it makes us unpopular, our responsibility is to be faithful to God and to the message which He has given us. I Cor. 4:1-2; Ezek. 1:7; Ezek. 2:8; Psa. 34:4-8.

Sunday, November 16, 1924

JEHU'S REIGN

II Kings, Chapters 9 10 Golden Text, Proverbs 4:23

of Ahab. He also destroys the worship of Baal out of the land. In these things he fulfills the will of God and is rewarded by having his lingdom established for four generations. But alas, he, like many of the kings of Israel, accomplishes only a partial reform, and falls into the sin of worshipping the golden calves which Jeroboam made. On account of this the number of the children of Israel is greatly diminished and much of their land is taken by their enemies.

In this we have three things of special interest. They are: the prophecy fulfilled; the type afforded; and the warning presented.

I. THE PROPHECY FULFILLED

The principal events in Jehu's reign were the fulfilment of prophecy. During his own reign Ahab had sinned grievously. He first sought to get Naboth to sell his vineyard, part of his inheritance, contrary to the law of God. When Naboth refused to do this, Ahab became a party to his murder, which was actually planned and executed by his wife Jezebel. He then seized by force the property which he wanted. God sent Elijah to him with a message of judgment (I Kings 21:19-23). In this prophecy several things were involved. His posterity was to be completely cut off. The bodies of some of them were to be thrown into the field of Naboth. The dogs were to lick their blood there. Jezebel was to die by the wall of Jezreel, and the dogs were to eat her flesh. Those of Ahab's posterity who died in the fields were to be eaten of dogs, and those who died in the fields were to be eaten by fowls. When Ahab heard this terrible message of judgment he repented. and God deferred the judgment until the days of his son. These prophecies were repeated by the prophet who anointed Jehu, who also added the detail that she should not be buried.

These prophecies were fulfilled by Jehu. Joram, king of Judah, and son of Ahab, he slew and cast his body into the field of Naboth. Ahaziah, who was a son-in-law of Ahab (II Kings 8:27), he wounded so that later he died. Seventy of Ahab's sons were killed at his orders, as were also the brethren of Ahaziah. At his instructions Jezebel was thrown out of a window in the city wall of Jezreel with such violence that her blood gushed forth, and before they had had time to bury her, the dogs had eaten nearly all of her body. Nor did Jehu rest until all the descendants of Ahab were completely destroyed.

From this we may learn an instructing lesson concerning the certainty of the fulfilment of God's Word. Ahab was not dealing with a man, as he faced Elijah. Had this been all, he would have had nothing to fear from Elijah's prophecy. No, he was dealing with the God of Israel, in Whose hands his future lay. It was the One against Whom he had sinned and Who had determined to punish that sin Who spake through the lips of His servant. And it was He Who used Jehu to bring His words to pass. "But," some will say, "perhaps it was a plot of Elisha. He sent a prophet to stir up thoughts of revolt in the mind of Jehu, and Jehu entered into the plot and set himself to accomplish the prophecy." It is true that Jehu entered into the commission which God had given him, and that he did deliberately fulfil some of the prophecies. But mark that in one instance, at least, even he sought to do a thing which was contrary to the prophecies. Upon the death of Jezebel he sought to bury her. He found, however, that the dogs had gotten ahead of him, and had eaten Jezebel. This shows that after all it was God Who was working out His judg-ment through Jehu. When the human instrument would have failed, God commanded the dogs of the field,

and they hastened to perform His bidding before His will could be frustrated. Surely there should be a lesson in this for those who deny the truths of God's Word, especially for those who deny the things which God has prophesied shall come to pass in the future. The prophecies of the Bible are not mere speculations of men, but the sober Word of God, and God will certainly bring them to pass. He will work in different ways, as He did in the lifetime of Jehu, but He will certainly work, and not one word which He hath spoken shall fail of its fulfilment. Matt. 5:18; Lu. 24:44; I Pet. 1:24-25; Isa. 34:16.

II. THE TYPE AFFORDED

There is more in this lesson than its revelation of the faithfulness of God's Word, however. In the hand of God Jehu becomes one of the many types of Christ in which the Old Testament abounds.

The anointing of Jehu is the first thing which suggests that he may be a type of Christ. He was anointed by the servant of God to be king over Israel. Now, as we have already learned, Christ is God's Anointed One. His very Name "Christ" and the Old Testament equivalent, "Messiah," both literally mean "anointed." The typical meaning of the anointing of Jehu finds its interpretation in many passages relating to Christ (Acts 4:27; Acts 10:38; Heb. 1:8-9). The fact that Jehu was anointed to be king over Israel will find its anti-type in the establishing of the Kingdom of Christ.

The judgment which Jehu execu ted on behalf of God is also suggestive of Christ's Second Coming. It is then that He will take unto Himself the reins of government and will judge His enemies. In this connection Jehoram may be taken as a clear type of the Antichrist and of his abominations (Rev. 13). His association with his wicked mother, Jezebel, suggests the association of Anti-christ with the wicked "woman," Babylon, who is also called "Jezebel" in the New Testament (Rev. 2:20-23; Rev. 17). And his league with Ahaziah may suggest the league of Antichrist with other kings during the Great Tribulation (Rev. 17). When Christ comes He will judge Antichrist and his capitol city, Babylon, and will overthrow the kings of the earth who are leagued with Antichrist in open rebellion against Himself. Psa. 2; Rev. 19:11-21.

The destruction of Baal worship which Jehu accomplished suggests the overthrowing of the abomination of the Antichrist at the Second Coming of Christ. As will doubtless be remembered from former lessons, Antichrist will set up an image of Himself in the middle of the Great Tribulation, and will require that all men worship him. This blasphemy will be punished in Christ's return, and the worship of Antichrist will be utterly destroyed Rev. 14:9-11.

The establishing of Jehu's king dom reminds us that Christ's King dom will be established when He comes again. After He has judged His enemies He will reign as King of Kings and Lord of Lords. But Jehu's kingdom was established only to the fourth generation, whereas that of Christ will be established forever. Rev. 19:16; Isa. 9:6-7; Rev. 11:15; Rev. 17:14.

III. THE WARNING PRESENTED

There is, in addition, a twofold warning presented in this lesson. The judgment of Ahab and Jezebel and their posterity reminds us with new force that "The wages of sin is death" (Rom. 6:23), and that "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). They should be a reminder to the unbeliever who hears of them that God is not mocked, and that he must expect to meet judgment for his sin and unbelief, for the judgment of Ahab is a sad picture of the judgment of the unbeliever. Jehu's worshipping of the

idols of Jeroboam is also a most tragic thing. It mars the type, but need not disturb us if we remember that all types are of necessity im-perfect. In his sin he becomes a picture of the backslider. It is significant that he did not lose the privilege of reigning over Israel nor did he forfeit on account of his idolatry the promise that his king-dom should be established to the fourth generation. But, rather, his kingdom was harassed by the ene-mies of Israel, and his glory was not as great as it would have been had he followed the Lord with all his heart. Thus the backsliding believer will in no wise lose his reward for any service rendered in obedience and yieldedness to the Lord, but he will find that through his backsliding he will fail to receive a full re-ward. Thus all believers in Christ need to look to themselves that they receive a full reward. Col. 2:18; Mark 9:41; Matt. 10:42; II Jno.8; Rev. 22:12.

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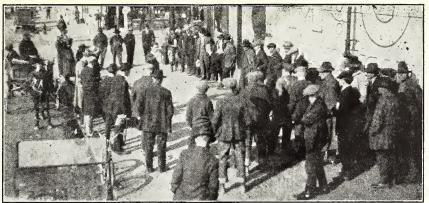
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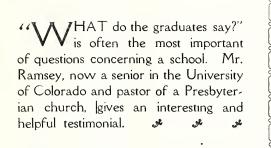
What D.B.I. Training Has Meant to Me

by WADE K. RAMSEY, Class of '20

Y entrance into the Denver Bible complete answer Institute was God's to a desire which came into my heart long before I knew of such a school. This came about in a peculiar manner. Because of the state of my health I had foreseen that I must seek a climate similar to that we have in Colorado if I was to fulfill the min-

istry to which God had called me and for which I had yielded my life. Therefore I had turned my face to the west. While contemplating this fact, however, I was somewhat perturbed about my education. I was just ready to enter College, and consequently had seven years of study ahead of me before my real ministry would begin. This was especially disturbing since I had graduated from high school rather late, due to various interruptions. Hence I thoroughly disliked the idea of being detained another year or so before completing my education. Upon further reflection, I thought it would be a blessing, if, while recuperating my health in the west, God would bring me in contact with some Bible teacher under whom I could study the Bible and some few other studies which would be helpful in my future work. If this could happen these years would not seem lost to education. These things passed through my mind and at the time became a desire in my heart; but the varied experiences which came to me later caused this desire to pass almost completely out of my thinking.

God, however, had not forgotten it, for after I had heard W. Leon Tucker in the annual Rocky Mountain Bible Conference and had had my appetite greatly sharpened, my pastor announced that Dean Fowler was to begin his studies in the Book of Romans the following Sunday afternoon. I decided



right then that I would avail myself of this opportunity for Bible study. Before the winter was over, I had been led to believe that it was God's will for me to enter the Denver Bible Institute and get a thorough Bible training before going on to college. I can say from the depth of my heart, after three years of university life, I thank God for this decision.

But how blind I was. For although in my aircastle building two or more years previous, I had worked out in detail just the things that were now coming literally true in my life, I had not yet recognized it as such, nor did I, until the second year of my Institute work was nearing completion. It suddenly dawned upon me one day while reflecting on some incidents of my past life, that my wish had literally, and in minute detail, come to pass, and that it was God in every turn Who had brought it about. Yes, He had given me my desire and more; my Bible teacher was better than I had anticipated, my course was more thorough, more extended and more complete than I had dreamed of. Thanks be unto God for His goodness! "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

To estimate the value of any education is extremely difficult; but to estimate Bible training is absolutely impossible, for this is the education of the spiritual nature which is to last throughout eternity. Nevertheless one may show gratitude for that which he cannot estimate. In this respect I can say that the training I received at the Denver Bible Institute has meant more to my soul than the good wholesome milk of my infancy has meant to my body. It was there I received not only a knowledge of the

Bible, but learned effective ways of using the Book of Books. The methods of instruction are such as to give the student ample opportunity to develop his powers of research and expression, both written and oral. Educators tell us that we learn by doing; if this be so, the Denver Bible Institute is most certainly on the right track from a pedagogical point of view.

But what I wish to especially mention as a matter of thanksgiving is the sound Biblical exposition given. The mass of evidence, proving the inerrancy of the Scriptures, brought to the students' attention from various and unexpected sources, is sure to establish him in the faith. This I think is one of the

main purposes of the school, for if a Christian worker is not established, he is ill-fitted to establish or teach others. When the blind lead the blind both fall into the ditch.

To be so established is one of the supreme needs of every Christian, for it is written, "It is a good thing that the heart be established with grace." Moreover, for this purpose Paul longed to see the Christians at Rome that he might impart some spiritual gift to the end they might be established (Rom. 1:11). He also sent Timothy to Thessalonica to establish the believers (1 Thess. 3:2). I would, therefore, today that people might flee to the Word of God for this same purpose. I must unhesitatingly affirm that my implicit faith in the fundamental truths of God's Word is, in great measure, a direct result of the systematic and thorough course in the Bible

which I received in the Denver Bible Institute.

But I have received infinitely more than this. The course at the Institute is remarkably designed to produce Biblical ministers and missionaries. student is not left at the stage where he can merely defend his own faith against the terrific machinations of the adversary, but he is given the Sword of the Spirit for the purpose of carrying an aggressive and offensive warfare right into the enemy's camp. He is made a soldier, not so much to defend himself, but the citadel. The course is designed to train shepherds of the flock. Therefore, the great keys of Biblical knowledge, as it were, are given so that the student, for himself, may unlock the deep and recondite treasures of Divine truth. Of course the entire Bible cannot be explored in three brief years, but the key passages, the important doctrines, and the underlying principles of Divine Revelation are so thoroughly set forth as to give the student a surprising grasp of the Bible, and, also an irresistible

allurement to go deeper into its truths. I have heard some preachers say they were poverty-stricken for subjects to preach upon—no graduate of the Denver Bible Institute can truthfully say the same. This feature of the school has already proved of inestimable value in my ministry.

Another feature of which I wish to speak is the memory course. Something like two thousand passages are memorized during the three years. I wish to testify that not only has this been of great practical value in Christian work, but a source of great spiritual blessing and insight. I thank God for this memory course, and only regret that I did not make

more use of it.

Still another feature worthy of mention here is the emphasis given to personal work, preaching and teaching. It is one thing to construct a theory and quite another to put it successfully into pracpractical Christian work, such as practice in actual tice; it is one thing to teach or learn by rote what someone says is good, but it is a vastly different thing to work this out in actual life. Both these phases are combined in the Institute to a satisfying degree. This, too, has been a positive benefit to my ministry.

A further benefit has been the great emphasis laid upon prayer. It seems to me that prayer has been given its proper place in the teaching here. Remarkable things, also, have been wrought in the Institute by prayer, which stand before the students as a convincing testimony to the faithfulness of God.

This has been a source of great encouragement to me, for which I am most heartily thankful.

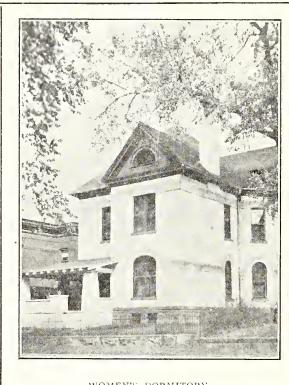
But perhaps the most helpful and satisfying thing at the Denver Bible Institute is the place given to Jesus Himself. If we graduates and undergraduates only give Jesus the place in our lives that He occupies in the teaching we received at the Institute our ministry will reap an abundant harvest.

"Search the Scriptures; for in them ye think ye have eternal life and they are they which testi-

fy of Me" (John 5:39).

"He shall glorify Me: for He shall receive of Mine and shall show it unto you" (John 16:14).

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20).



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be the attitude of all.

If all these things mentioned have been a help to me in my ministry, so have they in my student life at the University. Indeed, I can truthfully say that had it not been for my previous course at the Denver Bible Institute, my ministry would either have been a total wreck or so compromising and indefinite that the results would have been almost nil. I understand that God is abundantly able to miraculously keep His own even in a modern university, but I believe God has raised up the Bible Institutes of today both to supply the lack in the Sunday School and home

training and to offset the pernicious tendencies in the university. Therefore I am slow to believe that God will work a miracle in the case of people who deliberately ignore this God-given way of escape.

In the face of these facts let me appeal to Christian people everywhere to lend unstinted support to the Bible Institutes of today, in prayer, in finance, and in sending of students. Furthermore, let me appeal to the Christians of this Rocky Mountain region to give abundant support to our own Denver Bible Institute.

The Students' Viewpoint

by MARGARET BEAUPRE, Class of '25

"See the land, what it is, and the people that dwelleth therein, whether they be strong or weak, few or many, and what the land is that they dwell in . . ." (Num. 12:18-19).

UR spiritual life is a walk by faith, yet in the human relationships involved in that walk we are often interested in actually hearing with our ears and seeing with our eyes. You have heard much about the Denver Bible Institute. Perhaps there has come to your heart a deep desire to learn and know for yourself the real conditions that prevail in the school life—from the students' viewpoint. Perhaps God has burdened your soul for a fuller knowledge of the Word, and considering where you shall secure your training, your mind is full of questions about D. B. I. What is the land wherein the

students of the school dwell? What are the testings and what are the blessings? What is the fruit of the land?

The answering of these questions is my purpose. To do so in a manner satisfactory to your mind I ask that you come with me for a visit to the school. Let us together first go through the routine of a day and see the practical, ordinary daily life, with its steady busy-ness, its homely duties, its opportunities. Then we shall look into the deeper phases of the life, catch a glimpse of the testings and blessings which play such a vital part, and see how the students are given the privilege of the "fellowship of His sufferings" that there may come into their lives the "power of His resurrection." We shall then have gained some knowledge of each aspect of D. B. I. life—from the students' viewpoint.

In the morning in the dormitory there is the usual noise attendant upon a group of young folks

Have you wanted to know just what student life at D.B.I. is like? Here is your opportunity. The curtain is drawn aside and you are brought into intimate touch with the testings and blessings of those who train here for full-time service for our Lord.

early risers may be heard over the hurried efforts of the late sleepers, rooms are straightened and dusted, and alone or in little groups the students leave for the dining room. There they are gathered for the morning meal.

Breakfast over, they gather around the tables for a devotional time. The Word is opened and all participate in the reading, which is often fraught with richest blessing as David's devotion or Paul's passion for souls or the prophets' fearlessness are revealed in the pages of God's Book. A time of prayer follows; kneeling there in the morning, before the press of the day's activities is upon them, the students pour out their hearts to God, praising Him for His goodness, interceding for others, and seeking strength from Him for the day.

Thus is the day begun.

The girls then address themselves to the plebeian but necessary task of washing dishes. An eavesdropper might hear at that time the strains of some sweet hymn coming from the dish pantry, borne on the voices of the busy girls; or the words of certain Bible passages, assigned for memorization, as the girls drill one another; or just an ordinary conversation through which they are brought to know each other in a truer way. Ofttimes the students have been drawn into closer fellowship with one another and with the Lord Jesus through this very commonplace duty.

The hours of recitation begin very shortly. After a brief chapel service the paths of the students diverge, to some extent, throughout the morning, as the various classes meet. Until the noon bell rings there are in the different classrooms groups of young people studying either the Bible itself or how most acceptably to give its teachings to others.

Deep and mighty truths are opened to wondering hearts; the lives given to God are instructed in the most precious service of soul-winning; personal truths are unfolded with such clarity that needy souls find in God's Word a solution for their problems. Each phase of the study is of untold blessing and immeasurable value.

On Wednesday the program is changed, for on that day the young people go out, during the last two class hours, to various shops or to the street to tell the good news of Jesus' death for sin. The message is given forth in song and testimony, and an opportunity is afforded for personal dealing. Many precious souls for whom Christ died have come to know Him as Saviour as a result of these noonday meetings, and many believers who were far away from their Lord have been brought back to Him. As the students find that God's Word, through their testimony, is bearing precious fruit their hearts are filled with They are led to regard this opportunity rejoicing. as a priceless privilege and one into which they should enter with the full devotion of their lives.

The young people are again together in the dining room for dinner, and the girls again wash the dishes. Then most of the students are engaged for a little while in their domestic assignments; the "young theologs" may be seen sweeping, dusting, scrubbing; the "missionary ladies" don aprons and do their share. Yet even in these commonplace duties there is joy—so long as the students are "looking away unto Jesus." He makes the most humble task worth while with His presence.

When the domestic work is completed, the afternoon belongs to the students for their own use. With the coming of the hour for the evening meal all are again together. After supper the girls and boys ad-

journ to respective classrooms for their half-hour prayer meetings. Here the students come into intimate touch with one another; personal problems are voluntarily spoken of and their solution sought; and rich fellowship is enjoyed over a section of God's Word. Then follows a time of earnest calling upon God for blessing in the students' lives; for unsaved souls; for believers out of fellowship with God, that they shall come back to Him Who is the Lover of their souls; for the surrender of young lives to God for service; for Christian workers and missionaries the world over. God's prayerpromises are found trueresults are seen from time to time—but eternity alone will disclose all that has been wrought through these prayer times. The remaining evening hours are usually spent in study in preparing assignments for the ensuing day, committing to memory assigned work, transcribing notes, etc. Thus the busy day ends.

But that is just the surface life. It may roll on very smoothly, while underneath there may be deep tremors and swift currents which are sweeping around individual lives with real force. Since it would be unfair to withhold from you a knowledge of the hard things that contribute to D. B. I. life, let us go beneath the surface, feel the impact of the undercurrents and learn their strength.

First of all the course is a hard one. The school is not an adult Sunday School class, where one may or may not study, as he pleases. Lesson assignments in D. B. I. come with relentless regularity, each one requiring conscientious study. Memory assignments are heavy, and if allowed to drag along and pile up they seem positively merciless. Carelessness in study spells unprepared lessons with their demerits, unfamiliarity with the material, and probably an unsatisfactory knowledge of the truths covered that day. The course, deep and thorough and practical, challenges the very best mentality of every student.

Then there is the financial testing. This is an intensely personal one to the majority of the students, who have no bank account on earth upon which to draw. But all the students share alike in one financial testing—that of the meeting of the ever recurring expenses of the school. Because the school is maintained wholly by faith, there is a day-by-day looking to God for the meeting of the tremendous needs. There are times when the burden of the morning prayer-time is for food for the very day which is beginning; sometimes in the evening all hearts are lifted to God for provisions for the next morning's meal. To the ordinary mind, with its insistent de-

sire to know beforehand when and where every need is to be met, this humble manner of living is often a

testing indeed.

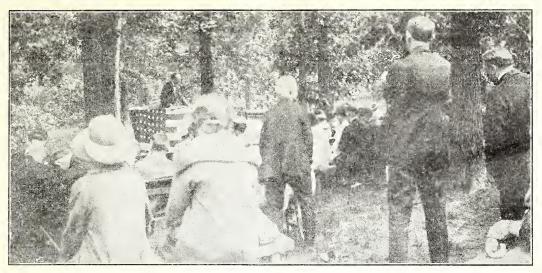
The intimacy of the student life presents another problem. The school not being a large one, the young people and their teachers all form one big family, and many of the personal phases of family life are consequently carried over into the school life. Unselfishness and willingness to be inconvenienced at times are called for, and true friendliness is a necessity, if the "home" is to be maintained happily. Although there is the temptation to select one's favorites, talk over problems with them, have fellowship with them, yet yielding to these impulses to the extent of partiality will bring narrowness, lack of growth, indifference to real needs in lives, and circum-



MISS HELEN WARTBURG, D. B. I. '23, Matron of Women's Dormitory.

SEPTEMBER 1924 341





The Extension Department of D. B. I., although still in its infancy, has been mightily used of God. Dean Fowler is seen leading in prayer at an open air meeting in Forest Park, St. Louis, during a Bible Conference which he conducted in that city in July, 1924, under the auspices of the St. Louis Gospel Center.

scribed usefulness. This problem thus becomes one of large proportions.

Another fact we should honestly face is that students in a Bible school are looked upon with scorn and disdain. Men today are rejecting the Bible and its Christ, and those who believe in the inerrancy of the Book and the Deity and vicarious atonement of the Man Christ Jesus are looked upon as out-of-date, fanatical, little short of insane. These two beliefs are the foundation, the pillars, and the superstructure of the Denver Bible Institute. To become a student in the school, where these truths are boldly proclaimed, is to inevitably suffer at the hands of the God-mocking, Christ-hating multitude.

But perhaps the keenest of all the testings is that of having the individual life, with its secret hopes and ambitions, its self-satisfaction, transformed by the teachings of God's Word. Things cherished through long years may suddenly appear valueless in the light of some personal teaching; certain habits may be seen as selfish as the searchlight of God's Word is thrown upon them; and what the heart treasured as gold may prove to be dross, when tested by God's standards. We are so prone to resent personal dealings that it is hard not to be resentful when God becomes personal with us through the pages of His But the teaching concerning the individual life brings the soul into that intimate relationship with Him which is so much needed by the Christian worker.

Were these all the facts, the prospect might be dismaying. The difficulties are great, but, praise God, there are blessings,—blessings which far surpass the testings. Every difficulty involved in studentship at D. B. I. carries with it a recompense of infinitely greater weight.

The hardness of the course results in a daily dependence upon Christ Jesus. It requires the best mentality one has to offer, yet the best mentality alone can never master it. In the truest sense, the Holy Spirit, the Author of the Book, must be its

teacher. For this reason students who are not as capable as others in secular study have made good in D. B. I.—they realize their own weakness and in seeking wisdom from God have been rewarded.

The problem of how to really study the Bible for one's self is answered in the course, as well, so that a student after leaving the school may dig deep into the Word for himself. His knowledge becomes, instead of a stagnant pool, a flowing, living stream, with a constant influx of fresh water.

The value to the individual lives of the financial situation cannot be estimated. Never have the students met in prayer for pressing, urgent needs, but that God has graciously answered—sometimes with food for the day, sometimes with hundreds of dollars. The hearts of the young people, preparing to answer God's call for a walk by faith, cannot fail to be impressed with the fact that God's promises are true, that He does answer prayer and supply needs—a confidence which shall be their stay in the years to come, when they are in a difficult situation, when prayer is their only recourse.

W. Leon Tucker says, "You can't be happy anywhere until you are happy anywhere." The family life at D. B. I. affords opportunity for the lessons of adjustment, unselfishness, and true amiableness which must be learned if the worker is to be happy "anywhere." Furthermore, sweet and lasting friendships are formed, for, as one writer says, "The very smallness of the home develops into an attractiveness, for it brings the home-makers closer together." The intimacy of student life is therefore of permanent value.

As for the contempt in which the students are held by some, we can truly say, "The servant is not greater than his Lord." The Devil's cruel and implacable hatred is toward Jesus; thus when a soul allows Christ to have full sway in the life, he may be sure that he will share in the outpouring of that hatred. But every bit of the suffering only brings him into a more precious relationship with his Lord. To

the soul who has caught a glimpse of Jesus, hanging in awful shame on Calvary's cross, who has seen by faith the blood dripping from His wounds, who has heard the cry of desolation, and realized it was all for him—all that the world, the flesh and the demons can bring fades into insignificance. His heart cries out, "Oh, I thank Thee, Lord Jesus, for the privilege of fellowshipping in Thy suffering."

What wise gardener does not trim and prune his trees, cutting and binding up, that the most fruit may be produced? That is what the revolutionizing of the life as a result of the personal teaching is—God's process of pruning those whom He desires to be His fruit-bearers. He never lays a soul bare and naked except to clothe it with His own beauty and righteousness. And when the soul has passed through the pruning-time and has begun to bear fruit for Jesus, the paths by which this end was reached seem only good. There floods into the heart the conviction that all was done by the hand of love, and there is gratefulness to God for His tenderness and patience and grace in transforming the life.

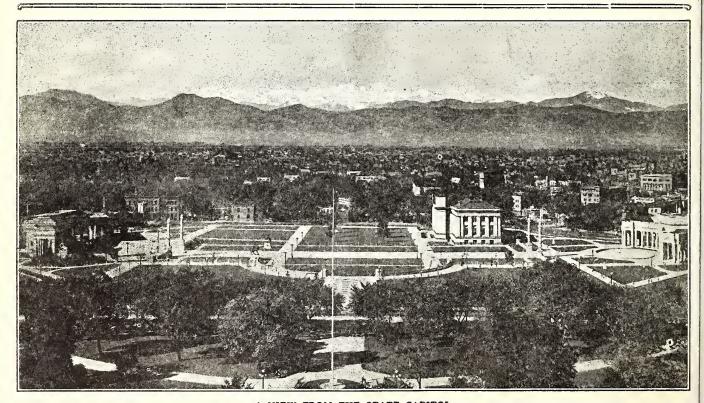
It seems that there could be no more complete equipment for the Christian who desires to serve God than that which is acquired at D. B. I. The student gains, because of the thoroughness of the course, a workable knowledge of the Word, the "Sword of the Spirit"; he learns, through the financial testing, the efficacy of the "shield of faith"; he comes to know, as a result of the family-student life, how to make his own life a testimony to the "gospel of peace"; he knows that the scorn and hatred of men fall helpless against the "helmet of salvation" and that God in answer to prayer can transform that animosity into love for the Lord Jesus; and through the trans-

formation of his life he begins to learn that transcendent lesson of a broken will and a contrite spirit before God, and yearns to have His will, exclusively, worked out in the life. There remains before him the future of service and usefulness.

Have I overemphasized the hardships? If so, it is because I am still a student and am therefore yet in the midst of them and still feel the intensity of all the subtle attacks which the Devil makes on the lives of the students.

And yet, as I pause a few moments for reflection, I find that already the training at D. B. I. has done wondrous things for my life. It has rescued me from the present-day maelstrom of worldliness and sin in which the majority of young people are recklessly whirling to destruction; it has given me an unquenchable desire to serve the Lord Jesus with all of my unworthy life—to live for Him, separated from the world, just because I love Him so; it has answered the questions over which my soul long puzzled in its struggles and failures and doubts, and has shown me the path of victory—Jesus. It has opened up the "mysteries" of God's Word, solved the perplexing problems in the Book, and thus fortified my soul against the false religions which are daily increasing all about us, giving me a certain, clear, scriptural answer to each of them.

As I realize that this is true, and meditate for a moment upon the contrast between my old life of empty, useless pleasure, of unanswerable perplexities, of unconquerable sins, and (I say it humbly) my present life, marked, to some degree at least, with usefulness to Christ with certainty of knowledge in His Word, I can only thank God from the very deepest depth of my heart for D. B. I.



A VIEW FROM THE STATE CAPITOL
Six blocks from the main building of the Institute, looking toward the Mountains, Civic Center in the foreground
Photo by courtesy of Denver Tourist Bureau.

SEPTEMBER 1924

What The Bible Teachers Say

by VARIOUS WRITERS

What Rev. W. Leon Tucker, D.D., Editor of "The Wonderful Word" and "Broadcasting Frayer," Bible teacher and publisher, of New York City, says:

"I have a number of times visited the Denver Bible Institute, and always with open eyes. I found the most constructive curriculum in most orderly courses of development. I found confident teachers holding the students strictly to the text-books and the outlined courses. I found a wonderful spirit among the student body with deep devotion on the part of each.

"Their deep love for Dean Fowler greatly impressed me, but above all this, the sacrificial spirit of the students was marvelous. I found the school conducted financially beyond question, and the economy with which affairs were administered was a marvel.

"Surely this school should have tens of thousands of dollars."

What Rev. C. C. Cook, author, lecturer and publisher of Montclair, New Jersey, says:

"Surprise is the word that best describes my feelings on coming in contact with the Denver Bible Institute. Its building, equipment, organization, morale, and number and character of the students were all beyond my expectation. I had no idea that so young a school could have developed so rapidly.

"Dean Fowler I had never met, and while a very favorable opinion had been formed from correspondence, his writings, and hearsay, yet this opinion required early revision in favor of a higher rating. It soon appeared that the school was his child, and a clear well-stored mind, forceful speech, a strong grasp on the Divine Word, marked teaching ability together with a gracious personality and consecrated vim had been used by the Spirit in establishing in a needy center a real Bible Institute.

"His assistants were found to be men and women of a natural dignity of bearing coupled with a genial spirit that made association with them a rare pleasure. The appearance, manner and spirit of the student-body were also marked features that challenged observation. Remarkable talent was discernable; while their knowledge and use of the Bible and their activity in Christian service was a delight. The two weeks stay was an unfading joy. In such schools lies the hope of the church."



MEN'S DORMITORY Located two blocks from the State Capitol.

What Rev. Robert A. Hadden, D.D., President Christian Fundamentals League, Bible teacher, author and publisher, of Los Angeles, California, says:

"The Lord has been pleased to raise up a number of fine Bible schools in this and other lands for the special purpose of fitting young men and women for definite Christian service.

"Personally, it has been my privilege to teach the Word of God in several schools of this kind: during the past year I was permitted to labor in the

Denver Bible Institute for a season. During this period I was able to observe and study thoroughly the personnel, spirit, life and curriculum of the school, and was enabled to form the following conclusions, which I believe to be a true estimate of the school:

"First, the Denver Bible Institute possesses a curriculum that is most thorough and comprehensive. The teachers are among the best and possess particular ability in imparting knowledge of the Truth, especially along lines of 'rightly dividing the Word of Truth.' The members of the faculty impressed me as a body of able, enthusiastic, self-sacrificing, lovable teachers.

"Second, the spiritual atmosphere of the Institute was highly pleasing. Here I found abounding the spirit of intercessory prayer; a fine manifestation of humility that did not parade or intrude its virtues; a wonderful exhibition of service where everyone seemed to be imbued with a desire to do something to help the other person; and, lastly, a remarkable spirit of loyalty and devotion to the Living and the Written Word pervaded the entire faculty and student body.

"More could be said in praise of this splendid school. It should receive the hearty co-operation and generous support of Christian believers everywhere. Young men and women looking toward Christian service at home or abroad cannot find a better school. It deserves a thousand students, and in addition, buildings adequate for a larger service in a great and needy territory."

"The Founder of D. B. I."

believes that "to obey is better than sacrifice."

As a closing word, the writer wishes to express not only his own appreciation and thanksgiving for Dean Fowler, but also that of every Faculty member and worker of dear old D. B. I. May God bless him in ever increasing measure.

Does God Provide?

by MRS. CLIFTON L. FOWLER

"And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (I Jno. 5:14-15).

"But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

N these days of cold materialism we need our souls refreshed frequently by evidences of the concern of our Heavenly Father for the lives of His children. Many who would not deny prayer as a doctrine have not entered into the joys of its practice. Many who believe in prayer in great crises of life still fail to accept its value and blessing in the more minute details of the daily walk.

The financial policy of D.B. I. for the first years of its history was a strictly cash policy. Everything was paid for when purchased. Thus rents, and lights were the only monthly bills to be met. God blessed this method of conducting the school. There came into the work, however, some who opposed this policy and influenced the Board to adopt the policy of the world, namely, to consider payment every thirty days as cash. Those of us who felt God wanted the "pay as you go" policy never ceased to ask Him to bring the school

back to His plan. In October, 1923, the workers unanimously agreed to return to the early method Since our return to this policy we have never been without a balance of at least a few cents. He had promised Israel, "If ye be willing and obedient ye shall eat the good of the land," and He will as faithfully bless willing obedience today.

Many of the readers will recall that in the former article on answered prayer at D. B. I., we asked them to pray with us for a linotype machine. Soon after an editorial appeared saying God had answered and the machine had been installed. A brother in Canada who loves the truth as set forth in the magazine became burdened of God to provide the much needed machine. He inquired of us what amount it would take to procure it. We told him the price we thought it would require for a good, second-hand machine. He immediately replied that God wanted him to give the amount. His plan was to give it in ten instalments, but God planned otherwise.

It was just at this time word was brought to us, unsought, that there was for sale in Denver, a linotype machine of much higher type than we had originally purposed securing and at a price which was within \$250.00 of the amount on hand and pledged. The Dean called the workers together



MRS. CLIFTON L. FOWLER Superintendent of Women's Department, Instructor in English and Greek.

that the owner's proposition might be submitted to them for consideraion. He desired to sell at once, his terms being a small cash deposit and reasonable monthly payments. Two of the workers felt keenly we should buy though we had to assume a debt. "Will it not be better," they argued, "to be paying into a machine each month the amount we are paying out to have the magazine work done? Besides, the debt would be fully protected." It was a difficult problem to face. Should we so soon after God had graciously united us on a cash policy turn aside for a bargain, or should we be true though to cold reason we were making a mistake in not grasping the opportunity before us? More than one in that little group of workers was reminded of God's Words to Saul, "To obey is better than sacrifice." After much discussion as to whether we should write the distant brother asking for the full amount at once, or assume the debt we took the matter

to Him Whose concern for the work is far greater than ours can ever be. We arose from our knees a united group. We would not assume a debt. We would not even write the brother who had pledged so generously. We would commit it all to the Lord for His own gracious solution. God delights to find us willing to trust Him in the dark. A week or ten days later we learned through a letter that God had been definitely dealing wih His child in Canada, using the "Modernism" number of the magazine to stir his soul to greater depths that the testimony of "Grace and Truth" be not hampered for lack of equipment. With the letter came the check for the full amount promised. But this was only one phase of the watchcare manifested by the Lord over His children and their needs. The machine had been offered at such an unusually low price that ordinarily the bargain would hardly have appeared on the market before a purchaser would have been found. One Who "worketh all things after the counsel of His own will" hindered the sale of the machine until the money came. With cash in hand we purchased the machine for two hundred and fifty dollars less than the price first named. With such proofs of His loving provision should not His children learn that to walk by faith is a joyous life, because

He is our Guide?

Each day's expense is necessarily large, even during the summer, with a group of folk to feed. One Saturday noon we were almost four dollars short of the amount needed to purchase food for Sunday's meals. He had never yet let us miss a meal since trusting Him to supply. We knew He would meet this need; we did not know through whom. When the afternoon mail came, in it was a letter from a sister in St. Louis, containing an offering of just four dollars. Some one has aptly said,

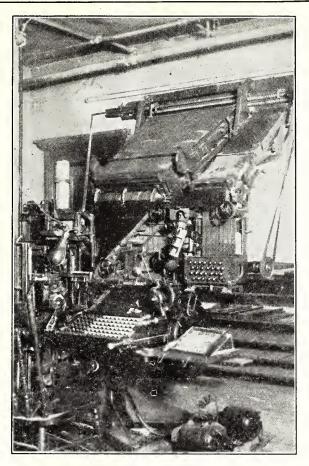
"The Infinite God is the God of the infinitessimal," so He Who provided the hundreds of dollars for the linotype by speaking to the heart of His child in far away Canada, with the same definiteness and grace provided the four dollars by speaking to His child in St. Louis. He does hear and answer prayer; He does provide.

The workers at D. B. I. are God-chosen people. Sometimes He has laid it on our hearts to ask Him to burden some certain student for the work; other times the student has been burdened of God to present himself to the work before we have been led to ask for that one. Each person must be a graduate of the school before he becomes a life-worker, but may enter actively into the work during his studentship.

Last fall, as the period for which Mr. Goodman had been Divinely led to act as head of our printing department drew to a close, we began asking God to give

us some one who would give his life to this task. Brother Goodman had rendered service of inestimable value, but his life was given to China. In the student body was a young man trying to persuade the Lord to send him to the foreign field, or to the neglected districts of our own country. But God did not respond. At last, in brokenness of will he asked God to show him His plan and promised that he would follow. Next day he went to the Dean's office to report that he was ready to take Brother Goodman's place when he should leave. His work this summer has demonstrated fully that he was indeed God's man for the place.

When the school year closed both Brother Fowler and myself were very much worn. However, Brother Fowler had promised to conduct some Bible conferences the early part of the summer. had put a little money in our hands for a vacation, but not enough to really meet our own need. sides, some of our faithful co-workers needed rest as much as did we. After seeking the Lord's mind in the matter we felt the other workers must have a month of rest in the hills. When these vacations had been provided our funds were much reduced. Brother Fowler went East to his conference work. Some of the friends in the East recognized his need of rest and made up a generous offering. He had five weeks before his next engagement. The



MODEL 14 LINOTYPE installed in May 1924; God's gracious answer to the petitions of IIis children.

amount thus provided, plus a gift from an aunt, exactly met the expense of five weeks in a sanatorium, where he was strengthened physically, and refreshed spiritually to begin another year's work for the Lord at D. B. I. The doctor had insisted that I should go, if possible, to sea level for the entire summer, but God planned otherwise. He kept me at the post in Denver until almost the last day of August. Then, through a friend in Michigan, He provided the necessary amount for me to slip away from the crowds, to be alone with Him. In those two weeks in the higher altitude I was more rested than in any other vacation of an entire summer spent in the lower altitude. The great Physician makes no mistakes-He knows our needs and fully supplies. So we praise Him for provision for our workers, and ourselves to receive the needed strength for a

larger year's service for Him.

The growing need of a truck for general use about the school became apparent. We laid this need before the One Who "doeth all things well." Three years elapsed with no sign that our petition had been heard. Then a young man who owned a truck came into the student body. Through the gracious dealing of God he was soon led to give his life to the work of D. B. I. Immediately the Lord reminded him of the truck back in Arizona, and with great willingness of heart he responded to Divine leading. His words to the Dean were: "In giving my life to the work of D. B. I. there was included not only myself but also my possessions."

And so it has been through the years. Author of the promises has constantly vindicated

them in our midst.

D.B.I. at Home and Abroad

by JESSE ROY JONES

In a recent letter which we received from the Spragues they state some of the heart-breaking conditions existing in the neglected mountain districts through which they passed this summer. "In a section not many miles from where we are now holding meetings," writes Brother Sprague, "a man died and a preacher had been called to conduct the funeral ser-



MR. HARRY A. SPRAGUE, D. B. I. '21, Truck Evangelist of the Extension Department,

vices. Some young people who were about sixteen years of age had never seen a preacher, so they came to the funeral service to see what one looked like." Surely such conditions in our enlightened nation are terrible.

Evangelist Sprague goes on further to say that in this summer's trip to the mountains they touched many neglected fields and held meetings in towns that had as high as six and eight hundred people in them and yet without a pastor or Christian worker who proclaimed the truth.

In reporting the results of this summer's meetings thus far, Mr. Sprague writes as follows: "God's blessings during the summer have been great. About fifty souls have accepted the Lord Jesus as their Savior. One decision was that of an elderly woman who had been under conviction for a year, thus revealing again in a very definite manner the power of the Old Gospel. One young lady with the world trying hard to get her to follow, listened to the call of Romans 12:1 and is planning to enter D. B. I."

Pray that God may thrust forth many more laborers into the whitened harvest fields and that the neglected districts of Colorado may get a goodly share of them.

A special appeal for prayer comes from Harold and Viola Ogilvie (Class '18) who have been back on their field in Africa laboring for several months now since their first furlough in 1923. They especially call attention to the fact that the conviction which causes men and women to cry out, "What must I do to be saved?" is considered by some as sadly out of date and a thing almost impossible in this 20th century. Then they go on to say that they would to God they could see it in the Iregwe people whom they have learned to love so much for Christ's sake. In making this appeal for prayer they write as follows: "What would we not give? Would we give time? Would you give energy? Yes, time and energy spent in earnest, prevailing prayer must cause God to work. As we write we can almost hear Him saying, 'I will yet for this be enquired of.' You have prayed? So have we. But let us not grow weary. God give us grace and perseverance to pray on until the answer comes.'

We who know the Ogilvies and had the joy of fellowship with them here at the Institute during the summer of 1923 while on their furlough, realize something of the great burden which is on their hearts for those dear black people of Africa. We know something of the hunger in their souls to see some tangible results of their efforts for the past five or six years,-that some Iregwe shall respond to the gospel of Christ and be born into the family of God.

Join with us in prayer for the Ogilvies.

Miss Hazel W. Long, a graduate of Biola and who took some special work at D. B. I. last year, is now giving forth the life-giving message in Brazil, South America.

An interesting contrast in the environment of Miss Long is set forth in a letter which she wrote home (June 13, 1924) just three months after she had been enjoying the fellow-ship of Christian students and friends of U.S.A., and all the comforts of home. We quote from her letter as follows: "We don't have those things called dressing tables here. Everything, trunks, etc., has to go up on stilts to keep away from the ants. And we don't have any closets so I rigged up a wooden device and hang

my clothes by hangers from the mid-dle rung and this is hung from the rafters as the bijous get on the walls and get into your clothes. This de-

vice keeps them away from the wall.
"We do have a plentiful supply of snakes, lizards, tarantulas, etc., but you just learn to be on the lookout for them. I have seen only one snake and that got into our kitchen and draped itself around our water

dipper.'

Another interesting section of Miss Long's letter is where she tells about the school she is teaching. shout the school she is teaching. She writes,—"I wish you could see me teaching school. I have a perfect picnic of it. I have usually about fourteen children. I have a 'pet.' He is Simplicio Francesca and is about five years old. He has to stand on a box to write on the board. He makes his e's right side up now and really makes his letters well, and would know a, e, i, o, u if he met them on a dark night, I believe."

In concluding the above letter to her loved ones she writes as follows: "I hope you can plan to go to D.B.I. often. It is really a treat when you get used to going and I praise the Lord for taking me there as a result



MRS, HARRY A. SPRAGUE, D. B. I '21, Gospel Soloist and Brother Sprague's Co-laborer in the great work of carrying the message to the neglected districts of the mountain states.

of which I am living in a thatched roof house with wooden windows, and happy as a lark."

Pray for Miss Long. Surely her letter is a testimony of victory in the Lord Jesus and a challenge for intercession on our part. SEPTEMBER 1924 347

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 53

Sunday, October 5, 1924

ELIJAH AT MT. CARMEL

I Kings, Chapters 17-18 Golden Text, I Kings 18:21

This lesson really contains three lessons in one. Perhaps the most striking lesson which we learn here is the lesson of the power in prayer. This is seen again and again throughout the two chapters which constitute our lesson. A much needed truth is taught in the lesson of the blessings in separation; and one which challenges the interest of the Bible student is the lesson of the prophecy in Two of these lessons are especially helpful to our personal Christian lives, for these things concerning Elijah are written for our learning (Rom. 15:4). To us Elijah becomes an example to stir us to deeper prayer life and to more complete consecration. But in the third lesson there is a glimpse into the future. Elijah did in his earthly life is only a foreshadowing of what he will do in the Great Tribulation. He thus becomes a sign to Israel not only for his own time, but for all times, and particularly for the days in which his activity shall be resumed. Thus in these three lessons we have both the personal and prophetic messages especially prominent.

I. THE POWER IN PRAYER.

There is power in prayer. There is power here which the world has never realized, and which very few Christians have ever appreciated. Elijah prayed and God shut up the heavens that rain should not fall upon the earth (James 5:17). In answer to his prayer God sustained him in famine and even permitted others to share his blessing. Again he prayed, and the power of God convicted the unbelieving hosts of Israel of their sin and brought them to own His Deity and Lordship. Yet once again he prayed, and the heavens were opened and rain poured forth (James 5:18). All this is told us in the compass of two chapters. The same thing characterized Elijah's entire life. Many times we are told of the blessing which came to someone through his prayers, and always we are impressed with the same truth there is power in prayer.

This power is the power of God. It is in prayer that God's children draw near to Him and realize that He draws near to them. It is in believing, yielded prayer that they offer Him an open channel through which to perform His great work and manifest His blessing. Those psychologists who say that the chief value in prayer lies in its reflex effect in the

lives of those who pray-or, in other words, that the value in prayer lies in the attitude of mind which it produces in the one who prays—miss the mark altogether. The value in prayer lies in the fact that God has chosen to work through the prayers of His children. Prayer alone amounts to nothing. This is evident from the experience of the prophets of Baal. They surely prayed. They prayed earnestly. They prayed in a frenzy. They prayed all day. They prayed unitedly. But their prayers accomplished nothing. However, when the man of God stepped out before the Lord and uttered a few simple words of petition, the power of God was manifested. Let us not make the mistake of valuing prayer for its own sake. Let us pray earnestly, and let us pray faithfully because we know that the God to Whom we pray is willing to hear and answer our prayers and because we know He is able to do the things which we ask. For this we have His promise—"If ye shall ask * * * * I will do." John 14:13-14; I John 5:14-15.

In answer to prayer, God supplies the needs of His children. While it is not stated that Elijah prayed for food, it is very clearly implied. Whether this be true or not, we know that God does supply our needs in answer to prayer. He has promised, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). It has been proven again and again that God does fulfil this promise in supplying food and clothing, and other material needs. We live in an age in which miracles such as the raven bringing food, and such as the oil and meal being multiplied, are no longer evident. God usually works today through the most ordinary channels. But it is none the less God Who supplies our need as we ask Him, than it was in the days of Elijah. God's methods of working may be different, but He is the same. His promise is faithful. Surely, with such a wonderful promise, and such a faithful God, we should heed the injunction, "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

God also manifests His power in His work in answer to prayer. How signally He manifested His power in

the experience of Elijah with the children of Israel and with the false prophets who had seduced them! He is just as willing to manifest His power through our lives as He was then in answer to the prayers of Elijah. How many times we wear ourselves out in trying to do things for God instead of trusting God to do for us. There can be no doubt that much more would be accomplished if we would learn to pray more and to trust more. Many of God's children have found that what they could not have accomplished, God could and would accomplish through them when they asked Him to do so. And is it not true, that many times the secret of failure in Christian work is that God's people have failed in their prayer life? Let us say with the disciples of Christ, "Lord, teach us to pray" (Luke 11:1). James 4:2-3.

II. THE BLESSING IN SEPARATION.

Another lesson which is most profitable to our spiritual development is that of the blessing which Israel enjoyed when she separated herself from her sins. For three and one half years the land had been parched and famine had stalked through it, for no rain had fallen in that time. But when the children of Israel recognized Jehovah as their God, and when the false prophets were destroyed, God sent an abundance of rain to bless them. Their sin had restrained His blessing. So, in the lives of God's children, sin many times restrains blessing. The secret of many an unanswered prayer is sin in the life, for "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). At the root of powerlessness and fruitlessness in Christian service lies sin in one form or another; and a barren and cold experience in the Christian life isalways evidence of some cherished sin in the life. Like Ahab, we are prone to blame God or His servants when we are conscious that blessing is restrained. But we do wrongly. The fault is not God's, nor is it His servants', but it is our own sin. God's power and willingness to bless is unlimited and changeless, but our sins many times hinder His blessing. Isa. 59:1-2.

When we, like Israel, put away our sins and idols, God will bless us and refresh us as He did her. Let a worldly Christian turn about and begin to live for the Lord instead of for the Devil, and he will find a new joy in the study of the Word; new power

in prayer; new liberty in service. This blessing in separation is set forth in many passages in God's Word. In the first Psalm He pronounces a blessing upon the man who "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1:1). In the same Psalm, He shows how it is possible to maintain scriptural separation, for He goes on to say that this man's "delight is in the law of the Lord; and in His law doth he meditate day and night" (Psa. 1:2). It is impossible for us to be neutral. We must delight ourselves in something. Our minds must be filled with something. If they are not filled with the Lord, and our delight is not in Him, our minds will be filled with sinful things and we will be delighting ourselves in them. It is obvious, therefore, that in order to be separated from sin and sinful thoughts, our minds must be staid on Christ, and we must delight ourselves in Him.

Another passage which sets forth the blessing of separation in similar terms is Romans 12:2. After appealing to believers for yieldedness, God says, "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Notice that the remedy for being conformed to this world is to be transformed by the renewing of the mind. In other words, this passage also teaches that separation is possible only as the soul learns to be occupied in

the things of the Lord. And the blessing which is promised is very clear as well—"that ye may prove what is that good, and acceptable, and perfect will of God." How clear it is that unyieldedness and worldliness in the Christian life hinder God from giving us the fulness of the blessing which He desires to give us. And how clear on the other hand, that when the life is yielded to Him and separated from sin, He does let us "prove," or put to the test, the perfection and blessing of His will. Col. 3: 1-2:II Cor. 6:14-18.

III. THE PROPHECY IN TYPE.

The whole life of Elijah is suggestive of his ministry during the Great Tribulation. The prophets clearly prophesied that Elijah would come again before the days of judgment which will precede the establishment of Christ's Kingdom (Mal. 4:5). This prophecy was recognized by the Jews in the days of Christ. They were looking for the coming of Elijah as God had promised (Jno. 1:21; Matt. 17:10-11). And in the foreview of the coming of Christ which He gave His disciples on the mount of transfiguration, Elijah and Moses appeared talking with Christ (Luke 9:28-31; II Pet. 1:16-18).

As we read the eleventh chapter of Revelation in the light of these scriptures, we are convinced that the two witnesses there spoken of are Moses and Elijah. Comparison with the Old Testament stories of their lives shows that these two witnesses will

perform the same great signs and wonders which Moses and Elijah performed in their lifetime. The plagues of Moses are duplicated in an intensified form by the two witnesses, and at least three points can be seen which are analogous with Elijah's ministry. "If any man would hurt them he shall be destroyed by fire" (Rev. 11:5). We will see as we continue in the study of Elijah's ministry that on one occasion a hundred men who sought to lay hands upon him were destroyed by fire (II Kings 1). The two witnesses also "have the power to shut heaven that it rain not in the days of their prophecy" (Rev. 11:6). This did Elijah, as we have seen. It is interesting also that the time is the same in each case-three and one half years, forty-two months, or twelve hundred and sixty days. Each month in prophecy is thirty days in length (Rev. 11:2-3; James 5:17). The translation of the two witnesses (Rev. 11:12) is also clearly suggested by the translation of Elijah (II Kings 2:1-12). In the light of these facts, and in the light of the prophecies of the return of Elijah, and of the coming of a "Prophet like unto Moses" (Deut. 18:15-18) we cannot help but feel that their ministry in the past was typical of the ministry which God will yet give them in the future. Elijah and Moses will testify to the truths of God during the Great Tribulation. (Note.—The prophecy con-cerning a "Prophet like unto" Moses Moses is doubtless a two-fold prophecy, referring both to the coming of Christ and to the tribulational ministry of Moses.)

Sunday, October 12, 1924

Lesson 54

ELIJAH AT HOREB

I Kings, Chapters 19 22 Golden Text, Matthew 4:4 (l.c.)

formed the mighty works which he did at mount Carmel. The reason Elijah fled was that his faith grew weak, but in his flight God tenderly cared for him. He provided food to strengthen him for the journey, and He provided the spiritual refreshment which Elijah needed to strengthen him for further ministry. We may learn two very valuable lessons from this.

One of the greatest times of dan. ger in our Christian experience is just after some specially rich blessing, or signal victory. Elijah is an inspiring example of faith as he faces the king and the whole congregation of Israel and the false prophets numbering nearly a thousand. What holy boldness he displayed in the proclamation of the Word! What powcr he enjoyed in answer to prayer as the fire of God flashed from the heavens to consume his offering! And what righteous indignation he displayed in putting to death those nine hundred and fifty men! But alas. only a few hours later he was fleeing in craven fear before the threat of a single wicked woman. So, too Christians, God may give you some great victory over sin, some special mani-festation of His power in the life, some special liberty and boldness and

fruitfulness in His service. When He does, do not become proud and boastful. Remember the exhortation "Wherefore let him that thinktion. eth he standeth take heed lest he fall" (I Cor. 10:12). And do not become occupied in the blessing. Remember how Peter with his eyes on the Lord walked the waves in safety, but when he got his eyes off the Lord and on the waves he, like Elijah, feared and began to sink. As sure as God's children become occupied in the blessings which He sends, they will fall. Perhaps, on this account, one of the hardest things for the Christian to bear is spiritual prosperity. We are safe only as we keep our eyes on the Lord. Isa. 26:3; Heb. 12:2-3.

But notice how tenderly God cared for backslidden Elijah. He refreshed his body by food which He provided, and when he was alone in the wilderness God spoke to him in a "still small voice" after a great wind and earthquake and fire had passed. What a picture! The wind and earthquake and fire may well represent to us the tumult which had been in Elijah's soul. Perhaps that was the reason God sent them. In any event, they served to emphasize the peacefulness of the "still small voice"

There are a great many different things in this lesson, but in all of them we are given a more intimate knowledge of the heart of God. In the nineteenth chapter we read of the backsliding of Elijah, but with the account of his backsliding we read of God's care for the backslider. In the same chapter we are told of the call of Elisha and are thus reminded of God's will for the lives of His children. In the same connection, we have a remarkable example of the obedience to the call which is pleasing The twentieth chapter tells to him. us of the defeat of Ben-hadad, and reveals God's ability to manifest His power in weakness. At the same time we see God's displeasure with incomplete obedience. The twenty-first and twenty-second chapters tell us of the wickedness of Ahab, and of the judgment which fell upon him. His wickedness is a warning to us of the wrath of God against sin. Let us consider each of these incidents in turn seeking to glean from them some of the precious grains of truth

upon which our own souls may feed. I. THE BACKSLIDING OF ELIJAH

Elijah backslid. We must not mince matters here. It was just as wrong for Elijah to fear and flee from before Jezebel as if he had not perwhich spoke with Elijah. Surely he must have realized that the fears and tumult of his soul were groundless; that God was able to give him perfect peace even in the midst of tribulation.

In like manner God tenderly cares for us when we backslide. One who sees only the wrath of God against sin does not understand God's attitude toward the backslider. It is true that He is angry with sin, but He loves the backslider, and cares for him tenderly. How many pictures of this He has given us! "Like as a father pitieth his children, so the Lord pitieth them that fear Him," He says in one place (Ps. 103:13). Remember also the parables of the lost sheep and of the prodigal. Surely God is trying to teach us that He loves the backslider and gently seeks to lead him back to Himself. Luke 15:1-7; Luke 15:11-32.

II. THE CALL OF ELISHA

In the call of Elisha we have pictured God's call to our souls. Elijah was an old man. He would soon depart to be with the Lord; another must take his place. And before Elijah was taken it was important that the younger man, who was to succeed him should have time for training. So, today, one by one, the older men who have held aloft the standards of truth are dropping out of the ranks. If Jesus tarry they will all soon be with the Lord. Their places must be taken by other younger men who shall carry on in the name of the Lord. God is calling for His people to yield themselves to Him for His service. He wants our lives. He wants us to wear in the coming years the mantles of the Elijahs who are now ministering before Him but who are soon to be summoned into His presence. (Rom. 12:1-2; Rom. 6:13). This truth we have faced before.

But the most striking thing in this story is the completeness and finality of Elisha's surrender. As soon as he realized that he was called of God he slew his oxen and boiled their flesh with the fire which he made of the plough and the harness. When he gave his life to God he did

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it without reservation. He left all to follow Him. That is the kind of surrender God wants. He wants men and women who will leave all to follow Him. His heart is gladdened when His people will be willing fully and finally to put Him before everything else in their lives. May God give us more men like Elisha who will give up business if necessary, and everything else in order to follow the Lord and do His bidding. I Tim. 4:13-15.

III. THE DEFEAT OF BEN-HADAD

In the defeat of Ben hadad God proved that He can make His power perfect in weakness. How pitiful Ahab was. He was a sinful man. He was a weakling, willing even to give his family over to the desire of a heathen king. But God used him to defeat an army much larger than that under his command. This is God's method of accomplishing His purposes. He works through weak instruments in order that no flesh should boast in His presence. Read First Corinthians 1:26-29 in which He clearly states this truth, and then rejoice in it. If God could use Ahab to defeat His enemies when Ahab was an unwilling, hard, stubborn, rebellious sinner, how much more can He use us if we but yield to Him. And if He could manifest His power so greatly in that weak man, surely we can expect Him to manifest it in our lives too. Do we need victories over sin, and are we weak in the face of temptation? God's power is made perfect in weakness! Are we hungry for power in service which will win men to Christ and change cold Christians into flaming evangels for Him? And are we crushed with a sense of weakness and failure? God's power is made perfect in weakness. God help us by faith to lay hold upon His promise, and to let Him manifest His power in us by recognizing that we have none of our own. 2 Cor. 12:9.

One other lesson we need to learn here, and it is that God is displeased with a partial and incomplete obedience. Contrary to God's instruction, Ahab made a covenant whereby he served Ben-hadad after he had obeyed God in routing his enemies'

hosts twice. For this he was judged. An incident of which this reminds us is recorded in the fifth chapter of Acts. Ananias and Sapphira brought part of their wealth to the Lord, but kept back part. Then they lied about it saying that they had brought all. This so displeased God that both of them fell dead at the feet of Peter. So, dear friends, God cannot bless our lives and our ministry as He would if there is a withholding from Him in any part. Incomplete obedience is not obedience. May God help us to yield to Him fully and though we may make mistakes and prove weak in many times of testings, yet if in our hearts our consecration is complete, God can and will bless us wonderfully. Mal. 3:8-10; Isa. 1:19; Phil. 2:5-13.

IV. THE WICKEDNESS OF AHAB

We have many times seen God's displeasure with the wicked, so we will pause only for a moment to note God's punishment upon Ahab's wickedness. Ahab was guilty of coveting, for he coveted Naboth's vineyard. He was guilty of murder, for he consented to the death of Naboth. was guilty of disregarding the Word of God in desiring the inheritance of this man in the first place, and in the second, of taking it by violence. Surely it is an interesting study to analyze this man's actions in the light of the law of God (Ex. 20). No doubt this pictures both God's judgment upon the unbeliever and His judgment on the Antichrist—the arch rebel against His will. This also shows us how great was His grace in delivering us from judgment. John 5:24.

There are however, two things here which should be a warning to us in our Christian lives. One is that we should beware of wicked associates lest they, like Jezebel, lead us to disobey God's Word and to sin against Him (Prov. 13:20; Prov. 1:10). The second thing is that we should not reject the Word of the Lord and give ear to false teachers simply because we do not like what the Word of the Lord says. As sure as we do this we will come to grief. May God give us listening ears and willing and obedient hearts.

Sunday, October 19, 1924

TRANSLATION OF ELIJAH, AND CALL OF ELISHA

11 Kings, Chapters 1-2 Golden Text, Acts 1:8

This lesson tells the story of Elijah's protection and translation. When men sent by the king would have seized him, Elijah called down fire from heaven which consumed them. Later he was taken up from Elisha in a whirlwind accompanied by a chariot of fire. We have already seen the typical suggestion in these two incidents. We might also learn a lesson of God's power to protect His servants, and of the certainty of His Word. Let us rather study the experience and ministry of Elisha.

We observe three things which characterized Elisha's ministry which should also characterize the lives of all God's children. Two of these are things which must characterize our lives if we would be used of God as Elisha was. And the third will most certainly follow if we are used in any measure by His Spirit. The first thing which we note is the steadfastness of Elisha. In the face of severe testing he stood his ground and was rewarded by having a double portion of Elijah's spirit given him. The second thing is his faith. In faith he too's up the mantle and minstry of Eiljah. Through his faith, God's power found wonderful expression. Surely, if there are two things essential in the life of a Christian worker they are steadfastness and faith. The

third characteristic was the two-fold effect of his ministry. To the believing dwellers at Jericho he ministered blessing in healing the water of the land, but to the unbelieving children he ministered judgment. As we shall see, this two-fold result always follows a faithful preaching of the Word of God.

I. THE STEADFASTNESS OF ELISHA

Elisha went through a terrific testing in connection with the translation of Elijah. Just ahead lay one of the richest spiritual blessings which was ever to come into his life. Every-

thing seemed calculated to discourage Elisha from staying with Elijah until he received that rich blessing which God had in store for him. Elijah himself sought to persuade him to turn back and the prophets wherever he went spoke of the impending separation in terms which might well dismay him.

Christians many times find that severe testings are only forerunners of blessing. Perhaps the testing is God's way of preparing us for blessing in the life, "For whom the Lord loveth He chasteneth" (Heb. 12:6). It has been many times proven true that one of the most effective means of training for God's children has been some experience of tribulation or testing. This is the reason for many of the hard things which God permits to come into our lives. But whether we are to see the fruit in this life or in the life to come, God wants to make every testing and affliction which He permits to come into the lives of His children fruitful of blessing. James 1:2-3; Rom. 5:3-5; 2 Cor. 4:17-18.

But in order for the testing to produce the blessing which God designs, we must be steadfast as Elisha was. It is the man who endures under testings who enjoys the reward. Perhaps we may pass through the same testing that Elisha passed through. We know God has called us to service, but perhaps a loved one objects, or friends try to dissuade us. Oh, dear friend, now is the time for us to hold our ground and to manifest steadfastness. Let not our friends prevail and turn us aside from the will of God lest we may miss, and doubtless shall miss, some of the greatest blessings of our lives. Perhaps after we are actively engaged in the service to which God has called us we may come to a time of severe testing. Let us not be dismayed, but let us hold on steadfastly trusting God. If we do this we will find that the testing was only the precursor of some of the greatest we have ever known. blessings Whatever be the testing, let us ask God to make us steadfast, and trust Him for the blessing. James 1:12; 2 Cor. 4:17-18; Heb. 12:3,11.

II. THE FAITH OF ELISHA.

Elisha ministered with power after Elijah was taken from him. As he took up the mantle of Elijah and smote the waters of Jordan with it, the same mighty power was manifested which had been when Elijah the same. The waters were divided and Elisha went over dry shod. As we follow through his ministry in the study of the Word of God we shall see that wherever this man of God ministered his ministry

was in the power of the Holy Spirit.

Perhaps we have not laid enough emphasis upon the literal character of these miracles. Let us go on record here as believing that the miracles wrought both by Elijah and by Elisha (and for that matter those recorded in the Word of God in whatever connection) occurred exactly as the Bible says. No one who knows the mighty power of God and who believes in the verbal inspiration of His Word can doubt for a single instant the literal character of these miracles. There can be no conceivable reason for God to deceive us by telling us that these things occurred, if they did not. So, as we view the mighty works which marked the whole of Elisha's ministry, let us believe what God tells us. Let us recognize them as literal miracles. II Tim. 3:16,17.

Perhaps, however, a word of explanation as to the absence of such miracles from the church today is in order. The Scripture plainly declares, "We walk by faith, not by sight" (II Cor. 5:7). Miracles, such as those which these two great prophets worked, are distinctly in the realm of sight. They were wonderful indeed, and the men who believed because they saw and heard these things were blessed. But God has called us to a higher walk. He has called us to a walk of faith without seeing signs and wonders, and He has pronounced a greater blessing upon us. II Cor. 5:7; John 20:29.

The secret of Elisha's power lay in his faith. God does much for and through those who believe much. It is not that He is unwilling to do as much as for all the rest of His children, but the unbelief down underneath hinders Him. It is only as we believe God and yield our lives to Him that He can give us the power which we desire, and which He desires to give us. Elisha's faith is seen in several things. It was because he believed God that he was steadfast even through testing. It was because he believed that he asked for a double portion of Elijah's spirit. It was because he believed that he at first forbade the prophets searching for Elijah, and then when he had given his permission refused to accompany them. He had faith sufficient to trust God to care for the one who had been dearest to him in his earthly life, and who now was taken from him. It was in faith that he took up the mantle of the aged prophet and with it smote the waters of Jordan. It was in faith that there he called upon the God of Elijah. May God give us the faith of Elisha and then we will have in the spiritual realm the same power which he had in the material. Heb. 11; Matt. 17:20; Rom. 12:3-6.

III. THE MINISTRY OF ELISHA

The ministry of Elisha had a twofold effect. To those who believed, it proved to be a blessing, but to those who believed not it was a curse. The men of Jericho came to him in faith telling him of their troubles. They told him of the evil water and how it effected the land. Then he cast a cruse of salt into the spring, trusting God to heal the waters, and the waters were healed and the land became fertile. But others did not believe. As he went to Bethel a group of lads mocked him. (These "little children" were probably young men. The Revised Version renders this "young lads.") They said, "Go up, thou bald head." They were referring not to Elisha's personal appearance, but to the fact that, as the prophet had said, his master was taken from his head. (See 2 Kings 2:3-5.) They were referring to the report of Elijah's translation, and demanding that Elisha duplicate the performance. Their sin was not so much that of offering personal offense to Elisha; it was a sin of un-belief. They did not believe that God had translated Elijah and they showed their unbelief in mocking the one who had been with him in that time of holy experience. These unbelieving lads were cursed with a curse and torn by bears from the woods. (It is noteworthy also that the Scripture does not say that the bears devoured the forty-two, but that they tore them. Infidels have made much of this.) Thus to the unbelievers Elisha's ministry brought death.

If we are faithful to God our ministry will have the same effect. It does not matter in what capacity we may minister. If we faithfully proclaim the Word of God, whether in preaching or in personal work, it will divide between our hearers. Some will believe the Word, and to them it will prove to be "the power of God unto salvation" (Rom. 1:16). Others, however. will reject it, and hold it foolishness. In them will be proved the Scripture, "The preaching of the cross is to them that perish foolishness" (I Cor. 1:18). None can be neutral when the Word of God is preached; either they believe it, or they do not believe it. Believing it they are saved and find life through it; but rejecting it the weight of their judgment is increased. God does not hold us accountable for the way men receive our message, but He does hold us accountable for faithfulness in declaring it. Let us not be discouraged if some will not believe, but let us faithfully and lovingly seek to lead lost souls to Christ. II Cor. 2:15.16; John 3:18; II Tim. 4:2-4; Ezek. 2:6.7.

Lesson 56

MINISTRY OF ELISHA

II Kings, Chapters 3-4 Golden Text, James 5:16 (l.c.)

It is entirely scriptural for us to study the lives of those whom God has used as examples in Christian life and service. The Apostle Paul was led of the Spirit of God to say to the Philippian believers, "Brethren, be

Sunday, October 26, 1924

followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17). And to the Thessalonians he said, "We wrought * * * to make ourselves an ensample unto you to follow us" (II Thes. 3:9). In the strictest sense it is true that we have but one example, that is Christ, but as He is manifested in the lives of His servants, we may learn some valuable and profitable lessons from them. Elisha is one of those in whose life our Lord was greatly manifest, and from his life we may learn much to guide us in our own Christian life and service for Him.

The lesson which we study today contains four incidents in each of which we are taught some truth concerning the servants of God. Let us study in turn each of these incidents in the ministry of Elisha, seeking for some encouragement, or guidance for our own personal ministry in the service of Christ.

I. THE ENEMY DEFEATED

The Moabites were defeated because God kept His Word. When Jehoram reluctantly went to Elisha at the request of Jehoshaphat to inquire concerning the outcome of the war, God promised that He would deliver the Moabites into the hands of Israel, and her allies. He also promised that He would give water for the armies and for their beasts (II Kings 3:16-19). Jehoram was an idolater and unworthy of such favor from God. He did not consult the Lord because he had faith in Him, but because of Jehoshaphat's insistence (II Kings 3:23; 11-13). Consequently the great victory of Israel must be ascribed to the faithfulness of God's Word. His Word was fulfilled in spite of the unbelief of Jehoram.

This shows the power and faithfulness of God's Word, and it encourages us to faithfully proclaim it even if we meet with unbelief. God has given His servants one task. Their task is to give forth His Word. But in performing that task we meet with many who sneer at it and call it "old-fashioned" and "outworn." Many say that they do not believe it. Others question the intellect of those who believe it. What then? Shall we cease to preach the Word because men do not believe? A thousand times no! God has promised that His Word shall not return to Him void. He has promised that the unbelief of men shall not make His Word of none effect. It is our one weapon in our battle with the powers of darkness. Suppose, however, that someone with whom we are talking about the things of the Lord should object to our quoting Scripture. He insists that we cannot convince him that way for he does not believe the Book. Shall we then turn to human argument? Most assuredly not. If we were engaged in a physical battle would we discard our tried and true weapons because the enemy refused to believe in them? The best way to convince unbelievers that the "sword of the Spirit" has not lost its power is to let them feel its keen edge. Therefore, man of God, "preach the Word." II Tim. 4:2; II Tim. 3:16-17; Isa. 55:10-11; Heb. 4:12; Rom. 3:3-4.

II. THE OIL MULTIPLIED

The second incident was the deliverance of a widow of a prophet from her creditors through the multiplication of a pot of oil. It was all she had in the house, but this pot of oil under God's blessing became the means of deliverance to this distressed soul. At the word of the prophet she borrowed all the vessels she could from her neighbors and poured out the oil from the pot. As she poured it out it was multiplied until it filled all the vessels she had and she had enough to meet her needs.

Oil in Scripture stands connected with the Holy Spirit (I Sam. 16:13). Thus the pot of oil may well represent the Holy Spirit's agency in delivering the children of God out of the power of the enemy. This at once suggests that the pot of oil may well be understood to represent the Word which the Holy Spirit inspired and which He interprets to our lives.

This suggests two most helpful truths. When God's children are distressed by the enemy of their souls seeking to lead them into bondage to sin, they may be delivered by the Word of God. As ministers of Christ we have a responsibility to souls who are under the grip of Satan and we should seek to deliver them from his power. This we may do by teaching them the truths of the Word of God. And when we find ourselves assailed by fierce temptation, we will find that our souls may be delivered if we will only use that which we already have, as did the widow. God has given us somewhat of a knowledge of His Word. If in our temptation we turn to His Word and begin to meditate in it, and to call upon Him for the help promised in it, we will find that His Word will become to us the means of deliverance from temptation. Notice, too, that it was not until the oil was poured out that it was multiplied. This suggests that our knowledge and application of the truths of God's Word will be increased as we give them out to others. Thus both to the oppressed souls to whom we minister, and to our own souls we will find that our ministry of the Word of God will prove a blessing. II Tim. 3:25-26; Ps. 119:9,11; Luke 19:12-26.

III. THE DEAD RAISED

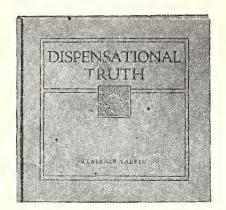
The third incident is the raising to life of a dead boy. He was the son of a Shunammite woman who had shown great kindness to Elisha. He was taken suddenly sick and died in his mother's arms. She laid him upon the bed of the prophet and went to him beseeching him to come and restore the boy to life. This was a tremendous task, but Elisha went with her, and after praying stretched himself upon the lad twice. With this his life came again.

Charles Haddon Spurgeon once preached a sermon on "How to Raise the Dead." It was a sermon on soulwinning. He took for his Scripture this story of the Shunammite's son, and he suggested a number of lessons on soul-winning which we may glean from this occurrence. Among other things he pointed out that it shows the difficulty of the task. The soul winner is seeking to raise the dead. The persistence with which the soul winner must prosecute his work was another point which he developed. The necessity of prayer for true soulwinning, and the necessity of giving ourselves to those whom we would win, were also pointed out. Yes, this incident may well be used for a lesson in soul-winning, for when we attempt to win a soul to Christ we are attempting just as tremendous a task as that which Elisha attempted. are attempting to bring new life to those who are dead in trespasses and sins. And the means which he used are surely suggestive of the means which will make our soul-winning efforts a success. Of course it is the Word of God which is used to quicken dead souls to life, but the Word is many times supplemented by the prayers, the persistence, and sympathy of the messengers. Eph. 2:1,5; II Tim. 4:2-5; I Thes. 2:8; I Cor. 9:22.

IV. THE POT PURIFIED

The fourth incident was the purification of a pot of food. Elisha sought to feed the sons of the prophets, but unknown to him some wild gourds were included in the mess of pottage. When the men attempted to eat they found the food distasteful and poisonous. To remedy this Elisha cast meal into the pot and it accomplished the desired results.

Here is a suggestion of an everpresent danger in Christian work, and also a suggestion of the remedy for it. Many pastors who have faithfully sought to feed the flock of God have found to their horror and sorrow that wolfish false teachers have crept in among the flock unawares and have corrupted their minds from the simplicity of the Gospel of Christ. When this occurs there is only one remedy. It is only the meal of the Gospel of Christ which can help the souls who have been poisoned. Are we in touch with souls who have been affected by false teaching? How can we deliver them from this snare? The best way to be a help to such souls is to present the Gospel of Christ with renewed vigor and zeal and consecration. A good example of this is found in the Book of Galatians, for this book records the efforts of God's servant, Paul, to recover from the snare of legalism souls who had been led astray. Read the book thoughtfully and prayerfully, noting the clear presentation of the wondrous truths of Christ, and see how well those truths meet the lies of the false teachers. And from this book take instruction as to how to meet and to oppose false teaching in the lives of souls for whom we are responsible.



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"How Shall I Choose My Place of Training?"

Continued from page 325

The third guide-post is equally as explicit in its directions. It is II Tim. 4:2:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuf-

fering and doctrine."

It is evident from this charge which Paul is giving to Timothy that God's selection for training for service will be a place where evangelism is persistently emphasized. The training which does not lead its students into burning zeal in the preaching of the Word, both to the lost and to the saved, fails to meet God's requirements. However valuable such training may be, it cannot be said to be Christian training in the Biblical sense. The social service program of this hour is not God's program, for it makes humanitarianism the goal instead of the salvation of souls and 'the transformation of individual lives. God has just one job for the Christian worker in this age—the job of declaring the unsearchable riches of Christ. It is His will that everything else in life shall be subservient, to it. This guide-post illumines the pathway of the one who is eager to give the life wholly unto God in a wondrous way. The school to which God will lead will be a school where, as to service itself, the evangelistic note is dominant.

Our concluding passage should not be considered with lightness. Indeed, it should be recognized as the guide-post which demands our closest reading. It is the exherication which is found in I Tim. 4:12:

"* * * Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Paul is saying to his son in the Faith, "Timothy, it is not enough for you to be established in the Faith, to have a thorough grasp of the principles of Biblical interpretation, and to be equipped to pro-claim the great doctrines of Scripture; if you would be an acceptable minister of God your very life must speak the Gospel." The Holy Spirit has very definitely indicated in this passage that the training for Christian service which will really honor the Saviour will deal with the problems of the individual It will unravel the soul's problems and give him the principles whereby he can live a life of victory in Christ Jesus, and knowing the secret himself will be able to give assistance to others who face the same difficulties. It is necessary, therefore, that the school which will be in harmony with God's will for training will be a school which undertakes the task, through the power of the Holy Spirit. of teaching the Christian worker how to live for Christ.

Young man, young woman, facing the question, "How shall I choose my place of training?" God has given to you some very clear light in these passages from His Word. Turn not aside to the counsels of men, but follow where He leads. His richest blessings await those who willingly choose His place of training. And oh, may the One Whose coming draweth nigh raise up in these dark days a larger number of schools which shall seek by His strength to meet the Divine requirements.

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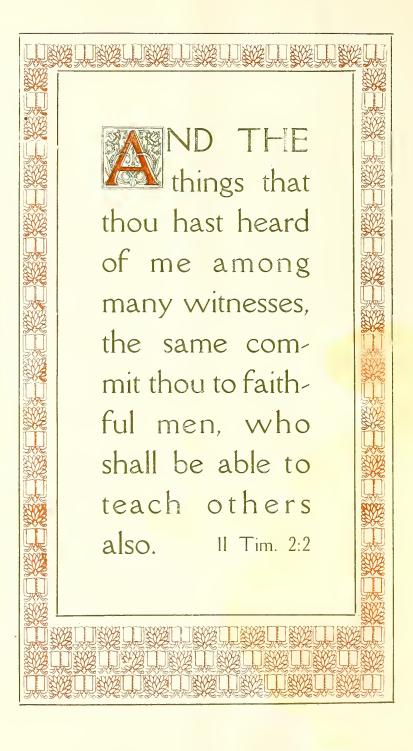
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"GRACE AND TRUTH"



A Bible Study Magazine for Earnest Men and Women Everywhere

Clifton L. Fowler. Editor

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"GRACE AND TRUTH"

"THE MEN AT THE HELM"

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C O N T E N T S

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The Finished Product
"Straws"
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The Meaning of the Word "Backsliding"
God's Remedy
Satan's Dividers

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THE DENUER BIBLE INSTITUTE

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- 3. In the personality of Satan. Job 1:6-7.
- 4. In the depravity and lost condition of all men by nature. Rom. 3:19.
- 5. In the virgin birth and deity of Jesus Christ. Luke 1:35.
- 6. In the shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.
- 7. In the bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.
- 8. That men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13: 38-39.
- 9. That the Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer. Jno. 16:8; I Cor. 3:16.
- 10. In the eternal security of all believers. Jno. 10:28-29.
- 11. In the personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.
- 12 In the eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.
- 13. That all believers in this dispensation are members of the body of Christ, the Church, I Cor. 12:12-13.
- 14 That all believers are called into a life of separation from all worldly and sinful practices. Jas 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.
- 15 In the obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

"GRACE AND TRUTH"

As The Editor Sees It

Restoration

HE professing church of this hour is a backslidden thing. The church fails to rightly reveal the power of Him Whom it represents. Christians that convince their fellows of the glory and blessing which Jesus has for those who trust Him, are few and far between. Spiritual lethargy predominates; a sickly brand of modernistic socalled Christianity is in vogue; worldliness in pulpit and pew is rampant. Frivolous audiences listen to dry disquisitions on "social service," "community welfare," and "religious education." The message of the vicarious atonement and cleansing by

blood are taboo. The moving picture show has supplanted the Sunday night evangelistic service, and the midweek study of social problems has displaced the old fashioned prayer meeting. Instead of a godly group of men meeting by common consent to pray for the lost, they now gather for the Thursday night smoker. In many of our modern churches the weekly dance is a regular part of the program. The rapidity of the breakdown in the church has been the astonishment of all careful observers. The world of unbelievers looks scornfully on while a backslidden ministry leads backslidden Christendom to its doom.

This condition in the church has produced a terrible, but normal fruitage in the individual lives of Christians. Praying souls are few. Students of the Bible are regarded as queer. In order to be looked upon as "intelligent," one must be "reading science" or investigating psycho-analysis. Consecration and spirituality have become positively scarce. Devotion to the One Who loved us and gave Himself for us is ridiculed as inane.

True it is, God has not left Himself without a testimony, but in this hour of a modernistic—infidel—aesthetic—religious—aristocracy on the one hand, and a Pentecostalized—clap-trap—sensation-seeking fanaticism on the other, the simple believer in God's Word finds himself in a somewhat discredited minority.

Hence the need of Restoration. So far as God's Word is concerned, no prophecy

On every hand we find Christians whose ideas of a definite Christian life, the constant danger of "backsliding," and God's infinite provision for full and complete "restoration" are utterly nil. This number of "Grace and Truth" is a serious effort to give forth, a faithful and scriptural testimony on these themes.

indicates any restoration for the professing church. The Jew whose age-long backsliding is a house-hold proverb, is promised glorious restoration in the future kingdom, while to every hungry individual soul that has drifted into a far country and is feeding on swine-food, the Spirit of God comes with loving appeal to arise and go unto the Father.

The Finished Product

A RECENT magazine article gives to the American reading public a full fledged opportunity to view the "assured result" of modernism. This article with its clear and radiant revelation of the ef-

fect of modern college training deserves special notice from every faithful Christian in America.

Some years ago Shailer Mathews, Dean of the Divinity School of Chicago University, author of many infidel text-books and erstwhile recipient of the highest office in the gift of the Baptist Denomination, wrote a book entitled, "The Church and the Changing Order." In the early chapters of this book Dr. Mathews, although himself the most blatant and irritating of modernists, brazenly describes the effect of modernistic college training on the soul of a young man who enters the average college of today. We quote,—

A young man comes into this atmosphere. He has been taught by parent and pastor and Sunday-school teacher that the Bible is the inerrant, authoritative word of God. He has never seriously questioned the basis for such an affirmation. His entire religious thought has been grounded upon authority. In his Freshman year he hears echoes of discussions in the upper classes concerning matters which he does not understand, but which in a general sort of way he feels are incompatible with Christianity as he has known it. By the time he reaches his Junior year he begins to feel the effect of the general investigative if not sceptical atmosphere of scholarship. Many of his teachers are interested in religious life, but in too many cases the men whose scholarship he most respects are either unsympathetic with the church or are merely conventionally religious. He is set to reading books in which religion is handled as a matter for investigation or in which the idea of nature and of natural law apparently leaves no room for God and divine love. He himself begins to grow investigative.

training makes him resolve life into a series of problems each demanding an answer which shall rest not upon the belief or the opinion of some man or group of men, but upon ponderable evidence.

"Inevitably his religious faith becomes unsettled. Perhaps he goes in his distress to some member of the faculty or to some more advanced student for help. He is very probably told that there is no necessary contradiction between doubt and faith; that doubt very often is the beginning of faith. But he is also told that the faith which brings assurance is not to be based upon the authority of any book or church, but upon one's own experience of God. When he asks what this experience of God is, he is told it cannot be described but must be felt. Taught thus to examine his own consciousness he finds that his investigating mood attacks the very citadel which he is told is impregnable."

We marvel that any man in normal mental condition could write the foregoing words, revelatory of the curse of modernism, and remain a modernist.

Dr. Mathews' heartless words were written about 1906. The magazine article to which we have referred appeared in the Cosmopolitan October, 1924, and was written by Rupert Hughes. The article demonstrates the accuracy and the self-condemning cruelty of the Mathews statement made nearly twenty years before. Rupert Hughes gives his personal testimony. The testimony is of such a character as to strip every vestige of camouflage from modernism and to leave it exposed in all its hideous, blasphemous nakedness.

Rupert Hughes had a start which was very similar to the opening years of many another boy of the same period. He was surrounded by an environment which was at least nominally Christian and to which he gave a good average response. He was just a fine normal youngster reacting in normal fashion to the spiritual appeals which came to his life. He says of himself,

"My early life was, however, one of intense religious conviction. I had a lot of fun and did a normal amount of mischief, but I said my prayers every night and I prayed incessantly throughout the day. I prayed publicly at prayer meetings and tried to convert other people to faith."

As he advanced from boyhood into youth we find that the indications of an approaching strong spiritual adjustment of his life are rather above than below the average. He enters enthusiastically into his church-life and is active in some of the public forms of service. He speaks freely of this period,—

"At the age of thirteen I joined the Congregational Church. At preparatory school and at college I was an eager churchgoer; I played the organ at the Y. M. C. A. assemblies and I prayed publicly and privately."

Immediately after his entrance into college we find this heart-breaking statement

"My faith in the Bible as an inspired work went from me slowly, like sand slipping down a hill."

From this point on his down-hill progress is rapid and unimpeded. The skeptical atmosphere of the college has commenced to eat upon his very vitals. His old faith in God and prayer waver and totter to a fall. The old moorings weaken and are ready to break. Modernism is wrecking another soul. He frankly divulges even this sad stage in his headlong descent into infidelity.

"My college studies taught me that the Bible was absolutely unbelievable as a book of fact. Its astronomy, geology, zoology, geography, hygiene, ethnology—what not? were simply ludicrous.

At last the day of his departure from college is at hand. He has received his training. He is now to step out into the multitudinous problems and responsibilities of life. His loved ones had doubtless placed him in college to prepare him for this very hour. When the crucial hour comes, is he ready? Has his college life equipped him to be the man he might have been and should have been? Let Hughes speak for himself,—

"When I left college I was in a state of collapse as a Christian. I did not know what to believe, but I had a vast baggage of disbeliefs that I could not shake off."

No, his college life has not equipped him, it has stripped him. By his own testimony his college life, instead of being the proper preparation for life, was his utter undoing. "I was," says he, "in a state of collapse as a Christian." Let Christian parents take note. This is the effect of modern education. Rupert Hughes is one of the most brilliant minds in America today, yet he found himself completely overwhelmed by the downward tug of modernism in the college. And be it remembered, Rupert Hughes was no heathen. He was an earnest, whole-souled, believing, praying boy and yet when he discovered himself in the whirlpool of college infidelity, even he was soon swept off his feet and plunged into a "state of collapse as a Christian."

Having frankly told the story of the spiritual beauty of his boyhood and the spiritual tragedy of his young manhood, Hughes turns with ruthless pen to let the reader see the sad results of the dagger of the mind which has pierced him. The completeness of the horrid change which modernism has produced is shown by the following words,—

"I am tempted to say rudely that anybody who says he believes the Bible to be all true either lies or is ignorant of what he says."

This were bad enough, but now not satisfied with general denunciations of the Christian faith, he pounces savagely upon that truth more dear than life itself to every child of God,—the truth of the vicarious atonement. We quote again,—

"Whatever the fault may be, the cogs of my brain simply lock when I try to understand the central theme of Christianity, the vicarious atonement. I can't even understand the beginning of it. Because Adam sinned, we all are born in sin and as Cotton Mather says, "man's best works are a stench in God's nostrils"

This is but a diminutive sample of the bad spirit with which he writes. He waxes frothy and mouthy. He throws in many a literary flourish to adorn his trashiness. He trots out the age-old gags of the enemies of the cross, clothing them in ranting bombasticism. He deliberately reduces the sacred into

the grotesque, the holy into the ludicrous. Under his facile pen and nimble wit the most blessed of God's truths are made to appear preposterous. traduces the powers of his great intellect by using them to concoct the cheap and flashy word-tricks of the street-corner infidel. He blandly predicts that he will be criticised and then poses as a prospective martyr. He compliments himself on his bravery in airing his infidelity as though an exhibition of crass skepticism toward God would give a man a special free ticket into the hero class. Through many paragraphs of blasphemous denials of practically every vital truth in God's Word this literary genius does two things,—he demonstrates that modernism is that educated monstrosity which wrecks the faith of men; and he vindicates his own reputation as a phrasemonger.

As he brings to a close, this screed in which he has sought to caricature the Word of God into a veritable farce comedy, Hughes puts his present thought of Christianity into one diabolical sentence,—

"It is the plain indisputable fact that no other religion ever approached or attempted to approach THE UNBEARABLE BEASTLI-NESS OF CHRISTIANITY."

And there we have the finished product of modernism. Hughes started as a lad of simple faith in God and Christ and prayer. He received modern college training. When he left college he was in a state of collapse as a Christian. He now declares that no other religion can approach the unbearable beastliness of Christianity.

Stop and view modernism's finished product. Rupert Hughes is "Exhibit A" for modernism. This is what modernism, whether in or out of our denominational schools is producing daily. This is what Christian men are supporting by their gifts.

Have a look! Rupert Hughes, the finished product of modernism. Well spake Jesus, when He said,—"By their fruits ye shall know them."

Rupert Hughes' experience is a timely and graphic illustration of how modern college training can pollute a young man's faith. In our quotation from Shailer Mathews, he says of the young student of the modern college, "INEVITABLY HIS RELIGIOUS FAITH BECOMES UNSETTLED." This cruel prophecy was written and published nearly twenty years ago. Shailer Mathews is the prophet. Rupert Hughes is one of ten thousand fulfillments.

We look upon this heartbreaking revelation of the activity of Satan in the schools of higher learning, and with an unutterable yearning to rescue the souls of young men from deadly and damning error, we cry out unto God,

DOWN WITH MODERNISM.

"Straws"

"STRAWS indicate the way the wind blows," so runs the old adage. The little jingle given herewith is indeed but a "straw," but, alas, how clearly it indicates the awful onward rush of the hurricane of apostasy which even now is sweeping like mad,

through the hearts of men.

NEVER SAY "DIE"

Never say "Die"—say "Damn!"
It isn't classic—it may be profane,
But we mortals have need of it,
Time and again.
And you'll find you'll recover
From fate's hardest slam,
If you never say "Die,"
Say "Damn!"

These unspeakably wretched lines appeared in the advertizing sheet of a well-known and reputable business concern in Denver. Although they set forth a pitiable travesty on victory, yet they represent the spirit of the age. God's Word says to the one who is burdened with a load that is too heavy, "Cast thy burden on the Lord, and He shall sustain thee." But the world says to the one who is thus facing one of the hardest blows of life,—"Say, Damn'."

Surely such crassness will open the eyes, at least, of some and cause them to see the utter emptiness of all the world has to offer. When once the vapidity of the world and its philosophy is seen, then will the soul turn to view the lovely face of One Who died on Calvary on our behalf and when He is beheld by faith, no matter how great the testing or sorrow which engulfs the soul, the trusting one can look up and say, not damn, but "Glory!"

Are Backsliders Lost?

A RE backsliders lost? No!

The Lord is married to the backslider (Jer. 3:14) and in God's mind there is no such thing as divorce. The fact that the term "backslider" may accurately be used of a man is proof that he is a Christian. Only believers backslide. An unbeliever has nothing to backslide from. When Christians drift from their moorings and go into some form of sin, they lose their peace, they lose their joy, they lose their testimony, they lose their power, they ofttimes lose their purity and integrity,—but they do not lose their salvation.

"Though we are faithless, yet He abideth FAITHFUL" II Tim. 2:13.

"He which hath begun a good work in you will perform it until the day of Jesus Christ" Phil. 1:6.

The Meaning of The Word "Backsliding"

THE word "backsliding" has been seriously misused. When a Christian falls into some one of the grosser sins such as drunkenness or adultery, he is correctly referred to as one who has "backslidden." But the word should not be confined to those who have gone deepest and longest into sin. When a Christian grows sensitive because he has been slighted by some friend or is miffed (or piffed) because he was not made a member of the "Committee on Arrangements," he is quite willing that we should courteously speak of him as being "upset," or "hurt," or even "displeased." But he would be

scandalized if we were to say to him, "You are a backslider." Few realize that little sins as well as big ones indicate a backslidden condition of the soul.

"Backsliding" is any loss of communion with God. Our evil deeds are only symptoms, which reveal the presence of the disease. If we steal or swear, the symptoms indicate that the loss of communion is very great and that the condition is serious. If we grow petulant and hateful, the symptoms indicate that there is a definite loss of communion but that the evil condition may not yet be quite so far advanced. If we are envious or jealous, the evidence of loss of communion with God is still patent. And if our symptoms simply show common selfishness, or anxiety, we are forced to face the fact that even they cannot exist where communion with God is maintained. All sin is evidence of backsliding, whether the sin be great or small. To stay in sin, even trivial sin, for five minutes is just as definitely "backsliding" as to stay in rebellious, outbreaking sin for five years. The difference is a difference of duration and not of kind. The real difficulty is the same in each case. When the symptoms continue over a protracted period it simply means that the break in that soul's communion with God is so serious as to APPEAR irreparable. If the soul can be brought back into communion with the Lord the symptoms (evil deeds) will soon disappear. It is of great importance that we should recognize that backslidden acts will begin to manifest themselves as soon as ANY cloud, be it ever so small, intervenes between God and His child.

God's Remedy

HE public prints of today fairly teem with a vast array of articles and discussions in which the writers with furrowed brows and anxious hearts declare to the American public that sin is rampant, iniquity runs riot and the safety valve is "busted." The authors of these frantic "investigations" and "exposes" usually conclude their homilies by suggesting a remedy. Although they may have approached their subject from widely different angles, they usually agree on the remedy.

Here comes the much advertised Mark Twain. He has a word to say on the undeniably deplorable drift of man's history. In his posthumous volume "Mark Twain's Autobiography," the redoubtable Mark forgets his age-long calling of fun-maker and becomes lugubrious. Could the mood of the human mind be more dark than is indicated by such words as these,—"The history of man in all climes, all ages and all circumstances, furnishes oceans and continents of proof that of all the creatures that were made he is the most detestable." Here is an estimate of man, written by one upon whom almost incomparable honor was placed and whose writings will be joyously read so long as the English language is spoken among the sons of men. But Mark Twain offers no remedy for this condition, his whole attitude being that man is hopeless. He can't even be educated out of his meanness.

And now the much discussed Prof. Irving Babbitt of Harvard University chips in. In his brilliant book "Democracy and Leadership," he boldly runs the risk of being dubbed "pessimist" by some flatheaded demagogue and frankly declares that our civilization is undergoing a process of "Enthusiastic Degenera-He sees the great need of individuals cultivating "vital control" resulting in the "will to refrain" from evil. The method of procedure which he suggests whereby this greatly desired goal may be (he thinks) reached is EDUCATION.

And along come the Lutherans. In their great Biennial Convention, just closed, in Chicago, they view with alarm the present wave of lawlessness which is sweeping America. They give forth official utterance to the effect that law enforcement "has broken down all along the line." They feel that the great need of the hour is that American citizens shall be awakened to their tremendous responsibility "to abide by the constitution and by-laws passed by congress." To bring about this happy and desireable end they appointed a committee on Moral and Social Welfare. This committee's task cannot be much more than educational in its character, hence this earnest group of Christians have (at least logically) resorted to education to meet the problem of human sin.

If anybody knows about the wickedness of man, and present-day conditions, the "seamy side of life," it is Warden Lewis E. Lawes of Sing Sing Prison. He has just recently made an elaborate and impressive statement in which he declares,-"We are passing through a period of disregard for law on all sides and by all classes." He proceeds to propound a remedy. His remedy is, To keep man from being a criminal, educate him!

Since we have allowed these other authorities

to speak, doubtless the opinion of a past-master at the jail-bird business would be of interest. Chief of Police Vollmer of Los Angeles had been completely foiled in his efforts to stem the crime-wave that was raging in that western city. A strange luncheon was given at which the prisoners in the Los Angeles jail and the officials of the Police force were present. Chief Vollmer actually appealed to the prisoners to make suggestions as to how the critical crime situation

If we confess our sins. He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 John 1:9

might be handled. "Frisco Tommy," safe-cracker extraordinary, acted as toastmaster at this astonishing luncheon. He called on the "boys" to "give it to 'em (the police) straight." A confirmed jail-bird jumped to his feet and said,-"I've been in jails all my life. If the narrow minded public would quit contributing money for statues to heroes and what not, and build more schools, it would kill crime. At least seventyfive percent of all crime

is due to ignorance." So the jail-bird offers the same solution to the sin-problem,— To make 'em good, educate 'em!

And now Dr. James B. Webster of Shanghai College, Shanghai, China, comes forward to contribute his modernistic bit. In his book "Christian Education and the National Consciousness in China" Dr. Webster speaks freely and sympathetically of China's needs and of her future. As he brings his argument to a close, he says, "The time has come when intelligence, foresight, and social instinct are ready to be used in cooperation with God, THROUGH EDUCATION, for the more rapid progress toward the divine goal of the human race." There you have it. The "divine goal" for the Chinese, yes, and for the whole human race is to be attained "THROUGH EDUCATION."

But it takes George Albert Coe, one of the modernistic "cut-throats" who holds a professorship at Northwestern University to put the final touch to this salvation-by-education hoax. In his text-book "The Religion of a Mature Mind" he unhesitatingly makes bold to say, "Salvation by education is a possibility and a fact."

They all agree. They all say salvation is by education. The Harvard University Professor and the Biennial Convention of the Lutherans agree. The Warden of Sing-Sing and the professional jail-bird agree. The modernist in China and the modernist in America agree. They have one testimony,—salvation is by education

Yes, these men agree with THEMSELVES, but they disagree with the WORD OF GOD. They see the awful running sore of human sin, and recognizing the appalling need they go groping for a remedy in the realm of human achievement. But they are looking in the wrong place. The remedy for sin is to be Tissue paper is valuable in its found in Jesus only. proper place, but it makes poor food to feed a working-man. Education is valuable in its own way, but it never saved a soul. Loeb and Leopold possessed the quintessence of education. What they needed was salvation as it is in Jesus. The great authorities whose testimonies have passed before us in this discussion ask us to place ourselves in the position of Loeb and Leopold. The Bible asks us to place ourselves in the position of the Philippian jailer and

We are not restored in order that we may, the more lightly, go and sin again; but rather that we may "go and sin no more." ____C. H. M.

believe on the Lord Jesus Christ.

We need more men of the Judge Stack type, who is reported in the Sunday School Times to have said to a couple who were in bitter litigation over five acres of land,—"What you need is a genuine oldtime revival of religion. Go get somebody to hold a revival in your community." If Judge Stack had belonged to the modernistic crowd, he would have said to the litigants,-"You need more education to soften your hearts, you

need to memorize the multiplication table so as to save your souls."

God's remedy for a world's sin is the finished work of Jesus Christ on Calvary. Education never has done the job, education cannot do the job, education never will do the job. God's remedy is the only one that works.

"Believe on the Lord Jesus Christ and thou shalt be saved."

Satan's Dividers

SATAN is ever vigilant in his efforts to find some weapon with which to split the people of God into opposing camps. Modernism has been for some years the favorite tool of the Devil in putting over this schismatic program. Many homes, many churches and many communities have been divided by the faith-destroying propaganda of Modernism.

In these later years Satan has been using another dividing tool with malignant efficiency. His newer tool is Pentecostalism. The appeal of Pentecostalism is the emotional, fanatical appeal. It claims a host of spectacular and supposititiously miraculous credentials. It invites its dupes into greater nearness to God, and in reality leads them into a labyrinth of immorality and unnamable sin. It, like modernism, divides homes, even separating husbands and wives, divides churches and leaves a trail of heart-breaking schisms wherever it appears.

Modernism divides the people of God by teaching them that intellectuality is Christianity. Pentecestalism is doing the same deadly and damnable work by teaching them that fanaticism is God's way of holiness. Although Satan employs these two weapons to approach Christians from angles which are antipodal, the goal at which he aims is ever the same. He is striving to wreck the morale of the children of God by breaking them into sects, and divisions, and clans, and groups. Between these groups Satan is constantly seeking to bring the spirit of suspicion and hate. Thank God, we are not left ignorant of Satan's devices.

In view of these facts it behooves us as believers to shun with equal determination the modernist and the pentecestalist.

The Restoration of Israel

by H. A. WILSON

AILURE rightly to divide the Word of Truth has led many into ignorance or confusion concerning the restoration of Israel. They see that the prophecies concerning her dispersion in judgment for sin have been literally fulfilled; but it is also evident that those concerning her blessing and restoration have not. They do not realize that God has postponed the fulfillment of His promises of blessing due to the blindness and unbelief of Israel manifested

in rejecting Christ. They are ignorant or unwilling to admit that Christ is coming again and that Israel's restoration is vitally connected with His coming.

In seeking to account for the fact that the prophecies relating to Christ's kingdom and Israel's restoration have not been fulfilled, they resort to the expedient of spiritualizing all of the Scriptures on the subject. Those Scriptures which speak of the first coming of Christ they accept literally; but they interpret those relating to His second coming to mean a great variety of unscriptural things. The Scriptures which pronounce judgment upon Israel and denounce her sins they apply to Israel; but those which promise a glorious restoration and innumerable blessings for her they apply to the Church.

This is done even when the name of Israel or of Jerusalem or the synonymous word "Zion" is used. A glance at the uninspired chapter headings of many editions of the Bible will show to what length this spiritualizing has been carried. Who can fail to be impressed that it does not seem to be a square deal to leave Israel all the passages speaking of her curses and judgments, and to steal for the Church all which speak of her blessings?

speak of her blessings!

No, we need to recognize that Israel will one day be restored to her own land, there to enjoy unparalleled honor and glory, becoming in fact the head of the nations of the earth. But at the same time it is well for us to recognize who the Israel is who is to be restored.

The Scripture clearly says, "All Israel shall be saved" (Rom. 11:26). But it also says, "Not all are Israel that are of Israel" (Rom. 9:6). This same passage shows that not all the seed of Abraham are included in the promise, but only those who came through Isaac. And in the second chapter of Romans God defines a Jew as he "which is one inwardly" and circumcicion as "that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God" (Rom. 2:29). From this we

are compelled to the conclusion that true Israel—the Israel which is to be restored—is composed of believers.

We are also forced to recognize that they are literally Jews, for in the promises many references are made to the twelve tribes, or to the two divisions of the Kingdom. Such references make it very plain that when God says "Israel" He does not mean the Church. This is further proven by the mystery

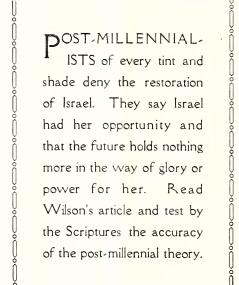
character of the Church, as it is described in the third chapter of Ephesians. It is there stated that the "mystery"—the Church (see Col. 1:24-26) was not made known in other ages. It is manifestly impossible that the blessings of the Church should be made known before the Church itself was made known. It is true, however, that the Gentiles who believe through Israel's testimony in Jewish ages will share the blessings of her restoration, and from those Scriptures which primarily relate to the Church we learn that the raptured Church will also share the blessings of that golden age.

Now in order to get the essential teaching of the Scriptures concerning Israel's restoration clearly before us, we must consider three things. It

is well, first, to see some of the evidences that she will be restored; then, the events which will transpire when she is restored should be studied; and, finally, the effects of her restoration.

NE of the first evidences that Israel will literally be restored is to be found in the promise which God gave to the fathers of Israel.

To Abraham He said, "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, AND IN THEE SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED" (Gen. 12:2-3). This promise was repeated to succeeding generations. It is true that God did make Israel a great nation in the past but never have all the families of the earth been blessed in her. It is not enough to say that in Christ salvation was provided for all. That is true, but not all enjoy the blessing thus provided. On the other hand, as we read the prophecies of the Kingdom we find that all nations of the earth are to share in the blessings of that period of Israel's restoration, and thus we are inevitably led to the conclusion that the full import of the promise made to Abraham cannot



be understood until the light of the Kingdom is shed upon it. Of this we shall study again when we study of the effects of Israel's restoration.

To David God said, "Thine house and thy kingdom shall be established forever before Me, and thy throne shall be established forever" (II Sam. 7:16). It is entirely appropriate that we should ask, Where is David's throne, and where is David's kingdom? This question cannot be answered by pointing to the Church, for David's throne was a literal throne on earth, and his kingdom was a literal kingdom in the land of Canaan. But as we look into the Scriptures to find the answer to our question, we learn that Israel will return to her land when Christ comes again; David, resurrected, will then reign over her, and over him Jesus Christ will reign as King of Kings and Lord of Lords. His Kingdom shall be eternal, and it is the only thing which can possibly be taken as the satisfying explanation of the promise made to David. This also will come before us in our consideration of the effects of Israel's restoration.

The earthly ministry of Christ was also pregnant with the promise that Israel was to be restored. He proclaimed and authorized His disciples to proclaim that the Kingdom of heaven was at hand. This, as has been pointed out in previous articles, was nothing more or less than an offer to Israel of the Kingdom, if she would receive it.

The parables of Jesus constantly presented the same promise. To mention only a few of them; Israel was the lost sheep restored by the shepherd's love (Luke 15:1 - 6, see also Jer. 50:17 - 20); she was the woman, part of whose dowry was lost, but who found it again, and was restored to the status of a wife (Luke 15:8-10, see also Jer. 3:12-22 and H-s. 2:1-20); Israel was the prodigal son, for whom the father watched and yearned, and who finally returned to the father's house (Luke 15:11 - 32, see also Num. 24:8, and Hos. 11:1-11); Israel was the wheat gathered into the garner (Matt. 13:24-30, see also Matt. 13:38, 43); she was the hidden treasure and the pearl purchased at a great price (Matt. 13:44-45, see also Psalm 135:4 and Rev. 21:12, 21). And, though it is impossible for us to go further, it is safe to say that careful consideration shows that every parable uttered by the Lord Jesus Christ in some way looks to the restoration of Israel.

His miracles also hold forth this promise. were fore-gleams of the joy of His Kingdom, in which Israel will be restored (see Isa. 35:1-10). And in many of them it is apparent that the recipient of His benefit was only a picture of Israel. is the leper, the lame, the blind, the deaf, the dumb, the halt, the demon-possessed, who will be healed when Jesus comes again. In some of these miracles Jesus explained their relation with the restoration of Israel. Notably is this true in the healing of the centurion's servant, when He said, "Many shall come from the east and from the west, and shall sit down with Abraham and with Isaac and with Jacob in the Kingdom of Heaven" (Matt. 8:11). At the same time He showed the distinction between true and false Israel in the fact that He said that many of the children of the Kingdom should be cast out into outer darkness. It is also significant that in some

of the miracles the Pharisees themselves saw their import, as, for example, when Jesus brought sight to the blind man they asked, "Are we blind also?" (Jno. 9:40). Yes, the miracles of Jesus clearly promised the restoration of Israel.

But, after all, the clearest evidence that God will one day restore Israel is that through His prophets He promised to do so. The one who reads the prophets finds therein denunciations of sin and pronunciations of judgment; but, running throughout, he finds the voice of weeping. It is the sobbing of God as He considers the waywardness of His people and the judgment which He must execute against them. But even as He pronounces judgment and weeps over their miseries God looks forward to the day when He will restore His people. That day is very close to His heart. He testifies that in comparison with the unspeakable glories and blessings of that time His indignation is only for a time, and His wrath is but a little. Indeed the testimony of all the prophe's may well be summarized in the words of Isa. 54: 7-8, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

It is especially significant also that in the testimony of the prophets promises of Israel's preservation are closely linked with those of her restoration. An example of this is found in Jer. 30:10-11, "Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, YET WILL I NOT MAKE A FULL END OF THEE; but I will correct thee in measure, and will not leave thee altogether unpunished." is manifest if God is to restore Israel, He must pre-But this very connection of the promserve them. ises makes the fact that God has literally preserved Israel proof in itself that He will literally restore her.

MUCH more might be said about the evidences which prove that Israel will be restored, but let us now consider the events.

Israel has been scattered among all the nations of the earth, and there she has endured suffering and persecution unspeakable in accordance with the judgment which God pronounced upon her. This suffering will continue until her restoration.

The Scripture tells us that immediately preceding Israel's restoration there will be a time of trouble on the earth such as has not been seen in all history and which will never be duplicated later. That time is called the "time of Jacob's trouble." "Alas, for that day is great, so that there is none like it; it is even the time of Jacob's trouble: but he shall be saved out of it" (Jer. 30:7). It is in those days that the Devil and the Antichrist persecute Israel so that she is compelled to flee for her life into the wilderness. And in the climax of the Great Tribulation the Antichrist and his host will plot together saying, "Let us cut them off from being a nation,

that the name of Israel be no more in remembrance" (Psa. 83:4).

But even as they thus conspire against her, Christ will return and destroy those who would destroy her. Many passages in the Word of God speak of this manifestation. In Matt. 24:29-31 we are told that Christ will return immediately after the tribulation of those days, and will send His angels to gather His elect together. Joel 2 describes the awful march of Antichrist's armies against Jerusalem, but just as they have entered into the city and are about to succeed in their diabolical purpose to crush Israel, the Lord utters His voice before His armies, and again we are brought face to face with the truth of Christ's coming to deliver His people.

In Zech. 14:1-4 the gathering of the nations against Jerusalem and their partial victory is described, and then we are told that the Lord goes forth to fight those nations. Thus the Scriptures agree that the Second Coming of Christ will deliver God's people from their enemies.

But that is not all. When Christ comes again the believing dead of Israel will be resurrected, and those who survive of Israel will be gathered together into their own land from the nations where they were scattered. Then the Kingdom of Christ will be established, and He will reign in it as King of Kings and Lord of Lords. At that time David will be resurrected and will reign over Israel. "Thus saith the Lord God, Behold, O My people, I will

open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.... and say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and will bring them into their own land; and I will make them one nation in the land upon the mountains of Israel..... And David My servant shall be king over them..... Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them forevermore" (Ezek. 37:11-28). Space forbids that we quote the whole of this wonderful prophecy, but if the reader will only turn to it and read it, his soul will be thrilled with the wonder of it all. At the same time it would be well to read also Dan. 12:1-3 and Rev. 19:11 - 20:4.

The order of the events, then, is; first, the affliction of Israel in the Great Tribulation; second, the coming of Christ to judge her enemies and deliver her; third, the resurrection of the believing dead of Israel; fourth, the gathering of the living believers

in Israel into their own land; and, fifth, the establishment of the kingdom, with Christ as King of the whole earth, and with David as King of Israel.

NOW we must see some of the effects of Israel's restoration.

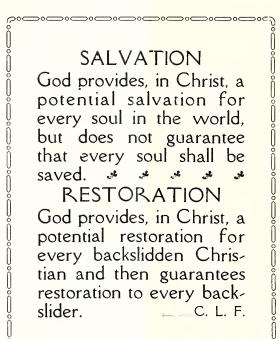
The first which we note are the effects on nature. The land of Israel will be restored, and will be even more fruitful and glorious than it ever was before. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing" (Isa. 35:1-2).

With the restoration of the land comes a time

of wonderful physical blessing and healing for mankind. "Say unto them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall the waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water" (Isa. 35:4-7). Nor shall the blessing stop there. It seems that all nature is to be affected likewise. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion

and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

The effects in the social realm shall be just as wonderful. There will be no more war. Injustice and oppression will be things of the past. Sorrow and sighing will cease. And all men shall dwell safely, every man under his own vine and fig tree. Here is a description which the Scripture furnishes of that wonderful time. "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and



say, Come, and let us go up to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine and under his own fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all the people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have affleted; and I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever" (Micah 4:1-7).

Some of the effects in government we have already seen. But let us remind ourselves that the government of the earth in that day will be a government of righteousness, and equity, and justice. King of the earth will be the Lord Jesus Christ, and all those who rule under Him shall be resurrected beings. We have few particulars concerning the other nations, but we know for Israel that David will be their King under Christ, and the twelve apostles will each of them rule over one of the twelve tribes of Israel. Jesus Himself said to them, "When the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). And to us the Word of God says, "If we suffer, we shall also reign with Him" (II Tim. 2:12). The same truth is taught in the twentieth chapter of Revelation, verse 4, in which we read, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years."

But perhaps the effect on religion will be the most marvelous. All idols and false worship will be destroyed. The Scripture says, "The idols He shall utterly abolish" (Isa. 2:18). All nations will worship the Lord and Jerusalem shall be the center of their worship as we saw in Micah 4:2, and as many other Scriptures plainly teach. Then the knowledge of the Lord will be universal in the earth. "They shall teach no more every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them even to the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34).

The Scripture teaches many other wonderful things concerning the restoration of Israel, which we cannot consider now. Indeed many volumes might be written on the subject without exhausting it. But we have seen enough to realize that it will be a time of wondrous blessing and refreshing from the presence of the Lord when Israel is restored. It is no wonder that the ancient worthies of Israel looked forward to that day with eager longing. Surely the prospect is enough to cause us to cry with them, 'Even so come, Lord Jesus! Come, and take unto Thyself the government of this sin-cursed old world! Come, and restore Thy people, and bless them, and in blessing them bless all mankind! Come, and end the sorrows and woes of these poor, war-ridden nations! Come, and teach us Thy ways, that we may worship Thee and serve Thee better! Come, and manifest Thy glory, that all mankind may bow at Thy feet, and confess that Jesus Christ is Lord, to the glory of God the Father!

DAVID cried out, "Restore unto me the joy of thy salvation." He wanted to get back where he could sing as he used to sing. He wanted to rejoice again in the Lord, and to joy once more in the God of his salvation. David knew full well that joy was not depender t upon circumstances, or environment. One can joy and rejoice in a prison cell; one can shout and sing in a desert; one can even make music to the Lord at a martyr's stake; but no saint can rejoice while there is unforgiven sin in his life.

R. E. Neighbour.

Will The Church of This Age Be Restored To Pristine Power?

Or, Does God Predict A Great Revival To Take Place Before The Rapture?

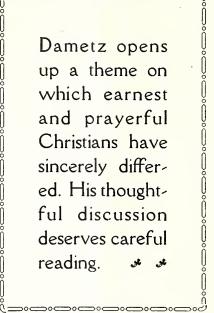
by MAURICE G. DAMETZ

HE stream is always purest at the source where its supplies come fresh from the heavens, or from rock-hewn channels in far mountains, untouched by pestilence and corruption. Thenceforth it is colored with many soils, and its breadth and depth are plethoric with impurities.

This law of nature is not opposed by the history of the church. Its pristine condition was the freest from corruption. Someone has aptly said, "The Jerusalem of Pentecost was not as sinless as paradise, yet it was the Eden of the church." By the pristine church we mean that of the first three centuries of the present age. Beginning about the fourth century the church became corrupt and apostate.

The power and progress of the pristine church is the grandest phenomenon of all history. has been nothing before or since like it. It was a dark old world in which the church had its incep-Judaism, paganism, and heathen philosophies were to be met on every hand, yet within thirtythree years after Christ's ascension, the gospel was preached as a witness throughout the known world. The progress and power is all the more remarkable when we consider that for a period of over two hundred years popular anger and terrible persecution from the imperial powers surrounded it, but in spite of all this, by the beginning of the fourth century the gospel seemed to be master of the world. Pliny, the historian, writing in that early period, said that many of both sexes, of all ages, and of every rank were Christians; and that the temples of the heathen gods were almost forsaken. The whole Roman Empire was pervaded by the blessed tidings of the gospel.

This progress and power of the early church was due not alone to the preaching, but to the character and life of the Christians, which indeed, brought the church up near to the ideal set forth in the Acts and the Epistles. One blessed feature was that there were no distinctions between the clergy and the laity,—every Christian was active in carrying the message, and every place of worship, whether in the church edifice, or private home, or public market, was a veritable workshop for the winning of souls. Again, the early Christians were obedient



from the heart to that mould of teaching which was delivered unto them. They were not only indoctrinated, but their lives exhibited and adorned the doc-The contrast between the Christians and the world was very marked. Worldlings were excluded from church fellowship. If any Christian went over to a worldly life, he was publicly humiliated and excommunicated. The lives of the early Christians manifested steadfastness in prayer, fellowship and worship; constant growth in love and sincerity, and caused great wonder and admiration from the heathen. The Christians obeyed from the heart the form of doctrine delivered unto them. What was the form of doctrine? apostolic doctrine! The mighty

message of a crucified, risen, living, and coming Savior! The mighty transforming truths of justification by faith, imputed right-eousness, identification with Christ, and imparted righteousness! They were obedient from the heart to their resurrection position in Christ Jesus. No wonder then, the early church progressed and had

such power from God and power with men.

Beginning with the fourth century, to be exact, A. D. 313, which date marks the imperial recognition of the church, the apostasy set in. The church and the state became one. Clergy and laity became separate and distinct bodies. The empire protected the church and gave it great sums of money. The church became worldly. The Bishop of Rome was elevated to supreme head of the church, and was considered the only mediator between God and The apostasy deepened, the dark ages came on, and for over ten centuries there was no difference between the church and the world. The pilgrim and stranger nature—all the characteristics of the pristine church were lost. The apostasy fastened itself so strongly upon the church that it never has fully recovered. An attempt was made to recover primitive power in the reformation, but there was not a full recovery, and, alas, the protestant denominations "The churches are in a sad state of apostasy. which after the dark ages became REFORMED and ought to have been TRANSFORMED, by this time, are getting DEFORMED."* This statement was

^{*}Arthur T, Pierson in sermon on "Power of the Primitive Church" preached Dec. 14, 1879.

made by one of the greatest of evangelical preachers over forty years ago. He saw the drift of things. The churches were getting deformed in his day,—now the process of dechristianizing seems almost complete. Today in the church as a whole, there is so marked a contrast to the pristine church, that someone has said, "there must be an interregnum of faith." Instances of pristine power in local churches are known, but they are conspicious and exceptional. We are brought face to face with our first question:

WILL THE CHURCH OF THIS AGE BE RESTORED TO PRISTINE POWER?

IN vain do men seek to proclaim the near approach of religious perfection. The idea seems quite general that the church and the gospel are scheduled to bring in a state of perfection upon the earth. Those who teach such are guilty of wresting the

Scriptures, adding to them, and putting their opinions above what God has written. The church epistles have only one teaching concerning the end of this age,—that is apostasy for the church. (I Tim. 4:1-3; II Tim. 3:1-5; II Tim. 4:1-4). These passages prophesy the end of this present age. Read them prayerfully, then look about you and see if conditions in the churches do not coincide with the Word of God. Among the things prophesied in the above passages are, a denial of the faith, a denial of sound doctrine, and a denial of the power of godliness. In the midst of the professing church is the striking fulfilment of the Word of God's prophecy. The apostasy is on!

The modern development of the apostasy began in the middle of the eighteenth century in the destructive criticism of the Scrip-

tures. It began with the denial of the Book of Genesis and the Pentateuch, the very foundation of God's Holy Book. Soon the historicity of all portions of the superstructure was denied. Now theological professors and pulpiteers on every hand are scouting the Deity of Christ, the vicarious atonement, the Virgin Birth, and the resurrection, and doing it in the name of Christianity. At the same time false religionists in the name of Christianity are denying the full divine inspiration of the Bible, the absolute Deity of Christ, the physical resurrection of Christ, the visible second coming of our Lord, and the everlasting punishment of the wicked. The prevailing spirit of skepticism and infidelity in the churches is indeed, the fulfilling of what Paul spoke by the Spirit of the Lord. There is a marked decline of Bible religion; we are not short of many other brands, but there is a sad decline of the religion which narrows itself down to the Old Book. A pastor recently said, "I have my own kind of religion; it answers for me, but I hope I have sense enough to see that it would not answer for everybody. I imagine the Salvation

Army captain preaching my kind of religious doctrine, without a devil, without a hell, without any atonement by blood and recompense, without an infallible Bible—and I see his audience melting away like snow in the rain. Is his doctrine truer than mine, or mine truer than his? Why, neither; his is true for him and mine for me."* Men have departed from preaching the Book. They have departed from preaching the unsearchable riches of Christ to denominationalism. They have departed from preaching redemption by shed blood to salvation by education. They have departed from preaching the narrow gospel of Jesus to the broad gospel of human philosophy. They have departed from the old gospel of power to the new fangled social gospel without any power and which deals only death to its hearers. The apostasy is on! The stream is full of impurities!

Jesus was exalted in the pristine church. Now it is the deification of man. Jesus is belittled.

What Jesus has done is in great disfavor. What man is doingman's works and man's methods, are in great honor. Everywhere in the churches we hear about the efficiency of man, but scarcely ever do we hear about the sufficiency of Christ. Poetry has taken the place of prophecy. Human speculation has misplaced divine revelation. Many books are taking the place of the One Book. Pseudo-science is succeeding Scripture. Human progress is proving superior to the divine purpose and program. Philosophy, ethics, humanitarianism, Americanization, sanitation, the soft talk about reconstructed manhood, the wholesale propaganda to redeem the world with the almighty dollar,-all of this diabolical rot is finding its way into the pulpits and Jesus and His cross are left out. The apostasy is on! The stream

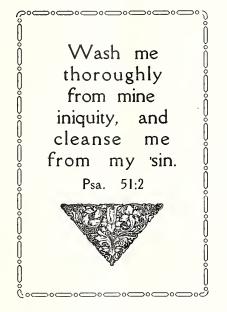
has become polluted!

Will the church be restored to its pristine power? Not according to God's Word. God's Word teaches just one thing for the church in the end of this age—apostasy. I submit to you,—we are in the throes of the greatest apostasy the church has ever witnessed. I believe, according to God's Word, that it is the apostasy of the last days. It is the starless night of apostasy which will dawn with the return of Christ for His church in the rapture (I Thes. 4: 16-18). As much as we would like to see pristine power restored in the church as a whole, we must not ignore the great fact,—the predicted apostasy is here! The stream has become corrupt!

We come now to our second question:

DOES GOD PREDICT A GREAT REVIVAL TO TAKE PLACE BEFORE THE RAPTURE?

NO one denies that the church is in great need of revival. A world-wide reviving of the church is a condition greatly to be desired, but as much as we would like to see it, we must let our sentiments



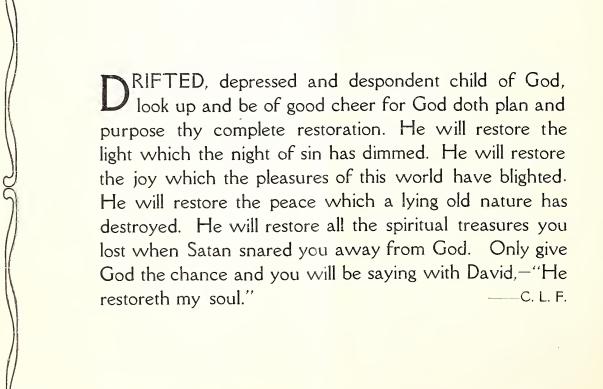
*"Fundamental Doctrines of the Christian Faith." Torrey, p. 165

and feelings give way to God's Word. The Word has nothing to say concerning a worldwide revival in the end of this age; on the contrary, it gives the dark forecast of apostasy. The passages we have already considered answer fully the question concerning the great revival. We do not say that such a revival is impossible; we do not say that there will be no spiritual awakenings in isolated localities; we do say that the Scripture says nothing of a sweeping revival for the end of this age. As much as we wish for a universal revival we cannot go to Scripture to get warrant for such a hope.

That such a revival should come and sweep over the world would be a miracle beyond question, but another thing is as marvelous to us,—it is that in the midst of demonism, criticism, rationalism, modernism, humanism, materialism, there is the survival of the church. God has kept His church and so shall it be till the clouds open in the rapture, and the absent Head and the body are together. In the midst of the apostasy God will preserve unto Himself a remnant which stands for the Old Book in its entirety, that will battle for the Deity of Christ, that will preach salvation by shed blood, and that will proclaim the soon-coming of the absent Lord. The apostasy is here! The stream is contaminated! In the midst of the apostasy,—not a revival but survival.

While according to Scripture there will be no world-wide revival in the end of this age, there will

be a partial world-wide revival in the Great Tribula-"And the gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). We say a partial revival because the whole world shall be divided into two camps; the camps of Christ and Antichrist. There will be no world-wide revival in full sway until Jesus comes in glory and establishes His Kingdom upon the earth. Then and then only will there be a universal revival. The Kingdom is definitely given the name, "the regeneration" (Matt. 19:28). It will be a thousand years of revival; the knowledge of the Lord will be universal (Jer. 31:34). In those coming years of revival men shall want to know the Lord (Isa. 2:2-4; Zech. 8:20-23). Those who are now clamoring for world-wide revival will have their desires fully satisfied in the kingdom. We wait, we long, we hope, we sigh for that glad day. Till "the regeneration" we may expect only apostasy and rebellion. apostasy which began in unbelief and which has led the church into such worldliness, will end in lawlessness and rebellion. The present ecclesiastical corruption is paving the way for the open revolt of the kingdoms of the world under Antichrist against the Lord and H's Anointed One. The spiritual skies are black with ominous clouds. But thank God the heavens are going to open and the Saviour is going to come for His own. In the meantime, let us work while it is day, ever keeping poised for our celestial flight to be forever with the Lord.



Backsliding

by JESSE ROY JONES

It is surprising how few

of the writers of devo-

tional books give the

subject of "Backsliding"

adequate discussion.

Jones presents this neg-

lected subject with

scriptural clarity, ap-

pealing to God's drifted

child to return unto the

Father.

S an introductory thought, we might say that backsliding is a disease to which all believers in Christ are subject. Unbelievers are immune, because God reckons them as dead in

their present state of unbelief.

The best way to treat disease in the physical realm is, first, to diagnose the case, then prescribe the right remedy and means of prevention against similar attacks in the future. We will employ the same method in treating the subject of backsliding, diagnosis we will answer the question, What is backsliding? Then we will proceed to discover what which is a disease in the spiritual realm.

God's remedy is, and what means He offers to ward off

repeated attacks.

I. WHAT IS BACKSLID-ING?

HERE seems to be a general misunderstanding among the great majority of Christians as to what backsliding really is. think it is losing one's salva-Others seem to think it is absenting one's self from church services for a protracted season. Still others claim that backsliding is attending the theater, dance, or card party. Nearly all are agreed that backsliding has to do with sinning; but just how much sin or how much sinning is necessary to pro-

duce this condition in a life seems to be the principle

point of dispute in our question.

Were the answer to our inquiry dependent upon the thoughts and theories of men and women, it would be difficult, nay, it would be quite impossible to gain the final and correct answer. But God has not left us without the true and soul-satisfying answer to every problem in the spiritual realm. He has given us a Book wherein He hath spoken, and it is to this Book we must refer for our information concerning backsliding.

What is backsliding? It is not losing one's salvation, for that would make God out to be a liar, thief and murderer. Has He not said in His Book concerning those who have put their trust in His only begotten Son, "I give unto them ETERNAL LIFE, and they shall never perish, neither shall any pluck them out of My hand" (John 10:28)? Yes, this is God's promise to all those who receive the wenderful salvation which He has provided in the Person of His Son Jesus Christ, the Holy One. Backsliding is not losing one's salvation, because God cannot go back on His promise. He could not be God and do such a thing.

Neither is backsliding absenting one's self from church services, whether it be for a short time or for This may be a result of backsliding, a life-time. as we shall learn later, but this is not primarily and necessarily backsliding. Many a saint of God, living in the closest fellowship and communion with Him day by day, may never get to see the inside of a church building, or have the privilege of fellowshipping with God's people, simply because of various circumstances that would prevent. No, backsliding

is not dependent upon absenting one's self from church any more than salvation is dependent upon

church attendance. There is no question in

our minds but that sinning is backsliding. And it does not necessarily follow that because a person has not gone into violent outbreaking sin he is not in a backslidden The mere admission on our part that to sin is to backslide forces us to explain the meaning of the expression "to sin." If we can scripturally explain this, we have the correct answer to the inquiry, What is backsliding?

To sin is to transgress God's holy and righteous This is made very

plain in I Jno. 3:4, where it says, "Whosoever comitteth sin TRANSGRESSETH ALSO THE LAW: FOR SIN IS THE TRANSGRESSION OF THE LAW." And if we wish to know the degree of sin necessary to transgress the law of God, we need only to turn in our Bible to Matthew, the fifth chapter, where Christ Himself interprets the meaning of the law. He strikes at the root of the whole matter in the 28th verse. He takes up the commandment concerning adultery, and says to the multitude, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust (that is, "with desire,") after her hath committed adultery with her already in his heart" (Matt. 5: 27-28). In other words, our Saviour is saying that sin not only originates in the heart, but it may have its consummation there, also. Oh, how the searchlight of God's righteousness exposes the sin question! Later on, in the 15th chapter of Matthew, Jesus again shows us that the heart is the center of sinful activity. He says here in verses 19 and 20(a), "Out of the HEART proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man."

But, you say, what has all this to do with backsliding? Let us see. In Prov. 14:14 the Holy Spirit records this illuminating statement: "The backslider IN HEART shall be filled with HIS OWN WAYS." Now we know at least two facts about backsliding: first, it takes place in the heart; and, second, it is declared by God to be nothing more than self-centeredness, or just pure selfishness, if you please. How contrary to the popular idea of backsliding is the scriptural statement of the fact! Why, you say, everybody knows what selfishness is. Certainly, but not everybody is willing to admit that selfishness is sin, and therefore is a form of The difficulty, however, lies in the backsliding. fact that we human beings are so prone to discriminate in the matter of sin, whereas God reckons sin as sin, whether it be a big sin or just a little one. God classifies all sins in one category, as we have seen to a certain extent from the passages quoted above. Should there be any question in the reader's mind as to any not included in these passages, let him read the inspired lists given in Prov. 6:16-19; Gal. 5:19-21; Col. 3:8; and Tit. 3:3.

Yes, sinning is backsliding. In the light of God's Word with special reference to Prov. 14:14, we may truthfully say that backsliding is spiritual heart disease. It is the condition of the Christian's heart when he allows it to be dominated by any one of the sins recorded in God's inspired catalog. The condition may or may not manifest itself so that other folk can see it.

II. WHAT IS THE REMEDY FOR BACKSLIDING?

GOD'S remedy for backsliding is divine restoration. He cannot be content with anything less than this. Before Abraham's backsliding (when he went down into Egypt) his tent was pitched between Bethel and Hai. When God restored him, He brought him back to "the place where his tent was at the beginning, between Bethel and Hai" (Gen. 13:3). Here we see the true character of "We," says C. H. M., "in the divine restoration. self-righteousness of our own hearts, might imagine that such an one should take a lower place than that which he formerly occupied; and so he should, were it a question of his merit or his character; but, inasmuch as it is altogether a question of grace, it is God's prerogative to fix the standard of restoration; and His standard is set forth in the following passage: 'If thou wilt return, O Israel, return to ME.' It is thus that God restores, and it would be unworthy of Himself to do anything else." Such was the character of David's restoration, and also Peter's.

While restoration is by no means identical with salvation, yet the effect on the restored soul is much the same. For instance, when David prayed for restoration, he cried out unto God: "Restore unto me"—not "my salvation," for that had been settled once for all when he believed. No! no! But this is what he prayed for: "Restore unto me THE JOY of thy salvation" (Psa. 51:12). That was what David lost when he drifted from God,—he lost the

joy of salvation. And that is what every child of God loses when he backslides. He loses that sweet fellowship, that blessed communion with the Father. All liberty, all freedom, all happiness is gone. And when all these privileges are restored, after years and years of backsliding, it is not to be wondered at that many a soul who does not know the teaching of God's Word feels as though he were being saved all over again. Let us by no means discount the real joy that is connected with restoration. It is a time of rejoicing, such as is expressed in Luke 15:6, where the man finds his sheep that was lost and calls in his neighbors to rejoice with him.

Man's part in restoration is simply willingness to respond to God's loving appeal to return. God's appeal is, "Return, ye backsliding children, and I will heal your backslidings" (Jer. 3:22). If a person is sick physically and submits to the remedy offered by a skilled physician or surgeon, he once more enjoys the blessing of restored health. In like manner, the soul who is sick spiritually (that is, backslidden) and yields himself to God's divine prescription for that disease,—he, too, will enjoy again the blessing of restored communion and fellowship with the Father, which is the normal and healthy condition for every child of God.

The effect of restoration is exceedingly practical. We see this wonderfully illustrated in the lives of both David and Peter. While David was backslidden he brought awful reproach against the Name of the Lord. His backsliding, as is all other backsliding, whether great or small, was all directed primarily against the Lord (Psa. 51:4). But there were others affected by David's backsliding. When Nathan was doing personal work with him he said, "Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme" (II Sam. 12:14). How appropriate this rebuke is to the backslidden Christian today. The unbeliever looks at the backslidden Christian and sees no difference between the believer and himself. He therefore concludes that the Christian life has nothing better to offer than what he already has, and so he remains in unbelief. This condition-has become so general, we are sorry to admit, that it is really difficult for an onlooker to detect the line of distinction between, believers and unbelievers,—they act so much alike. Church attendance no longer has the weight it used to have, because the condition has become such in many churches that unbelievers like to go to the services in order to have a good time with backslidden Christians. And to think that the damnation of many deluded unbelievers will be the greater because some backslidden believers caused them to go on in their blindness!

Not until David came back to the Lord do we see the practical effect which restoration had on his life. How beautifully this is anticipated in his prayer for restoration in the 51st Psalm. He cries out, "Restore unto me the joy of Thy salvation...

....Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation; and my tongue shall sing aloud of Thy right-

eousness. O Lord, open Thou my lips; and my mouth shall show forth Thy praise" (vss. 12-15). Note the two results anticipated in this prayer: testimony is to be restored, and service is to be rendered. This is what God will do for every backslidden soul whom He restores.

There are those who object to the teaching on divine restoration, because they say it produces a feeling on the part of the believer that he can go into sin for a while, then be restored, then go into sin, and be restored again, and so on. But those who hold this position have failed to see what the restoration which God gives really is. They would turn the "grace of God into lasciviousness." The question is, "Shall we continue in sin that grace may abound?" The answer is, "God forbid!" (Rom. 6:1-2). No! A thousand times no! "We are not restored in order that we may go and sin; but, rather, that we may go and sin no more." This is God's purpose in restoration. And when the restored soul catches a glimpse of such grace and of the Author of it, he will loathe that which caused him to drift away.

This brings us to our last thought, which is III. GOD'S METHOD OF PREVENTION.

From God's Word we learn that occupation in the Lord Jesus Christ is the only safe "antiseptic" which will insure the soul of the Christian against the germs of backsliding which begin their growth in the heart and ofttimes manifest themselves in the life. When the Christian employs his time in meditation on what the Lord Jesus has done for him at the Cross, on what He is now doing for him at the right hand of the Father, and what He is going to do for him at His Coming, backsliding will find no room in his program. A simple, yet divine formula which is guaranteed to bring about this condition may be expressed as follows:

Consider Him—Heb. 12:3.
Hope thou in God—Ps. 42:5.
Remember Jesus Christ—II Tim. 2:8.
Incline your heart unto the Lord—Josh. 24:23.
Seek the Lord and His strength—Ps. 105:4.
Trust also in Him—Ps. 37:5.

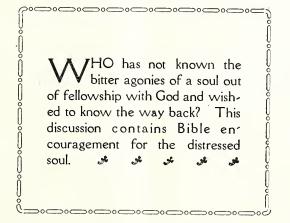
Restoration

by CLIFTON L. FOWLER

Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against Thee, Thee only, have I sinned, and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee.

ACKSLIDING is much more common among Christians than is ordinarily thought. But what do we mean by backsliding? The word is usually employed in connection with those Christians who have drifted into the coarser and more vulgar sins of mankind. When one is spoken of as a backslider it almost invariably implies that he has been overtaken in some one of the (so called) greater sins. This is not the meaning with which we use the

word in this study. We shall employ the word "backsliding" to mean any drifting from closest communion with God be the drifting ever so slight. We shall recognize anger as a manifestation of backs'iding, even though the anger last only a moment. Little irritations, coldness, indifference, envy, jeal-



ousy, worry, peevishness, selfishness, all of these so called decent sins and their kindred vices are the little foxes which spoil the vine of the Christian life and reveal that backsliding has set in. Backsliding is not a necessity for a Christian, but it is unfortunately frequent. Since backsliding is admittedly frequent, restoration becomes a necessity.

We first consider:

RESTORATION DEFINED

HAT is restoration? Restoration is that blessing of God's grace whereby a backslidden believer is brought back to the place of trustful communion in which he began and the period of backsliding blotted out.

Restoration is of grace, because no backslidden

Christian can return to the Lord by his own strength. When David came back to God after his sin, he said, "He restoreth my soul" (Ps. 23:3). It was not David that restored his own soul, nor was the restoration accomplished by the priest in the temple. It was all of God, it was a manifestation of God's gracedealing with His child. He, He, HE,—restoreth my soul.

Restoration involves a decision, a definite act of the will, on the part of the drifted soul. This is shown by the frequency with which the Holy Spirit employs the appeal,—"Repent" in connection with restoration. "Repent" means to change the mind. God calls on the backslidden nation and on the sindeceived soul to change their minds and return to the Lord. The change of mind must occur. The decision must be made.

Restoration brings the drifted one back to trustful communion. The normal life of the Christian (notice we did not say average life) is a life of communion with the Lord, a life of daily, yes hourly, happy looking unto Him. Backsliding is the losing of this blessed communion. To backslide is to become centered in self instead of God. The evil deeds which follow are the fruitage of the lost prayer-life and communion.

"God forbid that I should sin against the Lord in ceasing to pray" (I Sam. 12:23).

When the soul is restored, it simply returns to the place of trustful communion with its Lord. The place of communion is the place of power, and peace, and victory.

Restoration also means a coming back to the place where the soul began its knowledge and touch with God. That place is the place of prayer, the place of communion. Abraham found it so. he entered the promised land he builded an altar at There was his place of communion. he feared the famine and the giants and soon wended his way to Egypt. After a period in Egypt in which the Holy Spirit mentions no altar and no communion, he returns to the land which God had shown and back to the very place where "his tent had been at the beginning" and there he "called on the name of the Lord" (Gen. 13:3-4). Abraham thus becomes an impressive illustration of God's glorious restoration in which He brings the drifted one back to the place of communion where he was at the beginning. And restoration also implies the complete blotting out of the period of backsliding because God says,

"I, even I, am He that BLOTTETH OUT thy transgressions, for Mine own sake, and will not remember thy sins" (Isa. 43:25)

When the drifted one returns God pledges His own Word that He will not remember the sins that so cruelly separated Him from His child and that He will BLOT OUT that sin. When we place a piece of blotter over a freshly written line we BLOT UP the superfluous ink, but God does not blot up the superfluous,—He BLOTS OUT the sin, eliminates annihilates the sinful deeds and days of His restored one. This is indeed grace.

So we find from the inspired Word that restoration is that blessing of God's grace whereby a backslidden believer is brought to the place of trustful communion in which he began, and the period of backsliding blotted out.

Second we consider

RESTORATION PROMISED

THE Bible promises the blessing of restoration to that Christian whom Satan snares into sin. The familiar passage in I Jno. 1:9 holds out the promise,—

"If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

What a comforting promise of restoration! And in it God reveals a three-fold condition. First, restoration is for believers because the passage says The "we" can only allude to believers, "we" who are of the household of God. Second, restoration is for sinners for it says "If we confess our SINS." So we see that restoration is for BELIEVERS who are sinners! This is most illuminating for there are many who feel that there is little chance for a believer who is defeated in the battle with sin and goes down after having professed Christ. Thank God, there is special thought, special love, and special promise for the believer who And third restoration is for confessors, because the declaratio of the passage is clear,—"If we CONFESS our sins." Hence God's promise to "forgive our sins and cleanse us from all unrighteousness,"-a glorious unfolding of restoration,-is to the SINFUL BELIEVER who CONFESSES. This throws the true light of God's Book on the subject of confession revealing the tremendously important position which God gives to that truth.

Restoration is promised. All God asks is that a man qualify. The qualifications are,—He must be a member of the family of God, who has strayed away into sin and who is willing to break before God into humble confession.

Third, there comes before us

RESTORATION TESTIFIED

TESTIMONY is a good thing. Testimony reveals experience. Man, by his very nature, stands in need of testimony concerning all that he would investigate. God, because He is infinite, can penetrate the depths of any mystery by His own knowledge. Man, because he is finite, is dependent upon testimony from every available source. So God furnishes us, in His Book, with the testimonies which our poor human minds must have.

David's testimony to restoration is an outstanding one because of the terrible character of his sin. Swept away from his moorings by the horrible surge of passion, David falls into the double sin of murder and adultery. His backsliding is heartbreakingly complete. But he becomes awakened to his sin, he turns to God with as contrite and sweeping a confession as is to be found in all Holy Writ. And God graciously restores him. In one place we find him with these exultant words of testimony on his lips,—"He restoreth my soul."

Could testimony be more simple, explicit, or more convincing? Restoration is what the backslider needs. Restoration is what the backslider gets. David says so without the use of any superfluous words. He unequivocally declares,—"He restoreth my soul."

Drifted, depressed and despondent child of God, look up and be of good cheer, for God doth plan and purpose thy complete restoration. He will restore the light which the night of sin has dimmed. He will restore the joy which the pleasures of the world have blighted. He will restore the peace which a lying old nature has destroyed. He will restore all the spiritual treasures you lost when Satan snared you away from God. Only give God the chance, and you will be testifying with David,—"He restoreth my soul."

Paul is another backslider whose testimony is furnished by the Holy Spirit. But Paul's backsliding was very different in character from the backstiding of David. Paul did not commit murder. Paul did not yield to the base impulses of passion. Paul did not exhibit any of the low, crass or beastly tendencies which are, alas, so human and so natural. So far as we can learn from the familiar passage which tells of his drifting (Romans 7) the worst Paul did was to have a sharp and terrible old nature struggle within his own soul during which there was a period of real and complete defeat for he says "I died" (Rom. 7:9) and "sin (the old nature) slew me" (Rom. 7:11). The context clearly shows that Paul was not teaching that he had lost his salvation, but rather that he was a saved man who was "dead" in his state, or walk. Death is separation from God and throughout Scripture is a conscious state. Paul calls himself "dead" because he had become separated from God in his walk,—he had become backslidden.

But what sin did Paul commit? Paul answers this question in a unique way. He says in Rom.7: 7,—"I had not known lust except the LAW HAD SAID." Notice that he was listening to legalism. He again shows this to be true in 7:9,—"When THE COMMANDMENT (the law) came, sin (the old nature) revived." The same analysis of Paul's drifting appears in 7:11,—"Sin (the old nature) taking occasion by the commandment (the law) deceived me." Paul's soul had become legalized. In showing us the result of this legalization he uses these words,—"Sin (the old nature) taking occasion by the commandment (the law) wrought IN ME all manner of concupiscence." So far as we can learn from this passage, or any other references to the events of Paul's life in all Scripture, he did not yield to this evil tug which was in him. He did not commit the evil deeds to which he was drawn. The "all manner of concupiscence" stayed "IN" him unexpressed by wicked actions. So what does Paul plainly indicate his sin was? He listened in his secret soul to legalism and as a result became carnal minded.

But just as surely as David's backsliding into murder and adultery resulted in separation from God in his state, just so surely did Paul's backsliding into carnal mindedness result in separation from God in his state. He entered into the death of backsliding. He found the agonizing separation from God all too true and says so in 8:6,—"To be carnally minded is death."

So Paul needed restoration just as definitely as

David needed it. David has a testimony of restoration. Has Paul? Yes, Paul's testimony is an inspiration to every struggling believer. Hear it,—"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Paul is gloriously restored! Only a few verses back he has said, "I am carnal" (7:14); now his restored and happy soul cries out, "The law of the spirit of life (the law of the new nature) in Christ Jesus hath MADE ME FREE."

Yes, despairing Christian, whether you, like David, have backslidden into the coarser sins of life, or have, like Paul, drifted into carnal mindedness God offers to you in His love and grace restoration full and complete. Look unto Jesus and taste of the sweet consolations of His joy and peace.

Fourth we consider

RESTORATION DEMONSTRATED.

THE most astonishing feature of this wonderful restoration which God promises and in which He brings the drifted one back to the place of communion in which he began, is the pledge to blot out the sins and iniquities of the restored one. Or to state it otherwise, God promises to blot out the period of backsliding.

What gracious boon is this? Those hours of sin to be blotted out by divine operation from the Christian's record! That period of shame expunged from the memory of God! Oh boundless grace! Was ever the loving-kindness and tender-mercy of our Lord more vividly exhibited than by this promise to the backslider,—

"Thou hast wearied me with thine iniquities. I. even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:24-25).

"I have blotted out as a chief cloud the

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee" (Isa. 44:22).

These words were spoken to the backslidden nation of Israel. Israel is God's photograph of the individual believing soul of any age. God is now saying to the backslider,—"O return unto me, return, return, and I will BLOT OUT thy transgressions, I will BLOT OUT thy sins, I will BLOT OUT thy dark and shameful iniquities, O, return, and I will forget that black page in thy life, I will remember thy sins no more!" This astounding dealing of God with restored backsliders is demonstrated with mathematical precision in the Word. This demonstration is in connection with God's handling of Israel during the period from the Exodus to Solomon.

In I Kings 6:1 the Spirit of God specifically declares that from the time when the children of Israel came out of the land of Egypt (the Exodus) to the beginning of the fourth year of Solomon's reign (which would only include 3 actual years of Solomon's occupancy of the throne) was four hundred and eighty years.

In Acts 13:17-22 the Holy Spirit speaking through Paul covers the same period of Israel's history but with such figures as to bring the two passages into striking contrast. Let us analyse the two passages side by side.

Outlines for God's Workmen

Conducted by R. S. BEAL

An Eye for Christ

Matt. 6:22.

I. IN DOCTRINE. Luke 24:44.

II. IN PERSONALITIES. Heb. 12:2-3.

III. IN EXAMPLE. John 13:5.

IV. IN SERVICE. I Cor. 10:30-33.

V. IN AFFLICTION. I Pet. 5:7

VI. IN DETERMINATION. Phil. 3:13.

VII. IN PROSPECT. John 14:3.

R. S. B.

lchabod or The Glory Hath Departed

I Sam. 4:21

- I. A BIBLE WITHOUT CHRIST.
- II. A CHRIST WITHOUT DIVINITY.
- III. A DIVINITY WITHOUT SALVATION.
- IV. A SALVATION WITHOUT SECURITY.
 - V. A SECURITY WITHOUT YIELDEDNESS.
- VI. A YIELDEDNESS WITHOUT A PASSION FOR SOULS.
- VII. A SOUL WITHOUT GOD.

R. S. B.

Dead Prayers

Matt. 7:7; James 4:3. What Kills Prayer.

- I. A LACK OF FAITH. James 1:5-6.
- II. A LACK OF IMPORTUNITY. James 4:2.
- III. ASKING AMISS. James 4:3.
- IV. A SPIRIT OF WORLDLINESS. James 4:4.
- V. INIQUITY IN THE HEART.
- VI. EVILS IN THE HOME LIFE. I Pet. 3:7.
- VII. STINGINESS IN THE HEART. Prov. 21:13.

The End of The Lord

James 5:11.

I. KNOWING THE END OF THE LORD—

By The Word.

The best for the last.

Acts 14:22.

II Tim. 2:12.

11 Tim. 2:12. Rom. 8:18. Rev. 2:10.

II. SEEING THE END OF THE LORD— By Faith.

II Cor. 4:18. Heb. 12:2-3.

III. EXPERIENCING THE END OF THE LORD—By Grace.

Rom. 8:28. James 5:18. Heb. 12:11. Heb. 6:7. Rom. 8:31.

R. S. B.

A Bouquet of Sweet Peas

- I. THE BELIEVER'S POSITION— IN CHRIST. II Cor. 5:17.
- II. THE BELIEVER'S PARDON—BY CHRIST. Col. 2:13; 3:13.
- III. THE BELIEVER'S PARTNERSHIP— WITH CHRIST.
 II Cor. 6:1.
- IV. THE BELIEVER'S POWER— FROM CHRIST.
 II Cor. 12:9.
 John 15:5.
- V. THE BELIEVER'S PROVISION— THROUGH CHRIST.
 Eph. 1:13.
 Phil. 4:19.
- VI. THE BELIEVER'S POSSESSION— FOR CHRIST. Rom. 12:1-2
- VII. THE BELIEVER'S PERSONALITY— CHRIST. John 3:30. Gal. 2:20.

R. S. B.

The Commendation of the Unjust Steward

Luke 16:1-12.

- I. THE DIRECTION— VS. 1. To "His Disciples."
- II. THE RESOLUTION—VS. 1-7. "I am resoived."
- III. THE COMMENDATION—VS. 8. "The Lord Commended."
- IV. THE RECOMMENDATION— VS. 9. "Make to yourselves Friends."
- V. THE APPLICATION— VS. 10-12. Faithfulness.

R. S. B.

R. S. B.

D.B.I. At Home And Abroad

by JESSE ROY JONES

Reports are coming back to us that the Word which God permitted Dean Fowler to give forth in various summer Bible conferences this year has been blessed of Him, and has been bearing fruit in the lives of His children.

The first series of meetings during the summer was conducted under the auspices of the Gospel Center, St. Louis, Mo., June 29th to July 6th. A young man from St. Louis, who is now a member of the student body of the Denver Bible Institute, tells of his impressions of the meetings. We give his testimony below:

"Dean Fowler's ministry at Gospel Center had three outstanding characteristics. In the first place, he delivered his messages as only a man who is willing to do the will of God can. Secondly, during the meetings the Bible was used more than ever before. His slogan was, 'The Bible is self-interpreting,' and as a result of his urging the people to use their Bibles, one could hear the flutter of the pages as the listeners followed the speaker from point to point in the Word of God. Lastly, Dean Fowler brought new light to bear upon the Scripture by his wonderful exposition. Many have remarked that they never heard such a clear unfolding of the Word.

"Under Dean Fowler's testimony about fifteen young people yielded their lives to the Lord Jesus for His service."

Following the St. Louis meetings, Dean Fowler was with the White City Gospel Tabernacle, of Chicago, from July 8th to 15th. The messages at Chicago were evangelistic in character, and were richly blessed of God.

On August 24th a series of Bible studies was begun at San Diego, Calif., under the auspices of the Southwestern Bible Conference Association, lasting through August 31st. Mr. J. P. Smith, who is Secretary-Treasurer of the Association, sends the following report:

"The conference sessions were held in the Y. M. C. A. Auditorium, except on the last Sunday, when the gymnasium, which seats a very much larger audience, had to be used. Despite the fact that this was the third Bible conference held by the Association within four months, the attendance and interest were excellent, increasing steadily to the closing day, when the larger auditorium was secured.

"By request of the Committee. Dean Fowler continued the study of the Book of the Revelation, which he

had begun last August. The following analysis of the addresses gives a good idea of the scope and purpose of this series of Bible studies. of this series of Bible studies. There were two addresses on "The Word of God"—entitled, "Did God Speak?" and "Is God Speaking?"—and two Sunday evening addresses on "Victory," viz., "Is Victory over Sin a Possibility?" and "What is the Secret of Victory?" There were five afternoon Pible studies on the Pools of the noon Bible studies on the Book of the Revelation, and five evening addresses on the subject, "After Death—What?" Among those who attended this conference were many who have not missed a Bible conference in several years, and who might be termed Bible study "fans." They all testi-fied to the great blessing they had received as Dean Fowler laid emphasis on the inspired Word, and opened up portions of Scripture that to most people seem very hard to understand. The difficulties seemed to disappear as the Light from the Word itself was turned upon the hard places, and believers young and old were made to rejoice in the knowledge of His Word.

"The closing addresses were of special interest to the young people, and when Dean Fowler, at the close of the last service on Sunday evening, gave an invitation to young men and women to yield their lives to the Master to be used in His service, about twenty-five young people went forward and gave him their hands as a testimony of their willing surrender to the Lord Jesus. Brother Fowler has-a warm spot in the hearts of believing Bible students of San Diego."

The members of the "Grace and Truth" family will be glad to know of God's blessing upon these meetings of the past summer. Continue to pray that the message may be abundantly blessed, and that His messenger may be strengthened by His might in the inner man.

Friends of D. B. I. will be interested to learn that Rev. William MacIntosh (Class of '20) has accepted the call of the East Side Baptist Church of Pueblo, Colo., and has moved to Pueblo with his family. Brother MacIntosh's Colorado friends will be glad to know that he is once more in the state. Join with us in asking God's blessing upon his work.

News has come that Miss Mary Fickett (Class of '23) has found a place of usefulness in the church which is so dear to her heart at Tucson, Ariz., where she is assisting in the work until the way is opened for her to cross the seas to China, the land of God's choice for her life,

Sister Mary is one of the young people who are going forth from the First Baptist Church of Tucson to bear witness to the wonders of God's grace to those who know Him not. We are eagerly looking forward with her to the day when she shall be permitted to sail for China.

A request for prayer has come to us from Brother Erdie Nelson, who is stationed at Mwanza, Tanganyika Territory, East Africa, under the Africa Inland Mission. The summer months, although vacation months in the day school, result in added burdens upon those who continue at the various stations in order to let the teachers attend Teacher's Training School. Brother Nelson was one of those who stayed behind to "watch the stuff" during the past summer, and carried a heavy load. He tells us again that the need of more workers is heart-breaking in view of the vastness of the fields. But his testimony is strong and fresh. We quote a paragraph from his letter.

"We have started on our sixth year as missionaries in Africa, and certainly can say, 'Hitherto hath the Lord helped us.' We know He is able to do over and above what we think or ask, and we are asking Him for great things, viz., the conversion of many of these people before His coming. In May I baptized 45 who had followed the Lord for more than a year, and these are bearing testimony to their Lord."

Add the Nelsons to your prayer list.

Brother Fred Meldau (Class of '20), who was very seriously ill last winter, has returned to Denver, and reports that he is stronger. Brother Meldau is known to many of the "Grace and Truth" family, and his earnestness and zeal for the Lord have been a blessing to us. We trust that it may be God's will that he shall yet have many years of fruitfulness in the service which is a joy to him. Pray for him.

We are rejoicing in the news that Rev. Van V. Eddings and his family have been enabled to sail for South America once more. Brother Eddings' testimony throughout the land during his stay in the United States has been unique, and has aroused keen interest in the work of the Orinoco River Mission, of which he is General Director. May God prosper them in their labors for Him. We shall not forget them before the throne of Grace.

"Restoration"

Continued from page 373

I Kings 6:1

Acts 13:17-22

From the Exodus to the end of the third year of

From the Exodus to the end of the third year of Solomon

Solomon 480 Years

Wilderness Acts 13:18.....40 Judges, Acts 13:20......450 Solomon, I Kings 6:1......3 573 Years Total

Here is startling discrepancy. On the surface it appears that the Holy Spirit has placed in God's Book a fatal contradiction. One passage states outright that from the Exodus to the beginning of Solomon's fourth year is 480 Another passage covers the same section of history, dividing it into its natural historical epochs but when the sum of these epochs is found it far exceeds the total given in the first passage. The actual difference between the records of the two passages is 93 years. The first question which strikes the mind is, "Did the Holy Spirit make a 93 year mistake?" As every believer knows, it is on just such "contradictions" that many an infidel argument has been based. Apparently one of these passages is false. If so, which one? And if one passage is false, how can we ever place confidence in the Bible again?

But God has an answer to this problem. This part of Israel's history was marked by grievous backslidings. These backslidings met with summary dealing from God, which is carefully recorded in the Book of Judges. The periods during which Israel is under the divine disapproval with judgment resting upon them because of their backsliding are the periods which under God's promise should be blotted out. They are the periods in which their sin has successfully separated them from God. They are as follows:

Judges 3:8......8 Yrs.

 Judges 3:14
 18 Yrs.

 Judges 4:3
 20 Yrs.

 Judges 6:1
 7 Yrs.

 Judges 13:1
 40 Yrs.

 Total 93 Yrs.

Ninety-three years is the exact time of the seeming discrepancy between the first Kings and the Acts passages! In the Acts passage God recognizes the actual historical years, in the Kings passage God does what He said He would do, He blots out their periods of separation from Him.*

God's Word is vindicated and God's restoration-promises are demonstrated.

This truth is calculated to bring joy to the heart of the backslider because he sees God's loving provision whereby the record of the Christian, when exhibited at God's throne in the day of that coming judgment will be all good, for the hours of separation from God shall have been blotted out, by grace divine, to be remembered against that one no more forever.

But there is a sad side to this wondrous truth. There are some who backslide habitually, in fact, stay in a chronic state of backsliding during most of their Christian lives. These shall find that although they have known Christ for many years, they have really only lived the Christian life a very few days. When they stand before that judgment throne, God's blotting-out process will be a mercy indeed for it will deliver them from the horror of facing the record of their ill-spent lives. But that same blotting-out process must surely react upon the soul in another way as well, for it will reveal the tragedy of the years wasted in separation from God.

Shall I empty handed be When beside the crystal sea I shall stand before the everlasting throne Must I have a heart of shame As I answer to my name

The Spirit of God doth plainly declare that there be those who shall be "ashamed before Him at His coming" I Jno. The Bible plainly teaches that the restored backslider

With no works that my Redeemer there can own?

shall find in the day of judgment that God has blotted out the periods of his backsliding, the periods of his separation from God. How clearly this reveals that those hours in which a man walks with God are the only ones which really count for eternity. All the rest shall be blotted out.

How helpfully this truth unveils the sinner's complete dependence on Christ for salvation, for even when every deed of the life has been blotted out because it was sin, the glorious truth still holds good that the one who has leaned on Jesus for salvation is accepted in the Beloved One, accepted in Christ, before God, deeds or no deeds.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Eph. 2:8-9.

We proceed to the consideration of

RESTORATION GUARANTEED

OD guarantees restoration to every drifted and perplexed believer. There are no exceptions to be made. He promises restoration to all. His Word has gone forth. Every believer shall be restored, no matter how persistent his backsliding, and shall safely arrive in glory. God may have to do some wholesale blotting-out in certain cases, but the soul shall be restored and saved.

This truth is taught by the Saviour Himself in Luke

15:4, note the words,-

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, UNTIL he find it?"

Our Lord's teaching in this beautiful parable centers around the word "until." Will He not go after that one "UNTIL" He find it? The man is the "man" who appears in many of the Saviour's parables. It is Jesus. The "sheep" in Scripture stand, by interpretation, for Israel, and, by application, for the individual soul. The Saviour's soul-stirring interrogation with its pre-supposed affirmative answer is—Will he not go after that one UNTIL, until, UNTIL he find it? Will He continue going after that straying sheep UNTIL the sheep is restored? Or will He give up the task before the straywill go after the sheep UNTIL He hath found it and brought it home. Notice it is a sheep the sheep that after. Not a hog, or a dog, or a wolf. And the shepherd knows that the sheep's backsliding will not cause the sheep to turn into a hog, although the sheep may indeed cultivate some hog-like habits.

The Saviour's guarantee is simply that He will go after the backslider UNTIL restoration is accomplished.

No such guarantee is given the lost. God says to a lost world,—"Whosoever will, let him come," but never does He promise to follow a lost soul UNTIL that soul has capitulated. God's promise to the backslider is unspeakably comforting. He will go after that one UNTIL, -thank God UNTIL that sheep though torn and bleeding from the thorns and briers of sin is brought back in restoration.

But some one may say, I know a backslider who died without being restored. No, dear friend, you do not know of any such backslider. There are none such. There may have been some, who in the weakness and prostration of the death-bed, fail to put into words the testimony of their return to God. But since God is true and His Word says "UNTIL he find it," we may rest confidently on that word knowing that God cannot lie. Every backslider is restored. God's Word teaches He will follow the sheep that goes astray UNTIL,—UNTIL he find it.

God cannot annul His guarantee. His Word, His honor is at stake. "Let God be found true and every man a liar."

^{*}This remarkable demonstration of the accuracy of God's Holy Word is discussed from the dispensational instead of the personal angle in that masterpiece of Biblical exposition, 'The Coming Prince" by Sir Robert Anderson,—pp. 81—83.

Whole Bible Sunday School Lesson Course

Expositions by H. A. WILSON

Lesson 60

Sunday, November 23, 1924

JOASH, ATHALIAH AND JEHOIADA

II. Kings, Chapters 11-12 Golden Text, Proverbs 14:11

At the outset of this lesson it is well for us to notice that Joash is apparently given two names. In the eleventh chapter he is called Joash, but in the twelfth chapter he is called Jehoash. These are really different forms of the same name in the Hebrew. Thus it will be seen that the same person is before us in both chapters. It is well also to notice that in the thirteenth chapter a different man named Jehoash appears. This man was king of Israel after the Jehoash of whom we are studying today had concluded his reign over Judah. This will help us to prevent as in this one.

The story of Athaliah, Joash, and Jehoida contains three messages. There are in it a message from the past, a message for the present, and a message of the future. The message from the past is a message of encouragement; the message for the present is a message of appeal; and the message of the future is a message of hope.

I. A MESSAGE FROM THE PAST

In the message from the past is a message of God's faithfulness. It is true that we have faced this fact before. Indeed, how could we help it when evidence of the fact was so constantly presented, and in such varied forms? Surely one cannot study his Bible for any length of time without seeing the same truths presented again and again. After all, the message of the Word is very simple. It is a message of man's sin and God's love; of man's faithlessness and God's faithfulness; of man's ruin and God's redemption. By repeating the same message in so many different forms, God surely is emphasizing both its truthfulness and its importance. If God sees fit to repeat the same truth many times, surely we would do wrongly if we wearied of telling and retelling it.

The faithfulness of God is seen in His preservation of Joash. It was a time of awful bloodshed and wickedness. All the royal seed were slain, save Joash. He was saved because God moved in the heart of the sister of Ahaziah, the daughter of Athaliah, to save him. He was a mere baby and was hidden in the temple. He was there protected by both priests and soldiers until his sixth birthday. Athaliah was

then put to death, and the kingdom of Joash was established. Thus God again frustrated the plans of those who would have destroyed the royal seed and spared David a man to sit on his throne. In this He proved His faithfulness to His promise. I Ki. 9:5.

This should be an encouragement to us. As God proved His faithfulness in dealing with Israel again and again, He gave evidence of the faithfulness which characterizes all His dealings with us. God has made us many wonderful promises in His Word. He will no more fail in His keeping of those promises than He did in His promises to Israel. Psa. 119:89-90; Lam. 3:22-23; II Tim. 2:13.

II. A MESSAGE FOR THE PRES-ENT

The life of Joash also presents a message for the present with an appeal to our Christian lives. There were many good things in Joash' reign. These should find emulation in our lives in a spiritual way. But there were also evil things in his reign which should be an object lesson of warning to us.

Joash' willingness to hear and heed the instructions of a godly man should be an example to us. God has set in the Church apostles, evangelists, pastors and teachers (Eph. 4:11-12). It is His desire that we should give ear to them and heed their instructions, as long as their instructions are Scriptural, and this we should test, as we shall see later. We should submit ourselves to them as to the Word of God, and as long as we do this we will find that our spiritual life will most certainly prosper as did the kingdom of Joash. So we find God exhorting believers in this manner, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you" (Heb. 13:17). Let us therefore learn to profit by the instruction and examples of godly men.

But there is a danger here, also, and that is the danger of leaning too much on a man. That was one of Joash's mistakes. He leaned more on Jehoida than he did on the Lord. This is clearly indicated in the statement that "he did that which was right in the sight of the Lord all his days wherein Jehoiada the priest

instructed him" (II Kings 12:2). After the death of Jehoida Joash fell into evil company and grievous idolatry. It is true that children need instruction, but when one becomes a man full grown, he is no longer under his tutor (Gal. 3:24-25). God wants us to give heed to those whom He has given to teach us His Word, but let us remember also that He wants us to "grow in grace and in the know-ledge of the Lord and Saviour, Jesus Christ" (II Pet. 3:18). As we do this we will need to lean less upon our earthly teachers and more upon the inspired Word of God. Let us then learn to lean, not on the man of God, but on the God of the man. Then when the man of God is taken from us-whether by removal, or death, or it may even be because he himself falls into false teaching—we will not fall into the sin of Joash. We need to learn the lesson of the Bereans, who, the Word says, "were more noble than those in Thessalonica in that they received the Word with all readiness of mind and searched the Scriptures daily, whether these things were so" (Acts 17:11). Let us, too, receive the Word with readiness of mind, but let us not receive it simply because some man says it. Let us rather "prove all things, hold fast to that which is good" (I Thes. 5:21). Let us learn to yield ourselves "first unto God," and then unto men "by the will of God" (II Cor. 8:5).

It is significant to see the lengths to which Joash went in his sin. After Jehoiada had died he seemed to forget that he had any responsibility to God. He began worshipping idols. This he did at the suggestion of idolatrous princes of Israel. In this we see the sin of companying with evil doers. Against this the Word warns us, saying, "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed" (Prov 13:20). Joash' first mistake was thus that of seeking the company of fools. This led him into idolatry. The next step downward was to despise the Word of God. God sent prophets to warn him of the evil of his ways, one of these being Zachariah, the son of Jehoida. This man, filled with the Holy Spirit, plead with him to forsake his evil ways and warned him of the consequences of them. But Joash despised his word. Next he conspired against the prophet and became a party to his murder. Later he profaned the

holy things of God by giving them for a bribe to persuade the Syrian invaders to leave. What a pitiful record is written concerning this matter: "The army of the Syrians came with a small company of men, and the Lord delivered a very great host into their hands, because they had forsaken the Lord God of their fathers" (II Chron. 24:24). This shows the demoralizing power of sin. It broke Joash' fellowship with God and robbed him of His power. In his sin and impenitence he thought it necessary to rob the house of God in order to save his own unworthy hide. We might well expect such evil ways to have a violent end, and this they did, for Joash was murdered by his own servant. Let us beware of evil company and of despising the Word of God, for those sins will lead only to unhappiness and powerlessness in Christian life and

Thus the message for the present is both an appeal for yieldedness to the Word of God, and an appeal for us to walk in the company of godly men and to shun the company of the wicked. Rom. 12:1-2.

Lesson 61

III. THE MESSAGE OF THE FUTURE.

Joash, with all his imperfections, is a type of Christ. Of course, in his sin he does not present a typical message of Christ, but in that part of his reign in which he was instructed by Jehoida and in which he did the will of God he is a very clear picture of Christ.

The protection of Joash in his in fancy pictures the protection of Christ from the attacks of Satan. How clearly it reminds us of the protection of Christ at the time of the slaughter of the children by Herod (Matt. 2:13-18). And though at present the world is ruled by that wicked usurper, Satan, God is keeping His Christ in the holy temple of His presence. There He will be during the awful usurpation of Antichrist. But finally He will be manifested to the consternation of the hosts of evil. Rev. 6:15-17.

The death of Athaliah and the coronation of Joash suggest the establishment of the Kingdom of Christ. When He comes to establish

His Kingdom all His enemies will be smitten from before His presence. They will be destroyed by the brightness of His forthshining. II Thes. 2.8

Then the joy of the people in the coronation of Joash suggests the joy and peace which will characterize the Kingdom of Christ. It will be a time of joy and happiness unparallelled in earth's history, both for Israel and for all other nations. It will be a time of peace and plenty, marked by righteous government. Isa. 9:6-7; Zech. 9:10; Isa 35:10.

And, finally, the restoration of the temple under Joash typifies the restoration of Israel under the King dom of Christ. He will gather the people, Israel, from the nations where they were scattered, and He will restore the Kingdom to them. He will also build the temple at Jerusalem, and there He will receive the worship of all nations. Let us praise, worship and adore Him Who is worthy to be praised, for the day is coming when He shall manifest His glory and take unto Himself His Kingdom. Matt. 24:31; Psa. 68:28-32; Zech. 6:12-13.

Sunday, November 30, 1924

DEATH OF ELISHA TO DEATH OF AHAZ

II Kings, Chapters 13 16 Golden Text, Matt. 7:19

base ingratitude, and by leading men to give their affections to those things which are nothing or worse than nothing instead of to the One Who loved them and gave Himself for them.

A. The stubborn ingratitude of sin. The stubborn ingratitude of sin is truly an occasion for wonder. Israel surely had reason to love the Lord and serve Him. Was there ever any people which experienced such marvelous manifestations of His lovingkindness and watchcare as they? Again and again when they cried to Him He saved them from the hands of their enemies. Again and again His judgment was staid in order to give them opportunity to repent of sin. Again and again He sent them prophets with messages of warning in which marvelous promises of mercy were freely mingled. Even in the lesson which we study today many victories which God gave Israel over her enemies are recorded, though the time of Israel's captivity is drawing near. But instead of Israel recognizing the graace of God and turning to Him in gratitude and worship she continued serving idols. "What gross and stubborn ingratitude!" you say. But go gently, friend. Have we not received abundant evidence of the grace of God and still persisted in serving the world, the flesh, and the demons? Surely we are as guilty of this sin as Israel. Rom. 1:

B. The hindering power of sin.
Sin does not stop here,—it hinders
God from giving to His children the
full measure of His blessing. When

Joash stood in the presence of the prophet of God, at his direction he drew his bow and shot an arrow (II Kings 13:14-25). This arrow was declared to be the arrow of God's deliverance. Then at his instruction he took arrows and smote upon the earth. "He smote three times and stayed," the Scriptures tell us. Elisha was angry with him and told him that if he had smitten five or six times he would have utterly defeated the Syrians, but now his victory should be only partial. This proved to be true. The question at once arises, why should so little a thing as smiting only three times prevent a complete victory? The answer to this question is that behind the action was unbelief. Had Joash really believed the Word of God concerning the significance of the arrow, he would have smitten in faith and would have continued until he was told to stop. It was unbelief which caused him to pause, and it was unbelief which made his victory incom-plete. So, too, with Amaziah. In faith in God and obedience to His Word he was able to smite Edom (II Chron. 25:7-12). Afterward he weakly fell into worshipping the gods of the vanguished people, and by this sin made it necessary for God to punish him. Thus he suffered defeat at the hands of Judah, whereas he might, had he continued in faith, have been victorious over them also (II Chron. 25:14-28). Thus, too, sin hinders God in our lives. When we should be enjoying victory over temptation and power in service, instead was many times suffer defeat stead we many times suffer defeat and discouragement because we are

The depths of man's sin magnify the wonder of God's grace. This is plainly stated in Romans 5:20: "Where sin abounded, grace did much more abound." The Weymouth translation of the New Testa-ment has it, "Where sin increased, grace has overflowed." This is the light which shines in the midst of the gloom of Israel's backsliding. It is easily understood that the more apparent it is that men are wholly undeserving of God's kindness and mercy, the more evident it becomes that God is dealing with them in grace. Not that sin is desirable, even when it magnifies the grace of God. On the contrary, the Spirit says through Paul, "What shall we say then? shall we continue in sin that grace may abound? God forbid" (Rom. 6:1). But though this surely is the only conclusion which can be reached by those who know the grace of God, still the fact remains that by the very abundance and the tragedy of sin in the history of Israel, or of the believer, the marvelous richness of God's grace is more clearly seen. Let us see how the tragedy of sin and the

I. THE TRAGEDY OF SIN.

wonders of grace appear in the les-

son which is before us.

Sin is a tragedy. It separates man from the fellowship of a loving God. It robs him of many of the blessings which God desires to give him. It blinds him to the beauty of the Saviour and the wonder of His grace, and plunges him into the depths of sorrow and bitterness. And not only that—it also grieves the great loving heart of God with its

cherishing some sin in our hearts.

C. The bitter sorrows of sin. The bitter sorrows of sin are also worthy of note. God records concerning Israel that He "saw the affliction of Israel that it was very bitter, for there was not any shut up, nor any left, nor any helper for Israel" (II Kings 14:26). So the experience of the prodigal is not a pleasant one. The husks in the swine pen in a far country are very bitter, and when the backslider stops to consider he must realize that only in the Father's house of fellowship can any joy or satisfaction be found. Sin brings sorrow, bitter sorrow, to the soul who cherishes it. May God teach us the lesson and help us to rid our lives of sin. Isa. 59:1-12.

D. The amazing blindness of sin. Truly it is amazing how sin can blind the soul. After God had manifestly given Amaziah victory over the hosts of Edom, he actually turned away from God and worshipped the idols of the people he had just defeated. Surely he deserved the rebuke of the prophet who said, "Why hast thou sought after the gods of the people which could not deliver their own people out of thine hand? (II Chron. 25:14-15). Was not this a blind thing for Amaziah to do? But his blindness was not greater than is ours when we continue serving sin, for sin cannot deliver our souls and bless them. It can only bring death and misery. Oh, yes, there are pleasures in sin for a season, but still it is true that they are only for a season, and the wages of sin must ultimately be seen to be death. Rom. 6:13-23; I Jno. 2:11; Rev. 3:17; II Cor. 3:14-16.

E. The misplaced affections of sin.
But perhaps the thing which most clearly shows the tragedy of sin is its misplaced affection. How the loving heart of God must grieve for the soul which is bowing before its idols. He has shown his love in every way possible. He has manifested forbearance and loving-kindness. He has given His only begotten Son to die for us on the Cross in order that we may be saved. Yet, instead of

bowing before Him in loving worship and adoration, we give the very choicest affection of our hearts to our idols of lust and pleasure. This did the children of Israel, and this does many a child of God today. Oh, dear friends, let us cease grieving the Spirit of God whereby we are sealed unto the day of redemption. Let us love Him because He first loved us and gave Himself for us. And let us show our love in rendering yielded service to Him. I Jno. 2:15-16; Jas. 4:4; Ezek. 16:1-43; Eph. 4:30; I Jno. 4:10.

II. THE WONDERS OF GRACE.

In the midst of this awful description of sin and wretchedness, how wonderful the grace of God appears. Two passages clearly show His grace, and are in themselves a revelation of the character of grace.

the character of grace.

The first of these passages is found in II Kings 13:4: "Joash besought the Lord and the Lord hearkened unto him, for He saw the oppression of Israel because the King of Syria oppressed them." Notice that it was because God saw their nced-not because Joash deserved it —that God answered his prayer. Grace always is manifested because of our need, not because of our merit. God can deal with us in grace only because of the merit of Jesus. We have no merit, no matter how eagerly we may try to prove that we have. No, it is not our merit but our need which appeals to the grace of God. This is clearly seen also in the case of Jeroboam. Jeroboam was a very wicked man. The record is that "he did that which was evil in the sight of the Lord" (II Kings 14: 24). But in spite of his sin, God used Jeroboam to save Israel, for "the Lord saw the affliction of Israel that it was very bitter, for there was not any shut up, nor any left, nor any helper for Israel. And the Lord said not that He would blot out the name of Israel from under heaven, but Hc saved them by the hand of Jeroboam, the son of Joash" (II Kings 14:26-27). Let us not try to persuade ourselves that God has saved our souls and

heaped blessings upon us because we deserve any more than Israel, but rather let us realize that it was because of our utter hopelessness and need that God sent Jesus to die on the Cross in order that He might bless us. I Tim. 1:15; Jno. 3:16; Eph. 2:8-9.

The second passage which shows the grace of God is II Kings 13:23: "And the Lord was gracious unto them and had compassion on them and had respect unto them because of His covenant with Abraham, Isaac, and Jacob, and did not destroy them; ence as yet." Two things appear in this passage. The first is the fact that God dealt with Israel as He did because He had given His Word. God's continued manifestation of grace to us is on the ground of His promises confirmed in Christ. He is faithful to His Word. When we sin God does not cast us out not because He feels that we deserve to be secured from judgment, but because He has plainly said in His Word, "Him that cometh to me I will in no wise cast out" (Jno. 6:37). Our security depends upon God's faithfulness to His Word. The second thing is a remarkable expression of the longing of the heart of God that Israel might yet turn to Him in repentance and be spared the grievous chastening which He subsequently had to inflict—"Neither cast He them from His presence as yet." God is loth to give up His sinning children to punishment. He is loth to withdraw His fellowship from them. Hence He seeks to woo them in longsuffering and kindness, and not until it is necessary does He punish heavily. How unspeakably marvelous is the grace of our God toward His unworthy people. This passage shows the reason why Israel's punishment was so long delayed,—God was seeking gently to lead them back to Himself. Thus also He deals with us. Let us not resist Him, but let us respond to His wooing and seek to walk in the path of His will in happy fellowship with Himself. Isa. 55:7; Ezek. 18:31-32; Ezek. 33:11.

Lesson 62

Sunday, December 7, 1924

ISRAEL'S DOWNFALL AND CAPTIVITY

II Kings, Chapter 17 Golden Text, Proverbs 29:1

Next to the infidelity of Modernism the greatest curse of the church today is worldliness. It has perverted the church from fulfilling its Godgiven mission; it has corrupted its message; it has demoralized its methods; and it has sapped its strength. But the condition which exists in the church is possible only because worldliness has blinded the individual believers in Christ and devitalized their Christian lives. Whenever the children of God begin to ape the children of the world they make themselves the laughing-stock of the powers of evil, and they grieve the Spirit of God. God wants us to be a peculiar people in an age of great wickedness. He wants us to be

bright and shining lights for Him in the midst of the darkness of this age. But worldliness in thought, word and deed has dimmed the light and has obscured the heavenly citizenship of many of His children.

This tragedy has its parallel in the history of Israel. God called that nation to be a peculiar people. He called them to be a testimony to His grace. Instead, they walked in the ways of the heathen, and not only lost their testimony, but also incurred the wrath of God. This is very evident in the closing chapter in the history of the kingdom of Israel. In this chapter which comes before us today frequent reference is made to the fact that Israel participated in

the sins of the nations by which she was surrounded. In this she becomes an example for the worldly Christian, for in her is illustrated the character, the course, the curse, and the cure of worldliness.

I. THE CHARACTER OF WORLDLINESS

Worldliness is enmity against God. This He says in no uncertain tones. Listen to His Word: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). This is easily understood when we

consider the character of the world. The Scripture tells us that "the god of this age hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them" (II Cor. 4:4). The god of this age, then, is Satan, the arch-enemy of God. God also says that "Christ gave Himself for our sins, that He might redeem us from this present evil world" (Gal. Thus He records that the age is so evil that Christ had to die in order to redeem us from it. Again He says that the believer wrestles "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places" (Eph. 6:12). A little consideration will make it plain that this passage teaches that the rulers of this world are the demons. For the Christian to be worldly-minded, then, or for his speech or life to be marked by worldliness, is for him to be conformed to the dominion of Satan and his demons. It is for him to participate in the unspeakable evil of the age. Thus it is for him to be at enmity with God.

This is clearly illustrated in the lesson which is before us. The children of Israel looked upon the heathen about them. They did not immediately worship their gods, but associated with them in friendship. They married wives from among them, and little by little their hearts were corrupted so that they finally descended unto the awful sin of worshipping heathen gods, and rejecting their Lord. Worldliness may not always take such violent manifestations at first, but it inevitably leads to the enthroning of other gods in the heart of the Christian and the crowding out of the God of our salva-

II. THE COURSE OF WORLDLINESS

The course of worldliness is always downward. The children of Israel at first "feared other gods" (vs. 7). It was at first simply a superstitious fear of the gods of the heathen. Then they "walked in the statutes of the heathen" (vs. 8). Next

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they did "secretly those things that were not right in the sight of God" (vs. 9). It was not long, however, before "they set them up images" and "served idols" (vss. 10-12). This was followed by worse, for "they hardened their necks against God, and rejected His statutes" (vss. 14-15). So they went from bad to worse until finally they had "sold themselves to do evil in the sight of the Lord" (vs. 17).

Likewise many terrible things in the lives of God's children have start. ed with small beginnings. At first, perhaps, there was simply the fear of man. They did not want to be considered different from those with whom they associated. Then they began secretly to share their sins and their pleasures. It was not long before the gods of passion and greed and pleasure were enshrined in their hearts, though they still tried to keep up a semblance of their worship of the Lord. The end of these things, however, is an open rejection of the Word of God and a selling of themselves to do evil in His sight. It results with many in a descent into the debasing teachings of demons, and with others in lives of cold ma-terialism, or of sordid sinfulness and shame. Let us therefore beware of thinking the thoughts of worldlings, of imitating their speech, or of sharing their pleasures, for these things will only open the door to participation in their more gross sins. Prov. 29:25; Song of Sol. 2:15.

III. THE CURSE OF WORLD'INESS

The end of Israel's downward course is seen in her captivity. The record is that "the Lord rejected all the seed of Israel and afflicted them and delivered them into the hands of spoilers, until He had cast them out of His sight" (II Kings 17:20). It will be seen that there were two results of Israel's worldliness. They were bondage and broken fellowship. So the soul which prefers worldliness to the will of God will find itself ensared in the bitter bondage of the Devil and "cast out from the sight of the Lord." He will suffer the sorrows of those whom Satan oppresses,

for not until there is full surrender to the Lord can we rightly expect Him to deliver us from the bondage of sin. And he will suffer the sorrows of a soul out of fellowship with God, for He can have no fellowship either with unbelievers or with sinning believers. It is impossible for believers to be in fellowship with the world and in fellowship with God at the same time, and broken fellowship is the sting of the lash of God's chastening for the believer. I Cor. 10: 21; Eph. 5:3-19.

IV. THE CURE OF WORLDLINESS

We need to remember, however, that the expression "He cast them out of His sight" does not imply that Israel was no longer God's people, or that He would no longer show them mercy. On the contrary, the Scripture literally teems with promises of her restoration. We have not yet seen it, but as surely as God has spoken in His Word He will gather Israel with great kindness, and He will forever cleanse her from all her sins.

So in the grace and power of God there is a cure for worldliness in the life of the Christian. Even when we suffer the sorrows of broken fellowship and hopeless bondage we are still God's children. When we are restored—raised from the dead, or translated at Christ's coming-God will forever cleanse us from the sins which now defile the life, and will put us beyond the power of the world, the flean, and the demons. But should we wait till then? Indeed no! The goodness of God leadeth to repentance (Rom. 2:4), and if we will but repent of our sins and turn to Him in faith, we will find that God will give us power to live victorious over the lusts of the flesh and the lure of the world. The cure for worldliness is that we repent of our sin, and take our eyes off of self and off of the things about us, settling them on Christ. Then we will know the happy fulfilment of His promise, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isa. 26:3). Rom. 12:2; II Cor. 6:14-18.

Sunday, December 14, 1924

HEZEKIAH'S GOOD REIGN

II Kings, Chapters 18 20 Golden Text, Psalm 46:1

(see also II Chron, Chapters 29-32 and Isa, Chapters 36-39).

day concerning Hezekiah we have two striking types of the soul's struggle with the old nature and his dominion. In the first the character of the old nature is plainly illustrated, and the way of deliverance shown. But in the second the condition which the old nature produces in the soul is most prominent, and the pathway of deliverance from that is also marked out.

I. HEZEKIAH'S FAITH.

It is well before we study the typical teaching on the old nature that we recognize in Hezekiah a type

of the soul of the believer. This is plainly indicated in the faith evidenced in his reforms. It is also most strikingly apparent in the state-ment which the Spirit of God makes concerning him in our present lesson: "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following his commandments which the Lord commanded Moses. And the Lord was with him" (II Kings 18:5-9). This statement leads us with assurance to regard Hezekiah not only as a type of the believer, but also as a type of the believer in a considerably advanced stage of Christian growth and devel-

In his warfare against the soul of the believer in Christ, the Devil has three powerful allies. The world, of which we studied in our last lesson, is the first of these. The second is the great army of demons, who are organized under his control in his attempt to keep the souls of men in bondage and in darkness. And the third is the flesh, or the old nature, which was begotten in the human race through the fall of Adam. This enemy of the soul is also called "sin" (in distinction from "sins," which are the works he produces). This old nature resides in the body of every believer as well as unbelievers, and leads the soul astray by his seductions. Gal. 5:16-25.

In the lesson which we study to-

opment, and it leads to the conclusion that his experiences may profitably be studied as typical of the experiences through which the believer passes who is seeking to live for his Lord.

II. HEZEKIAH'S ENEMY.

The first incident in Hezekiah's life suggests the attacks of the old nature upon the soul. Sennacherib, King of Assyria, sent messengers to Hezekiah. Of these Rab-shakeh seems to have been the leader. He stood outside the walls of Jerusalem, and called upon the people of Israel, telling them that the Lord could not posibly deliver them. This was followed by a most blasphemous letter sent from the King of Assyria, and subsequently by an actual invasion by the Assyrian host. Space forbids recounting the words of Rabshakeh, or those of the letter, but we must call attention to a number of things which appear in them because they illustrate the character of the enemy who constantly assails the soul,—the old nature, of which we have spoken.

Rab-shakeh was the representative of the King of Assyria. Likewise the old nature is the representative of the Devil. The Devil is the prince of this world (John 14:30 and John 16:11). But God says that we are not of this world (John 17:14-16). Our citizenship is in heaven, and our Lord is also our King. The Devil is an enemy, and the world under his dominion is an alien country. It is as the representative of this enemy and of his kingdom that the old nature seeks to influence the soul to capitulate to his master (John 8:44).

Rab-shakeh was a liar. He said, "Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it" (II Kings 18:25). Subsequent events proved that this was a lying claim and that the Lord had not sent him. So the Scripture tells us that the flesh is a

deceiver. He too is a liar. Rom. 7: 10; Eph. 4:22.

Rab shakeh also simulated righteousness in his claim, for he pretended that he was a minister of God. In keeping with this the Scripture tells us that the "Devil is transformed into an angel of Jight" and his ministers "as the ministers of righteousness" (II Cor. 11:15). To this the flesh is no exception. He masquerades as a minister of righteousness whenever he thinks he can thereby gain power over the soul. This is only part of his deception. Rom. 7:7-13.

But the thing which shows the iniquity of the enemies of Hezekiah most clearly is their blasphemy. Rab-shakeh, with all his pretensions to divine authority, sought to discourage the people from trusting in the Lord (II Kings 18:30; II Kings 19:6). But the King of Assyria was even more bold, and said, "Let not thy God in Whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the King of Assyria" (II Kings 19:10). The old nature is even a more blasphemous enemy of God than this, for the Scripture declares that "the mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

III. HEZEKIAH'S DELIVERANCE.

In spite of all the presumptuous claims of his enemies, God delivered Hezekiah out of their power. When the King of Assyria finally came against him, God sent his angel, who slew in the camp of the Assyrians one hundred eighty-five thousand men. At this he gave up his intention to conquer Hezekiah, and returned to Ninevah, where he was assassinated by his own sons. The prayer of Hezekiah is especially worthy of note, for it exemplifies the means of our deliverance from the power of the old nature.

When we like Hezekiah, cry to

God for deliverance, He will save us from the power of sin. We need, as Hezekiah did, to recognize that the old nature and all the allies of Satan are in reality not our enemies, but his, and we need to fight them not in our own power but in crying to Him. When we cry as Hezekiah did, God will Himself consider and save us from the power of sin. II Cor. 10:4-5; Eph. 6:12-18.

IV. HEZEKIAH'S SICKNESS.

Hezekiah was sick unto death. God actually sent word by His servant Isaiah telling him that he would not recover but must die. He was therefore a man as good as dead. He recognized this and was greatly disturbed about it. This is a picture of the condition which the old nature produces in our soul. Of course, so far as we know, Rab-shakeh and the King of Assyria had nothing to do with producing Hezekiah's sickness. It was produced by a boil. But the fact that God has thrown these two incidents together in His record of Hezekiah's life seems to indicate that there is a relation between them in the teaching which they convey. It is also true that in describing the effect of the dominion of sin over the soul of the believer God likens it to death. It is indeed death, because the soul is separated for the time being from the fellowship of God (Rom. 7:9-11).

HEZEKIAH'S HEALING.

When Hezekiah cried to the Lord he was healed from his sickness. His life was lengthened for fifteen years. So God is able to save us from the awful experiences which the old nature produces in our soul. If we but cry to Him for deliverance He will not only save us from the power of sin, but will also restore to us the joy of His salvation. In this He simply pictures from another standpoint the same truth which we have already faced of His power and love and willingness to deliver His children. Psa. 34:4-7; Rom. 7:24-25.

Sunday, December 21, 1924

MANASSEH AND JOSIAH

II Kings, Chapters 21 23 Golden Text, Isaiah 55:7

(See also II Chron. 33-35)

these types that it is very instructive to study the points of similarity in which lies the teaching.

I. MANASSEH A TYPE OF ANTI-CHRIST.

The very name of Manasseh means "causing forgetfulmess." Surely he was well named. He led the people of Israel to forget the God of their fathers, and to engage in the most gross and devilish idolatry. This will be the sin of Antichrist. He will cause the people of God to forget God and to worship himself instead. But let us study this likeness more in detail.

1. The reign of Manasseh was marked by demonism. In II Kings 21:6 we read, "He made his son to pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wiz-

ards. He wrought much wickedness in the sight of the Lord to provoke Him to anger." Careful study of the expressions used in this verse will show that each of them stands in some way closely connected with demonism, and in the reference to familiar spirits they are definitely named.

The reign of Antichrist will be a veritable carnival of demons. In the First Epistle of John, which is directed particularly to the believers living in the first part of the Great Tribulation, clear warning against seducing spirits is given. These are demons, who are specifically declared to be of the spirit of Antichrist (I Jno. 4: 1-3). In the description of the Great Tribulation, which is the time of the Antichrist's reign, the book of Revelation refers to the activities of the demons. In the ninth chapter they

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he led God's people into his iniquity with him. Of this the Scripture says, "Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel" (II Kings 21:9). On the other hand, Josiah was an exceedingly righteous man, so that the Scripture says of him, "Like unto him there was no king before him that turned to the Lord with all his heart, with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like unto him" (II Kings 23:25. The very wickedness of Manasseh suggests that he is a type of Antichrist; while the righteousness of

Josiah makes him a delightfully clear

type of Christ. So clear are both of

The reigns of Manasseh and Josi-

ah present a striking contrast. Ma-

nasseh was exceedingly wicked, and

are described as a swarm of locusts from the pit (Rev. 9). Three of them are messengers which prepare the nations of the world for the battle of Armageddon (Rev. 16:13-14). And many other things reveal their horrid activities during these awful days of tribulation.

2. Manasseh's reign also witnessed a terrible profanation of the temple of God. He built altars in the two courts of the temple for the purpose of worshipping the hosts of heaven, and he set an image of one of his idol groves in the temple itself (II Kings 21:4-5, 7).

This is a suggestion of the awful sin of which Antichrist will be guilty in the Great Tribulation. He will set an image of himself in the most holy place in the temple. He will then command all men to worship him on pain of death. Rev. 13:14-15; Dan. 9: 27; Matt. 24:15; 2 Thes. 2:3-9.

- 3. Manassch seduced the people of God. The Scripture says that he "seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel" (II Kings 21:9). This will be the sin of Antichrist. He will draw men's hearts away from God; he will lead them into worshipping himself; and so complete will be his seduction that that they will voluntarily league themselves together under his leadership to fight against the Lord Jesus Christ at His second coming. Rev. 13:14-15; Psalm 2:1-3; Rev. 16:13-14; Rev. 19:19.
- 4. Manasseh shed much innocent **blood.** Here is what the Scripture says about it: "Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the

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Lord" (II Kings 21:16). In keeping with this Antichrist will murder faithful believers in the Lord Jesus Christ during the Great Tribulation. He will kill many who refuse to worship him and will persecute those who witness for the Lord. Rev. 13: 15-17; Rev. 6:9; Rev. 11:7; Rev. 12:13-17; Matt. 24.

5. Manasseh's sin brought judgment upon many people. The sentence in which the judgment of God is linked with the sin of Manasseh is given in II Kings 21:10-15. It is too long to quote here, but this fact reminds us of the fact that the sin of Antichrist will cause the blazing wrath of God to fall upon many nations of the earth. None who worship him can hope for forgiveness, for this is the unpardonable sin. Rev. 19:21; Rev. 14:9-11; II Thes. 2: 8-12.

II. JOSIAH A TYPE OF CHRIST.

Contrasting to the meaning of Manasseh's name, Josiah means "Jehovah supports." Manasseh not only forgot God, but he led the children of Israel to do so too. Josiah trusted in the Lord and knew the joy of His supporting power, and he led the children of Israel to put their trust in Him and to worship Him. He is a type of the Lord Jesus Christ, as we shall see in studying the characteristics of his reign.

1. Josiah's coming and work was the subject of prophecy. Of this we read in our lesson (II Kings 23:16-17). And of the prophecy itself we read when we studied the reign of Jero-boam (I Kings 13:2). It is interest-ing to note that this prophecy was so explicit that it even gave the name of Josiah as the one who should fulfil it. It is necessary only to remind ourselves that both the first and second comings of the Lord Jesus were

the subject of all the prophets in the Old Testament. It is said that over 333 were fulfilled at His first coming and death upon the cross. Isa. 9:6-7;

- 2. Josiah's obedience was the means of saving many. God promised because of his obedience that He would not bring judgment upon Israel in his life-time (II Kings 22: 19-20). Thus it was true, also, that the obedience of Jesus Christ to the will of God was the means of the salvation which has come to believers today. Phil. 2:6-8; Heb. 10:7-14.
- 3. Josiah fulfilled the law of God. That is a tremendous thing to say of any man, but that is what the Holy Spirit says of him (II Kings 23:3, 25). In this he also pictures the Lord Jesus Christ, for He Himself said, "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil" (Matt. 5:17).
- 4. Josiah turned the hearts of God's people toward Him. At his instructions they held a passover which was greater than any held before, either in the days of the judges or the kings (II Kings 23:22; II Chron. 35: 1-18). In like manner the Lord Jesus Christ will turn again the hearts of Israel, and they will serve the Lord with joy and gladness when He comes again. Rom. 11:26; Heb. 8:10; Jer. 31:31-34; Micah 4:1-2.
- 5. Josiah also destroyed false worship. He seems to have made a pretty good job of it, for he destroyed the idols and abominations of the kings which had preceded him from Solomon down to Manasseh (II Kings 23:1-24). This is suggestive of the destruction of the false worship of Antichrist when Jesus comes again. All false worship will be destroyed then and all men will worship the Lord. Micah 4:1-2. 5; II Thes. 2: 8; Isa. 2:18; II Thes. 1:7-10.

Sunday, December 28, 1924

JUDAH'S DOWNFALL AND CAPTIVITY

(See also II Chron. Chapter 36)

preceding the captivity. Of the six-

teen prophets whose writings com-

II Kings, Chapters 24 and 25 Golden Text, Proverbs 14:34

the story of Israel's downfall and captivity. In this lesson we come to the captivity of Judah. In former lessons we have seen how Israel's sin was a warning to the believer against sin in his own life. This is emphasized as we see the terrible chastening which fell upon both Israel and Judah in their captivities. But there are other things which appear in this lesson, or which are definitely suggested by it, which we should bear in mind even while we recognize that

In the lesson of Dec. 7 we studied

I. THE EXHORTATION.

the captivity of God's people was a

chastening for sin.

God did not disperse Israel and Judah without a prolonged effort to bring them back to Himself. He sent prophets to them who testified concerning their sin, and pointed them to the grace of God, beseeching them to turn from their sins and live. His appeal seems to have been most urgent during the years immediately

pose the last seventeen books in the Old Testament, eight definitely say that they testified in the days of the kings who reigned during the last two centuries before the captivity. Many of them were contemporaries, and there is internal evidence which leads us to believe that four others also testified in this same period. Of the four remaining, two (Haggai and Zechariah) are definitely indi-cated as prophets of the restoration, and the other two also probably were nearly contemporary with them. Thus it will be seen that the great majority of the prophets whose writing have been handed down to us were men who gave their testimony in the closing days of the kingdom of Judah. This is significant. It indicates that God was earnestly seeking to bring Israel to recognize their sin and return to Himself before He was compelled to scatter them abroad. Many heart-

stirring appeals run through-out the

writings of these prophets which

Ezek. 18:31; Ezek. 33:11; Jer. 3:14; Jer. 4:1-2; Isa. 1:18-19; Zech. 1:3; Mal. 3:7. show the burden of the heart of God.

It is thus also that the Lord deals with us when we backslide. seeks earnestly to draw us back into yieldedness to Himself and obedience to His will. Isa. 55:7; Rom. 12:1-2; Rom. 2:4; Eph. 5:14; Jas. 4:8; I Jno.

II. THE DESOLATION.

Israel refused to heed the loving appeals of God, and in consequence of her stubbornness He sent her into captivity and laid her land desolate. The story of this judgment is told in the lesson which we study today. It is illustrated also in the first chapter of Daniel, and in Esther. It is also repeatedly referred to in many of the prophets. II Kings 24-25; II Kings 17; Dan. 1-4; Ezek. 39: 23-24; Ezek. 7: 3-4.

So, today, when God's children harden their hearts against His appeals to them He chastens them severely. His dealing with us is as the dealing of a father with his children. He takes no pleasure in the chastening itself, but He deals with us thus seeking, if possible, to produce repentance and conviction. It is a bitter experience for us when, for a time, God turns us over to the bondage of sin because we would not hear or heed His tender appeals. Heb. 12:5-11; I Cor. 11:30-32; I Cor. 5:4-5; Psa. 103:13.

III. THE PRESERVATION.

But though God did chasten His people Israel, still He preserved them even in the midst of their captivity. Had He not done this, He would have been unfaithful to His promise to the fathers, and had it not been for the protecting and preserving power of God, Israel would utterly have been consumed before this. But God is still preserving her, and has promised that He will do so until she is finally restored. Isa. 49:14; Mal. 3:6; Amos 9:8-9; Rom. 11:5; Rom. 9:29; Rom. 11:2; Jer. 30:11.

In like manner God preserves the souls of His children, even though He has to chasten them for sin. He does punish believers when they wander, but He has pledged His Word that He will not cast them out, and He has declared that "though we are faithless, yet He abideth faithful." So long as His faithfulness fails not the child of God cannot possibly lose his salvation, though he may be a wanderer in paths of sin, and separated from the loving fellowship of God. Jno. 6:37; Jno. 10:28-30; Jno. 5:24; Rom. 8:38-39; II Tim. 2:13.

IV. THE RESTORATION.

The day is coming, however, when God's people Israel will be restored. It is true that several times there has been partial restoration, but it has always been temporary. On account of sin Israel has been dispersed again and again, and today she is scattered to the four ends of the earth. But a day is coming when she will be restored to her own land. She will dwell there in peace and She will receive righteousness. Jesus as her Saviour and as her King, and will gladly submit herself to His rule. That this was in the mind of God even while proposing to judge Israel for sin is easily demonstrated by even a little reading in the pages of the prophets. Even in the midst of most awful pronouncements of judgment, they abound with wonderful and glorious promises and descriptions of Israel's restoration. Isa. 54:7-8; Isa. 11:11-12; Isa. 27:13; Isa. 62; Jer. 23:3-8; Jer. 29:14; Jer. 30: 10-11; Ezek. 37.

This is only a picture of God's dealing with the backslider. He will chasten, but He will not forsake. And He has promised that some day the backsliding soul will be restored. An example of His promises is found in the fifteenth chapter of Luke. There we find three specific illustrations in the parables of the lost sheep, the lost coin, and the prodigal son. In each of these it will be seen that restoration is promised to the believer. The shepherd seeks his sheep until he finds it; the woman seeks the coin until she finds it; the father watches for his son and yearns for him until he returns. God has promised to restore the backslider, and whether this restoration takes place in this life or after death, it is as certain as the Word of God. Ps. 23:3.

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